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The AMERICAN JEWISH TIMES

A MAGAZINE DEVOTED TO DEMOCRACY AND RELIGION

Rosh Hashonah
Tishri 5701

לשנה טובה תכתבו

New Year Edition
October 1940

Why standest thou afar off, O Jehovah?
Why hidest thou thyself in times of trouble? ... Psalm 10:1

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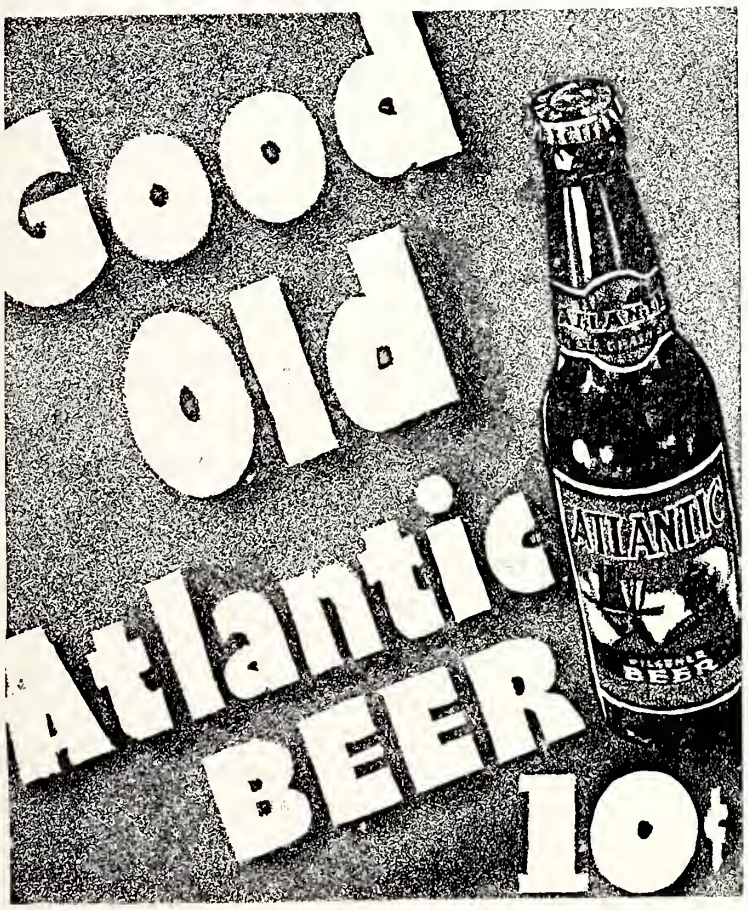

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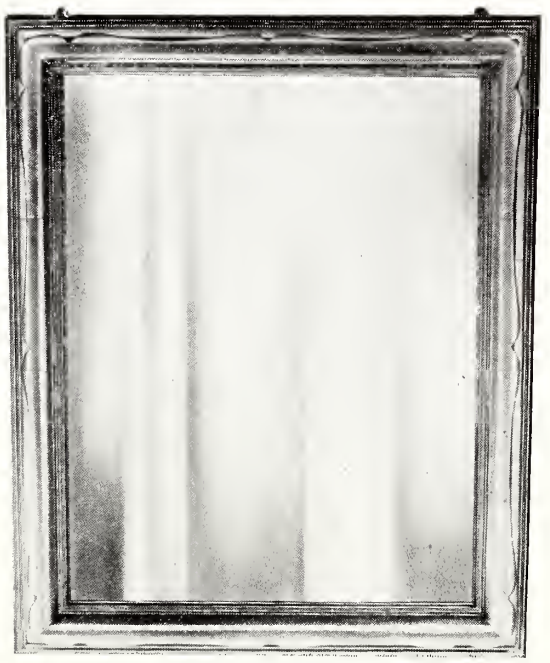

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The American Jewish Times

A Monthly Journal of Vital Jewish Interest

VOLUME 6 | OCTOBER, 1940 | NUMBER 1

"Peace on Earth and Good Will to All Mankind"

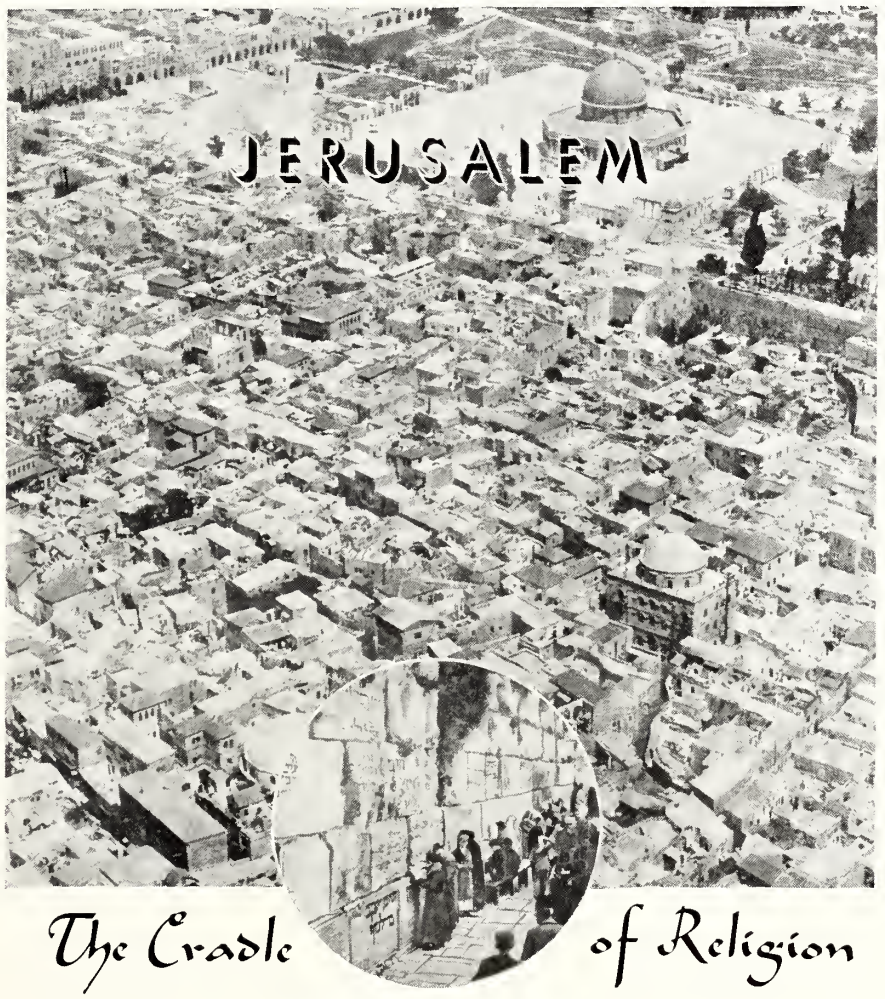
THE forces of intolerance are ever active. And today, more than ever in the history of this country, should its citizenship recall the words of Thomas Jefferson:

"I will never by word or act, bow to the shrine of intolerance or admit a right of inquiry into the religious opinions of others."

One need seek no further platform upon which Americanism can stand. The most bitter form of intolerance is that which expresses itself in terms of religious and racial hatreds. And yet it seems strange that that which should unite men serves to disunite them. And today, cloaked in the name of religion, men are arrayed in thought and deed against each other. One will have to turn the pages of United States history back to the days of the Know-Nothing party to parallel the un-American situation that exists today through the forming of such organizations as the Bund, the Silver Shirts, White Shirts, Brown Shirts, Red Knights, Knights of the White Camelias, and many others, all of which are spreading the "Comunazi Idioligy." They use the shibboleth "one hundred per cent Americans" whose thoughts and deeds are not in harmony with the thoughts and deeds of those inspirational Americans — Washington, Lincoln, Jefferson, Roosevelt.

They who speak in the name of God and in the name of one hundred per cent Americanism to promote discord and hate are irreligious and un-American.

One would think that the world-tragedy of the war bringing in its wake suffering that would have tested the pen of a Dante to describe, might bring men closer together in the spirit of brotherhood. But it seems that hate begets hate, evil begets evil. For out of War-hate has come Peace-hate. And all the evil passions of men unloosed in the physical strife that made the earth a Hell, seem still in the ascendency.



The Cradle of Religion

But thank God! There are still men and women who believe in righteousness and justice. Protestants, Catholics and Jews who though differing in creed, yet are one in their devotion to the Common Father of us all, and who believe in translating into actual daily life the teachings that have come down through the ages from the great moral leaders and prophets.

So, while our beloved land and the world at large seems darkened by the clouds of prejudice and misunderstanding, none of us can doubt that behind these clouds is the Sun of Hope for a better day. As we look back upon the record of the tragedy of the Jew, we still believe that God will in His own good time and way bring about PEACE ON EARTH AND GOOD WILL TO ALL MANKIND.

And America will show the way. The spirit of one hundred per cent Americanism is the true spirit of brotherhood. And we have faith that the present groups who are trying to divide this country will be routed by the same measure of good judgment which has always characterized the American people in every crisis.

On the eve of Rosh Hashonah 5701, believing in the spirit of one hundred per cent Americanism, we dedicate ourselves anew to the spirit of brotherhood among men, which will in the end bring that PEACE ON EARTH AND GOOD WILL TO ALL MANKIND for which all God-fearing men have consecrated their lives.

* * *

On the occasion of Rosh Hashonah, the Jewish New Year, THE AMERICAN JEWISH TIMES takes this opportunity of extending its best wishes and greetings of the season to its many friends and patrons, and wish to thank them for the fine cooperation received during the past year. A Happy New Year to All!

The AMERICAN JEWISH TIMES. Published Monthly, except August, at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Editorial Director; David Cooper, Managing Editor; Harry Sabel, Business Manager; David Bernsteln, Advertising Manager; Mrs. A. F. Klein, Society Editor. New York Office, 2426 Graybar Building; Baltimore Representative: Harry Snyderman, 3303 Eastern Avenue: $1.50 Per Year, Payable in Advance. Single Copy 15c. Entered as Second-Class Matter at the Postoffice at Greensboro, N. C., under the Act of March 3, 1879.

A Message To Americans

FROM THE RABBINICAL ASSEMBLY OF AMERICA

On the Eve of Rosh Hashonah—5701-1940

ALL thoughtful minds and sensitive hearts are burdened by the overwhelming present tragedy and its terrifying implications for the future. Seemingly indestructible political, economic, and military structures have collapsed. Millions of men, women, and children have lost either life, or sanity, or home, or loved ones, or all worldly goods. Millions of others have lost that which is as precious to them as life and sanity—their faith in God, and with it their faith in the validity of the deals of justice, kindliness, brotherhood, tolerance, and peace. Religious leaders everywhere face the cynic's taunt: "Where is your God?" and the humble man's pathetic plea for a moral and reasoned explanation of humanity's plight.

If we of the Rabbinical Assembly presume to speak to our congregants, our coreligionists, and our fellowmen everywhere on these disheatening questions, it is not because we consider ourselves superior in intelligence or in virtue to any other group of men. Our action is prompted by a desire to reaffirm those great teachings and truths of our religious tradition in which we ourselves find strength and hope and which alone offer an intelligent and intelligible interpretation of the world-shaking events transpiring before our eyes.

Faith vs. Despair

1. We would avoid the arrogance of spirit which assumes that the finite mind of man can fully grasp all of the implications, all of the causes, and all of the ultimate effects associated with any phenomenon of life. "Who among the living can fathom the spirit and the purposes of the Lord. With whom amongst us did He take counsel and whom did He inform of His plans?" (Isaiah 40, vs. 13-14). The catastrophe that has come upon human society is in large measure the result of the arrogant certainty with which programs of action were proposed and executed. The present widespread despair and hysteria are to a large extent rooted in a similar spiritual arrogance. Criminal self-assurance blinded nations to the reality of the storm clouds that had gathered to annihilate them. Presumptuous selfconfidence in our omniscience makes us certain that the storm clouds can never again be dispersed. "Firm in the right as God gives us to see the right," let us at the same time always remember that it is never given to any man to see the whole of the scene, either for good or for evil. With the prophet let us sincerely ask, "Wherefore lookest Thou upon them that deal treacherously and holdest Thy tongue when the wicked devoureth the man that is more righteous than he?" (Hab. ch. 1 vs. 13) and we as he, will then hear the answer: "The righteous liveth by his faith," (Nah. ch. 2 vs. 4). For "the arc of history is long and bends toward justice."

Self-Critique

2. We would at the same time avoid the sinful error of dissociating ourselves from any share in the responsibility for our present woes. Such self-justification immeasurably increases the tragedy, for it prevents us from transforming our anguish into a stepping stone towards nobler spiritual achievement. Such self-justification is the salt strewn over the catastrophe's soil, making it spiritually barren and normally sterile. Our religious and historic tradition teaches us that we, like our ancestors, should in the presence of calamity be honest and humble enough to say "because of our sins."

Such honesty is a prime requisite today. All of us have a greater or lesser share in the causes which brought this evil upon us. "For there is not a righteous man upon earth that doeth good and sinneth not." (Ecc. 7, vs. 20). We stood idly by, or exerted ourselves but little, while our brother's blood was being spilt. We continue to withhold from our fellow human beings whether in our own land or abroad, what they need for their very existence today because we want to assure for ourselves comforts and luxuries for tomorrow.

We were all too willing to compromise with evil and to benefit from the spoils which its deprivations could put at our disposal.

We traded with unabashed brigands and murderers. We stretched out the hand of friendship and good will toward them. We condemned only with our lips the rape of Ethiopia, China, Austria, and Czechoslovakia and the cold-blooded systematic annihilation of almost a million Jews in Central Europe.

And now that the evil has caught up with us, we find it to our liking to place the entire blame upon others. Until we recognize our own share in the whole tragedy, we will not be ready to make an effective contribution towards combatting the foe.

Meeting the Foe

3. The greatest tragedy of all would be if we, in our hysterical haste to ressit the enemy, would adopt his weapons of persecution, injustice, oppression, and group hatreds. Military triumphs, be they ever so impressive, do not transform evils into virtues, and the success of Satan's carefully conceived plans do not transform him into Go.

We believe that every necessary measure should at once be taken to defend our country from its enemies both within and without. We believe that the military authorities should be given all the resources which in their expert opinion may be needed for the defense of our land and our liberties under all probable contingencies. We believe that every citizen of the land should be required to carry his proportionate share of the burden of defense. But we should exert every effort to the end that all of these just and necessary measures of defense should not deform our life and reshape it in the image of the enemy himself. This is no time for a wholesale anti-alien agitation. This is no time for curtailing our exertions in behalf of the needy, and underprivileged and the unemployed. If the world's present sad plight has taught us anything at all, it is the truth that military armaments alone, be they ever so ponderous, cannot effectively defend a society against an evil with which that society has made large compromises. The most dangerous fifth columnists in our midst are those who would utilize these troublous times to stir up racial and religious hatreds, to oppress and exploit labor, and to deprive the unemployed and underprivileged of the all too modest measure of protection which governmental policy has bestowed upon them.

No Appeasement

4. Viewing the rapidly changing international scene as it appears today, we cannot but urge that America exert all possible effort to strengthen the hands of those who are resisting the modern enemies of God and man, enemies who deny human equality, scientific truth, and divine moral laws. We do not believe that America should be guided in her action by opportunistic considerations. The Rabbinic observation that he who flatters the wicked finally falls prey to him has been only too amply illustrated in our own day. Considerations of economic profits should not lead us to stretching out the hand of friendship to the enemies of all that is decent in civilization. Nor should we rationalize our opportunism by the plea that we should meet evil with goodness.

Exercise of Citizenship

5. We reaffirm our unequivocal faith in American democracy as embodied in the Constitution, congressional legislation and the decisions of the Supreme Court of the United States. In the forthcoming elections let every citizen use his own best judgment in deciding among candidates and issues. But once the electorate given its decision, our allegiance shall be wholehearted and complete to the newly elected government of our land.

Aid to Palestine

6. We recognize that today Israel faces a situation as critical as that which followed the destruction of Jerusalem and the exile from Palestine. The extent and depth of the calamity which has overtaken all of our brethren on the European continent cannot be exaggerated. But precisely because the blow is so great, must our action be courageous and vigorous.

(Please Turn to Page 55)

Through the Centuries

Through Gentile Eyes . . .

"The Jew As Patriot and Soldier"

By Dr. John Haynes Holmes
Pastor Community Church
New York

I HAVE just received from the Christian Friends of Palestine, Woodward Building, Washington, D. C., a copy of a leaflet bearing the above title. In four closely printed pages appears the record of Jews in war time—in the Revolutionary War, the War of 1812, the Civil War, the Spanish-American War, the World War and the present war. The Mexican War, the War in the Philippines, the various Indian Wars, do not appear. Is this because there are some wars so bad that even patriots do not want to remember them?

The story of the Jews in the wars named is conventionally glorious. They did their part, even more than their part, according to the accepted standards of the times. Thus, in the Revolutionary War, the two thousand Jews in the American colonies supported the cause of independence "almost to a man." Twenty-four officers served under General Washington, "among them four lieutenant-colonels, three majors, and six captains." The financial help given to the American cause, notably by Haym Salomon, is appropriately recognized.

In the War of 1812 "men of the Jewish faith rendered gallant service," including officers of conspicuous fame in the army and the navy. In the Civil War some ten thousand Jews fought on the two sides of the conflict—a large proportion of the total Jewish population of 150,000 North and South. Among these ten thousand fighters were "nine generals, eighteen colonels, forty majors, two hundred captains, and twenty-five sergeants." In the Spanish-American War there were many enlisted Jews. Fifteen Jews went down with the Maine in Havana harbor.

In the World War 250,000 Jews were in the armed forces of the United States—nearly five per cent of the total number of men under arms, whereas the Jews constituted only three per cent of the population. "The infantry, most arduous branch of the service, was roughly 26 per cent of the entire army, yet the Jewish percentage was found to be 48 per cent." There was the usual high percentage of officers, proving once again the Jews' extraordinary capacity for leadership.

Mention of "the Present War" suggests the grim surmise that the authors of this leaflet expect that America will join the fight in due course, and that Jews will as usual "do their bit." But the real season for mentioning this war is obviously to find excuse to tell what is happening abroad. Thus, in Poland the long-persecuted Jews mustered all their energies to defend their country against the Nazi invasion. German army headquarters have set the number of Jewish casualties in the Polish army at 31,260 killed, with an undetermined number of wounded—a huge proportion. As for Palestine, the Jews seem to be rising en masse to support the British Empire. Forgetting or forgiving years of neglect, mistreatment and betrayal, 135,900 Jews have registered for emergency and army service. This represents 80 per cent of the entire Jewish population within the age limits of 18 and 50 years. A comparable figure in America would be forty million. What wonder that this record is spoken of as "a supreme example of loyalty and patriotism"!

* * *

One reads this leaflet with conviction. The case is proved against the miserable anti-Semitic charge that Jews are cowardly and disloyal. I suppose it is necessary to rove this case, the world being what it is. But I must confess that I wish it were done with less satisfaction and more apology. The statement, for example, that the first man to enlist in the inexcusable Spanish-American War was a Jew, and that Sergeant Maurice Juster was the first man to fall in the Battle of Manila! Likewise, the statement that 37,000 German Jews received decorations in the World War—at the hands of the Kaiser! And the boast, quoted from Colonel Patterson, of the British Army, that he had "never seen anything like the way these Zionists (in the Jewish Legion in the World War) picked up the art of soldiering"! I could not help remembering, as I read this tribute of an English Colonel to Jewish soldiers, the declaration of an English lieutenant-general, Sir Archibald Wavell, that "the ideal infantryman has the qualities of a successful poacher, cat burglar, and gunman." Was this the reason that Colonel Patterson liked his Jewish recruits so much—that they outrivalled their competitors in mastering the fine art of soldiery, which is lust, thuggery and murder dressed up in uniform?

There's no question that Jews are as gallant in war as anybody else. But why shouldn't they be something more—and better? Why shouldn't they lead the way in eschewing war—rooting it out of their lives for the disgusting and poisonous thing which it really is? Why shouldn't they rise above such beastly business as rivaling British Tommies and French Poilus and German Steel-Helmets in the butchery of the battle-field? May we not see a record of the Jews' refusal to fight, and their martyrdom, with Quakers, Mennonites, and other Christians, as conscientious objectors? There would be a pamphlet to kindle the eye and stir the blood—"The Jew as Pacifist and Martyr"! I would read that pamphlet not with the melancholy with which I read this patriotic statement of how the Jews have obediently, submissively, slavishly conformed to the rule of the militarists in all countries, including Germany, Russia and Palestine, but with zest at the discovery that in war, as in peace, the Jew has suffered gladly and died heroically for his faith?

Dr. John Haynes Holmes

For the faith of the Jew, the true faith, is a pacifist faith. There is, to be sure, in Israel the tradition of Joshua, and Saul, and Esther, and Judith, and the Macabbees—the same blood-stained annals of vengeance and violence which disgrace also the history of Christian and pagan nations. Most men to our own day have been fighters and brawlers and slayers, and Jews are no exceptions, especially in those gorgeous epochs when they had their turn as triumphant conquerors. But the Jews are unique, nonetheless, in having, along with their tradition of war, a nobler tradition of peace such as is possessed by few other peoples on this earth. This pacifist tradition runs like a golden thread through the dark pattern of Israel's barbaric days. As the generations pass it begins to weave itself into a design of precision and beauty. Then, suddenly and magnificently, it becomes that incomparable fabric of idealism preserved forever in the teachings of Isaiah and Jeremiah. Here is the true genius of Israel come at last into its own. This is the Jews' supreme contribution to the thought and life of humankind. All that Jesus imparted to Christianity sprang from this eternal source. His whole non-resistant gospel of putting by the sword, and seeking peace, and loving enemies, and forgiving until seventy times seven, was what he learned from his spiritual forebears in synagogue and Scripture. Why should the Jews not be faithful to the best and not the worst in their heritage? Why should they prefer Judas to Jeremiah? Why should they not do today what the prophet did in Jerusalem when Nebuchadnezzar ringed 'round the holy city of Zedekiah—refuse to fight, and seek only the way to peace?

* * *

Am I wrong in feeling a certain shame, as well as melancholy, in reading this pamphlet which is my text—all the more as it comes from Christian friends of the Jew? These are well-intentioned friends, I have no doubt—eager to meet on their own ground the miserable revilers of Israel. But are they the best friends of the Jew in this matter? Are they defending him on the highest ground and in the noblest spirit?

I would have the Jew be a pacifist—which word, being interpreted, means "peace-maker." I know that this will be harder for him than for the Chris-

(Please Turn to Page 32)

Abraham Lincoln and B'nai B'rith

Although B'nai B'rith had been in existence but 18 years when Abraham Lincoln entered the White House, it numbered among its members many of the outstanding personalities in American Jewry. This article traces the connection between B'nai B'rith and the Emancipator's Jewish associates.—The Editor.

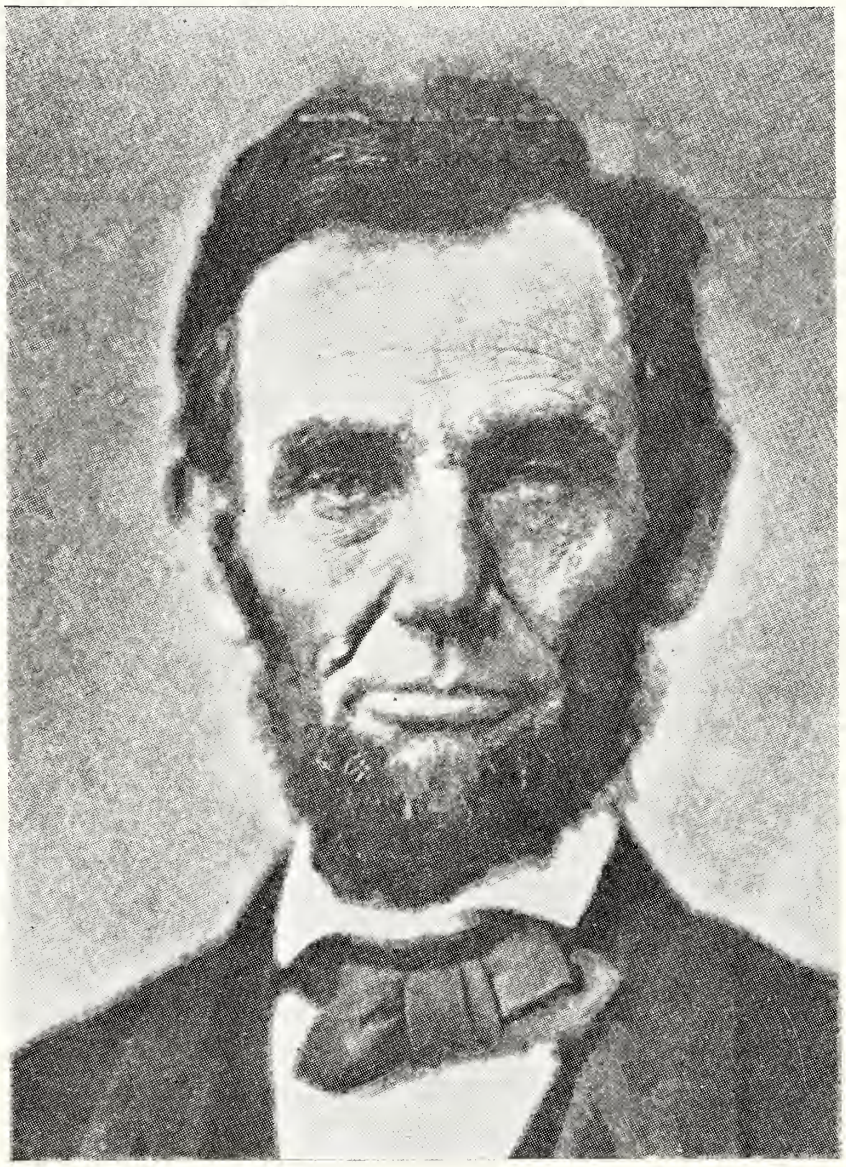
ABRAHAM LINCOLN'S association with Jews has produced a voluminous literature, yet little if any of this material mentions the fact that a large number of Lincoln's Jewish friends were among the most prominent members of B'nai B'rith, which was 18 years old when the Emancipator entered the White House.

When the Republican Party came into being in 1854 there were about 175,000 Jews in the United States, thousands of whom were recent arrivals from Germany, Austria and Hungary, from which they had fled after the abortive revolutions of 1848. Imbued with a deep-seated love of liberty and hatred of slavery, these Jewish newcomers, from whose ranks had come the founders of B'nai B'rith, naturally gravitated toward any political party that stood for liberalism. It was this forward-looking social and political outlook that attracted so many of the German-Jewish immigrants to Lincoln.

Lincoln and the Republican Party appeared on the national scene at the very time when B'nai B'rith was spreading into the Middle West, lodges having been organized in Ohio, Indiana, Illinois, Missouri and Kentucky in the 1850's. Among the early associates of Lincoln were members of these lodges. The most prominent of these was Abraham Jonas, of Quincy, Illinois, who served with Lincoln in the Illinois legislature in 1842. The first man to suggest Lincoln for the presidency, Jonas campaigned for him when he ran for Congress in 1842 and was later appointed postmaster of Quincy by Lincoln. As early as 1856, Jonas tried to get the Republican nomination for Lincoln. Failing in that, he served as a Fremont Presidential elector with Lincoln. Whenever Lincoln came to Quincy, he did his work in Jonas' office. After Lincoln had been nominated in 1860, he wrote to Jonas asking him to deny a rumor linking Lincoln and the Know Nothing Party, a forerunner of the Ku Klux Klan. Three years later Jonas became a member of the Springfield Lodge of B'nai B'rith.

Members of Ramah Lodge, organized in Chicago in 1857, were also among Lincoln's earliest supporters. One of these was George Schneider, editor of the Chicago Staats Zeitung, who helped organize the Republican Party in Illinois. Another was Abraham Kohn, city clerk of Chicago in 1860, who was assailed by the Democrats as "the blackest of Republicans." On the eve of Lincoln's departure for Washington, after his election, Kohn presented him with a hand-made silk American flag on which was inscribed in Hebrew the first chapter from Joshua. Still another Chicago Ben B'rith who knew Lincoln well was Henry Greenbaum. Although a Democrat and an ardent friend and supporter of Stephen Douglas, Greenbaum was greatly impressed with Lincoln when he met him during the Lincoln-Douglas debates. So stirred was he that he called on Lincoln to express his admiration. Accompanying him was Simon Wolf, another Douglas adherent, who was later to be even more intimately identified with Lincoln. Lincoln knew of Greenbaum's high standing in Chicago and shortly after winning the 1860 Republican nomination sought him out to ask his support. Greenbaum gracefully declined but was nevertheless among the invited guests at a farewell reception Lincoln gave in Springfield in February, 1861.

In other sections of the country, too, B'nai B'rith leaders rallied to Lincoln's causes very early. Moritz Pinner, a St. Louis Ben B'rith, who played an important part in creating the Republican Party in his state through the German language weekly, the KANSAS POST, which he edited, campaigned with Lincoln in Missouri and Illinois on behalf of Fremont. In the months preceding the 1860 convention, Pinner worked to win the Missouri delegation for Lincoln. After the election, Lincoln offered Pinner the post of U. S. Consul in Honduras. Isador Bush, for many years a member of B'nai B'rith Executive Committee from District 2, was another Missouri supporter of Lincoln, on whose behalf he organized the German-American citizens. Later he helped prevent Missouri from seceding. During the Civil War he again met Lincoln, this time in connection with Bush's plan for a government loan of $100,000,000 to finance the war. It was Lincoln who appointed Bush a captain in the army, and he served as aide-de-camp to General Fremont.



Abraham Lincoln

Moses Aaron Dropsie, a Philadelphia Ben B'rith, who later founded Dropsie College, met Lincoln at the first Republican National Convention, which was held in Philadelphia in 1856. During the 1860 campaign, Dropsie was one of the important contributors to Lincoln's campaign fund. A. J. Dittenhoefer, one of the early members of B'nai B'rith in New York, was introduced to Lincoln in 1859 after his famous Cooper Institute speech. During the 1860 election he was one of the leaders of the Lincoln campaign in New York and in 1864 was a delegate to the convention that renominated Lincoln. Lewis Dembitz of Louisville, Lorenzo Brentano of Indiana, Philip Dorscheimer and Sigismund Kaufman of New York were other B'nai B'rith supporters of Lincoln. Dembitz, an uncle of Louis D. Brandeis, was a delegate to the 1860 Republican convention while Kaufman was a delegate to the 1864 convention. Lincoln offered Kaufman the post of U. S. Minister to Italy but he declined. Rabbi Bernhard Felsenthal of Chicago, a member of Ramah Lodge, was one of the most outspoken supporters of Lincoln.

Even more interesting were Lincoln's contacts with members of B'nai B'rith during the Civil War. Simon Wolf, for many years a member of B'nai B'rith Executive Committee, and later president, lived in Washington for over 60 years. As a young Washington attorney, he first met Lincoln while interceding with the President in behalf of a young Jewish soldier from New England who had been condemned to death for desertion after he had left his post in order to visit his mother on her death bed. Wolf pleaded so eloquently at a midnight audience that Lincoln amnestied the soldier at the risk of incurring the further displeasure of the War Department, which was criticizing his leniency. It was also Wolf who called Lincoln's attention to a message from General Benjamin F. Butler, commanding Fortress Monroe, which contained a slur on Jews. Lincoln immediately gave Wolf a pass to go to Fortress Monroe where he succeeded in showing Butler the error of his action. When General Ulysses S. Grant ordered the expulsion of the Jews from Tennessee and Kentucky, Wolf again interceded with Lincoln. Joining him in this action was Rabbi Isaac Mayer Wise, who had been president of B'nai B'rith's District 2. In an address after Lincoln's death, Rabbi Wise said the President had told him he believed himself to be of Hebrew parentage. Wolf again stepped in during the agitation for the appointment of the first Jewish army chaplain. Cooperating in the successful efforts that led to the appointment of Rabbi Arnold Fischl, a Ben B'rith from New York, were Joseph Abrahams of the Cincinnati Lodge, and Alfred T. Jones of Philadelphia, another Ben B'rith.

Benjamin Peixotto, an early president of B'nai B'rith, came into contact with Lincoln during the Lincoln-Douglas debates, when Peixotto, as editor of the Cleveland PLAIN DEALER, was an intimate friend of Douglas'. Although Peixotto supported Douglas for the presidency in 1860, the future B'nai B'rith president offered his services to Lincoln in mobilizing patriotic sentiment in the Middle West. Joseph Seligman, the eminent New York banker, who was also a Ben B'rith, had close relations with Lincoln

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Speaking of Great Generals . . .

By EDGAR ERSKINE HUME
Lieut.-Col., Medical Corps, U. S. Army

The following article analyzes Moses as a military leader, with particular emphasis on the question of military sanitation in the light of modern knowledge.—The Editor.

SOME 3,000 years ago there flourished a great general of infantry, who in addition to being a brilliant leader, was the first army officer to see the importance of sanitation as a military asset. This man, one of the greatest figures of history, realized that without proper observance of certain principles of field sanitation and other rules of hygiene, his force could not accomplish its mission. Perhaps this realization came to him as the result of divine inspiration, as has been taught. Who shall say that all great leaders are not inspired?

The name of this general was Moses. His mission was to lead his force from Egypt, through the wilderness by a devious route, to Palestine, destroying all who opposed his passage to, and occupation of, the Promised Land.

The army of Moses consisted of all the able-bodied men, but possessed no discipline, when he took command. The ancestors of the twelve tribes of Israel had been distinguished as a military people. Their youth was anciently bred to arms, but for years they had been captives of an alien race.

In Egypt they had been little better than beasts of burden. They could hardly have emerged from the land of bondage as very good soldier material.

Moses therefore was faced with a stupendous task. He must make soldiers of the men, and, in general, care for the whole body of his people, for the women and children could not be left behind.

The sanitary code which he evolved is known as the Mosaic Law, and is the oldest of which we have any knowledge. It is, moreover, of primary importance even today since a large community all over the world still follows it, and they are a people whose individual ages extend beyond the average of those of other nations among whom they live.

Responsible for Health

Moses never commanded in his own name, but always "By Order of Jehovah." Jehovah was like the Secretary of War whom we have never seen, and, alas, many of us will never see. Moses gave effective orders after the manner of an adjutant general, who as everybody knows, can do no wrong. Perhaps it might be nearer the truth to say that he was one of those happy commanding generals who is his own executive. The Israelitish force, like soldiers of today, had a distaste of orders. "They hated instruction and cast His word behind them."

Moses realized that as commander of the Children of Israel he was responsible for their health. This was, in so far as we may now judge, a new idea. Prior to that time armies in the field thought only of slaying as many of the enemy as possible. Such untoward incidents as "plagues" of illness which might carry off more of their own men than even the most formidable enemy could destroy, were either entirely disregarded or ascribed to the anger of some irascible and fickle deity. That anything could be done to prevent such visitations never occurred to the leaders. Filth was everywhere, and men, even kings, who had been accustomed to it from birth, would hardly have blamed it, and other things associated with it, for loss of life or health.

Today a military commander is answerable to his country for the health of those under his orders. He secures such advisers as may enable him to know how best to act to preserve health and keep his command at maximum effective strength, but he bears in mind that it is he who is responsible. This responsibility he cannot delegate. Moses did not attempt to delegate it. Instead he published to his command a series of directives and training regulations that are practically as good today as when he announced them.

Some of the provisions of the United States Army Regulations now in force might have been written by Moses himself. At least they are in entire harmony with the Mosaic Law.

Moses has been characterized as the greatest sanitary engineer that the world has ever seen. His doctrines, laid down in that fine treatise on hygiene, the Book of Leviticus, could be summed up by the objects of sanitation today; pure food, pure water, pure air, pure soil, pure bodies, and pure dwellings. Let us briefly review these principles in the light of modern military practice.

Pure Food

The Mosaic code divides animals into two great classes: clean, which may be used for food, and unclean, which are forbidden. There are two purposes in this division. Most of the animals declared unclean were those sacred to the gods of the heathen. The other reason concerns the avoidance of carnivora, as being more liable to parasitic diseases.

The average individual is pitifully indifferent to the quality of his food. So long as there is no unpleasant taste, the rest is frequently taken for granted, though at times we read of outbreaks of typhoid fever from a contaminated milk supply, or of food-poisoning from improperly preserved olives, or scurvy on a polar expedition, etc. But the underlying causes and the proper means of preventing such incidents are given scant consideration.

Food control is a modern essential to proper hygiene. Moses was awake to this need. The subject looms large in the Law, and indeed it is probably the best known and most discussed part of the work of this many-sided man.

In the mind of the average non-Jewish reader, the dietary laws of Moses are considered essentially a prohibition of pork. In the East the pig eats more garbage and offal than in the West, and in most places is the usual scavenger. The Egyptians considered swine unsuitable for food and productive of disease. The danger of trichinosis, taenia solium (tape worm) and other parasitic worms is great, as well as a number of other diseases associated with swine. Before the advent of the modern meat inspector, swine-borne disease was much more common everywhere than at present.

Rules Reviewed

The rules as to food may be briefly reviewed. As to meat, the animals allowed were clean feeders. "Whatsoever parteth the hoof and is cloven-footed, and cheweth the cud, amongst the beasts, that ye shall eat." (Lev. XI 3).

The monument of Moses situated in front of the synagogue in Prague.

It is said that the reason the flesh of the horse, also a clean feeder, was not allowed, was military and political, rather than sanitary. The Jews were foot soldiers, as a nation, and their most important victories were gained in the hill districts where cavalry could not operate to advantage. Moses, therefore, as well as his successors, sought to discourage the breeding of horses, which would certainly have been promoted rather than hindered had their flesh been permitted as food.

The use of blood as food was prohibited (Lev. VII 26; XIX 26). The reason was partly religious and partly hygienic. This served to check savage customs and cruel rites. Herodotus says that the Scythians, from drinking the blood of their cattle, proceeded to drinking the blood of their enemies. In a warm climate blood decomposes quickly and is therefore a dangerous article of diet.

Moses prohibited the eating of fish that have no scales or fins—a procedure which doubtless saved many lives, for all poisonous fish are without scales. Oysters, which like other shellfish were forbidden, are, as we know today to our cost, at times the agents of the transmission of typhoid fever and other intestinal diseases, thanks to infected waters in which the oysters have become contaminated.

Slaughter Regulated

The slaughter of the meat animal was rigidly governed by the Code. By the sweep of a long, sharp, and flawless knife the trachea, esophagus and blood vessels of the neck must be severed. The process was designated to free the body rapidly of blood. The men who did this work were trained, and according to the ideas of the day the method was humane. It is unfair to accuse the Jews of cruelty in this procedure, for the scriptures are filled with injunctions for the tender care of dumb beasts. Moreover, the men trained for this work were taught to search the living animal for signs of disease. They were the earliest meat inspectors of record. It is only in modern times that the world has again come to realize the importance of such inspections. Our veterinarians, military and civil, are required carefully to perform ante-mortem examination of meat animals.

Moses had a "closed season" for game. The law says "if a bird's nest chance to be before thee on the way, whether there be young ones or eggs and the dam sitting upon them, thou shalt not take the dam with the young." (Deut. XXII 6). How long it took the world to return to this principle, which is sanitary as well as humanitarian!

Regularity in eating is an important health factor now well known but not thought of by our gluttonous ancestors of a few centuries ago. The Jewish law taught that the people should petition for their "daily bread" and that they might have their food supplied "in due season."

It is probably incorrect to think of the camps of Moses as having been distressed for a shortage of water. We are told that at the time of Exodus the mountain sides of the Sinai desert must have had a deep soil, where not a shrub exists today. This is true of many other parts of the world. Having seen the bleak, treeless, rocky hills of Macedonia, I can hardly visualize the landscapes described by the classic poets. If there were deep soil and trees in what is now desert, there must have been water in small streams and wells. The countryside was in those days fertile, with rich pastures.

There are accounts of but two instances of absolute want of water during the wanderings of the Israelites in the wilderness, but those two, from our early school days, have colored our whole concept of the picture. Both

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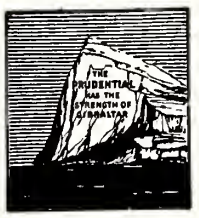
"This is what I want you to have"

There is no truer or more unselfish manifestation of a man's affection for his kin than the love he expresses when he arranges for their continued welfare in case he should be taken away.

When he insures his life, he is saying without words to his dependents:

"I will not have you suffer after I am gone"



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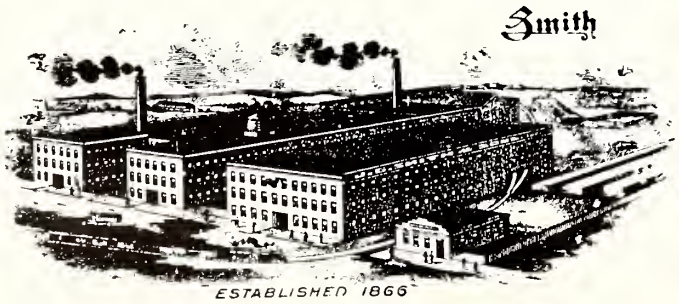

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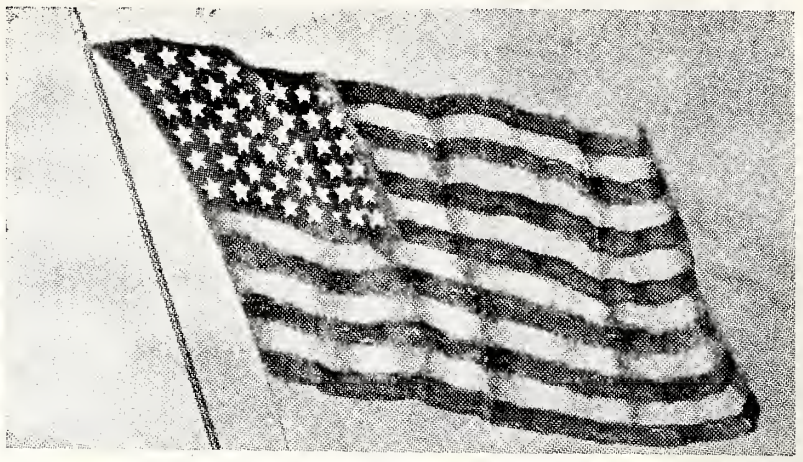


The Star-Spangled Banner

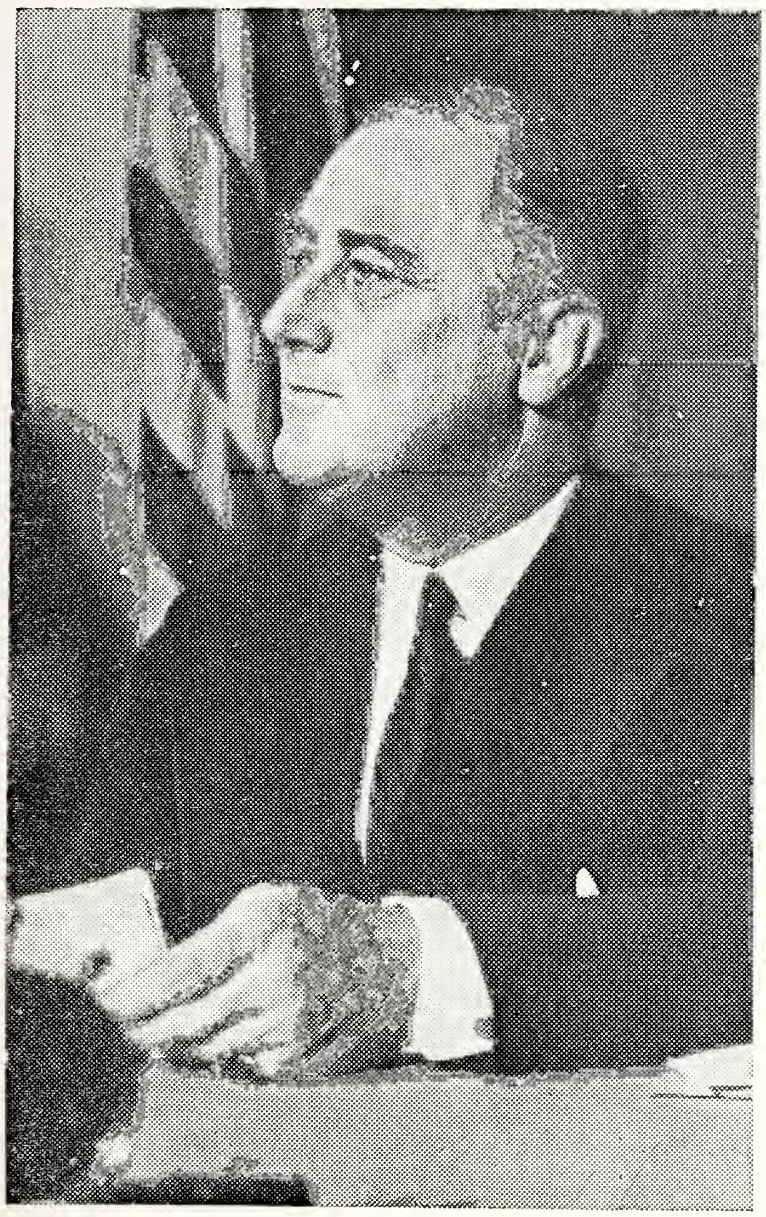
FRANCIS SCOTT KEY

O say! Can you see by the dawn's early light,
What so proudly we hailed at the twilight's last gleaming?
Whose broad stripes and bright stars, through the perilous night,
O'er the ramparts we watched, were so gallantly streaming?
And the rocket's red glare, the bombs bursting in air,
Gave proof through the night that our flag was still there.
O say, does that Star-Spangled Banner yet wave
O'er the land of the free and the home of the brave?

On the shore dimly seen through the mists of deep,
Where the foe's haughty host in dread silence reposes.
What is that which the breeze, o'er the towering steep,
As it fitfully blows, half concealed, half discloses?
Now it catches the gleam of the morning's first beam,
In full glory reflected now shines on the stream;
'Tis the Star-Spangled Banner, O long may it wave
O'er the land of the free and the home of the brave.

O thus be it ever when free man shall stand
Between their loved homes and the war's desolation!
Blest with victory and peace, may the heav'n rescued land
Praise the power that hath made and preserved us a nation!
Then conquer we must, when our cause it is just,
And this be our motto: "In God is our trust!"
And the Star-Spangled Banner in triumph shall wave
O'er the land of the free and the home of the brave.

"Every man, woman of Jewish faith in the United States of America is unreservedly committed to the defense and protection of our American Democracy. Every Jew is available for any service, any sacrifice, as a God-fearing American. Our congregations, charities, societies, fraternities and women's organizations are ready to answer any call our country can possibly make. We Jews are Americans first and last; and our sole allegiance, loyalty and hope of honor lie in the security of our American nation and institutions. We American Jews pledge to our government our lives, our honor and our possessions."



The President's Rosh Hashonah Message

THE WHITE HOUSE

WASHINGTON

I feel confident that true Americans of every creed will join wholeheartedly with me in my greeting to those of Jewish faith upon the celebration of the Jewish New Year, and will re-echo my wish that each day of the coming year may witness some slight advancement on the road towards a more decent humanity.

Franklin D. Roosevelt

Happy New Year 1940 – 5701

We wish all our friends and patrons and all the Jewish people—a year of health, happiness and prosperity.

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May Health, Happiness and Prosperity Be Yours In Bountiful Measure in the Year to Come

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The Art Masterpieces -- Our Front Cover

Isidor Kaufmann is the painter of "The Prayer" which was reproduced for the current issue of THE AMERICAN JEWISH TIMES.

Isidor Kaufmann is one of the greatest painters of our age. Art critics have proclaimed him as the Holbein of the twentieth century; he is the great modern painter applying the classic style.

Until Isidor Kaufmann was twenty-six years of age he was a clerk in a banking house. A Hungarian nobleman discovered his genius in a painting, entitled "Moses."

For more than a decade Isidor Kaufmann painted pictures of various gay subjects. In spite of his great success, by sudden inspiration he turned away from these themes and devoted himself to the picturization of Jewish life, back to where he started when he painted "Moses."

There was an inner spirit, a subconscious power that impelled the artist to endure all the hardships brought about by the choice of his subjects. His creative work was conducted in the most deserted villages of Galicia, Russian Poland and the Ukraine. He worked in cold synagogues; in small dark rooms where poverty prevailed; in the streets and roadways of desolate ghettos. He had to live far from family and home; struggling with the prejudices of his models who would not pose for fear that such an act was a desecration of the Holy Law.

The art of the painter was so overpowering that it finally mastered all difficulties. He was admired and decorated everywhere. The Czar of Russia was the first to award Isidor Kaufmann with the highest distinction for his art. The Emperor Franz Joseph of Austria, King Edward VII of England became his sponsors. The most renowned public galleries and private collectors hastened to purchase Isidor Kaufmann's works. The originals have become invaluable, bringing the highest prices for modern art.

"The strength of every artist is rooted in his nation." That was the motto and the driving force of this artist.

Isidor Kaufmann achieved through his great art the aim which he had set for himself: to show the world the "beauty of holiness," the majesty of the religious life and the noble spirit of the Jewish people.

One of his biographers writes: "His art was blessed, as one might say, with a fine sense of beauty, which is conspicuous in the vivacity and strength of his line and the selection of his colours. Kaufmann's eye was capable of finding a beauty spot even in the midst of misery. It was the glittering interior of the Jewish synagogues with their magnificent old treasures that appealed to him, and his pictures of Jews rise to classicalism and have become impressive documents of the soul of his people. Thus Isidor Kaufmann's paintings gain the esteem of all nationalities and his name carries worldwide fame with it to all corners of the globe."

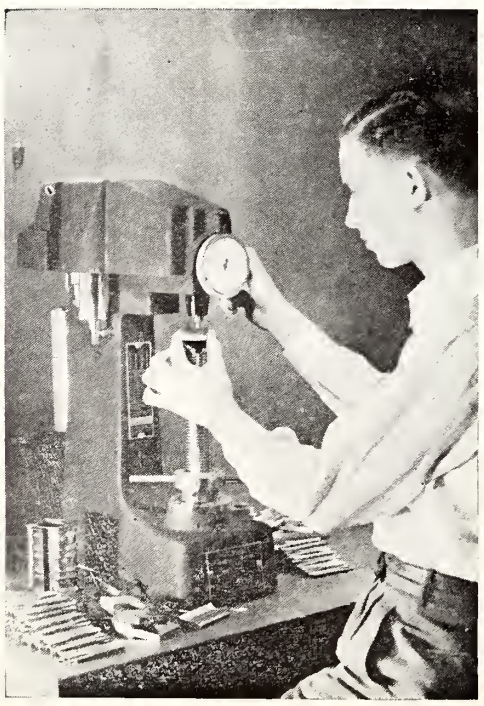
One of the finest tributes to the genius of Isidor Kaufmann was voiced by the Chief Rabbi of Vienna, Dr. H. P. Chajes, who stated, "no one better than Isidor Kaufmann has ever solved the mystery that covers the soul of his race, and the mastership of his art endowed him with the gift to discover even under the rags of the Jewish beggar, the noble spirit of his nation. The gratitude of our people, he can ever be sure of.

Albert Einstein wrote, "How wonderful are these pictures! They express devotion to our Jewish people and its venerable traditions!"

PROF. M. FEKETE JOINS H. U. STAFF

Jerusalem.—Professor Michael Fekete, distinguished mathematician, was re-elected by the Council Faculty of Science at the Hebrew University as its Dean for the coming year.

Hungarian-born on July 19, 1886, Professor Fekete got his Ph.D. in 1909 in philosophy and specialized in mathematics at Budapest and Goettingen universities, being a student of the famous Professor Edmund Landau. From 1912 to 1919 he was on the staff of Budapest University, becoming a lecturer in 1914. He was appointed professor of mathematics at the Einstein Institute on Mount Scopus in 1928.



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LENOIR, N. C.

Opportunities for Education by Radio In a Democracy*

By JAY CLARK WALDRON
Station Relation Director, U. S. Office of Education

PERHAPS there is no other country in the world today where broadcasters can meet and discuss democratically their own problems. We can congratulate ourselves that at a time when war is raging in a large portion of the world, that we are at peace and hope that we shall remain so. Radio as you know, in this country has made tremendous strides. It has become one of the great tools of public enlightenment. Back in 1919 my first experience in radio was in Naval communications. I little dreamed then that radio would become the powerful instrument for public good that it is today. Radio is no longer in the preliminary experimental stages, but ranks with the press, motion pictures and to a large extent has become a part of the educational establishment of the United States. Radio has ceased to be solely a medium of amusement and advertising.

Jay Clark Waldron

One of the early inventors of radio, witnessing the propaganda uses to which radio is being put in war-torn countries of the world, said he almost wished that radio had not been born. We, here in the United States, do not feel that disappointment today, although we do have a thought for tomorrow, because we know that it has been during a long period of peace that radio has been able to develop along the American way.

Because radio is a social means of communication, we have hopes that its achievements will be far beyond its already fine accomplishments. Radio in the last few years has proved to be an increasingly useful instrument in establishing better understanding and helping in the solution of our joint problems in a democratic society. If we are to be blessed with continued years of peace, radio can be a most useful instrument for the common good. It can help to attack what I consider the most dangerous "fifth column" in the United States—ignorance based on a lack of social and economic understanding, a lack of cultural literacy.

Several years ago, the United States Office of Education recognized the usefulness of radio as a service in the cause of education. In 1936 the Office of Education inaugurated a special project financed with relief funds to demonstrate the techniques by which radio can become an effective means of education for adults and children. Another of its purposes was to promote better cooperation between broadcasters and educators in the interests of more effective public interest broadcasting. In thus using the facilities of radio, the Office of Education has felt that it had ample authority in the original Act of Congress of 1869, which says that the Office of Education, among other things, "Shall aid the people of the United States in the establishment and maintenance of efficient school systems, and otherwise PROMOTE THE CAUSE OF EDUCATION throughout the United States." You are familiar with the work of the Office of Education in radio. It has had 12 series on the air, the time being given in a truly cooperative spirit by Columbia Broadcasting System and the National Broadcasting System member stations. Millions of Americans have listened to these programs and much has been done through them in extending the boundaries of education far beyond what could have been accomplished by the Office of Education without the cooperation of radio. These programs have stressed time and time again some of the fundamentals of democracy. I will recall four of the series broadcast with your help:

"Brave New World," "Let Freedom Ring," "Americans All—Immigrants All" and "The World Is Yours."

"Brave New World" brought to millions of listeners a better understanding of our neighbors to the South in Latin America. "Let Freedom Ring" stressed how we have won our civil liberties upon which democracy is based the Bill of Rights, Trial by Jury, Freedom of Speech, of the Press, of Worship, etc. "Americans All—Immigrants All" showed how the people of many lands and of many races have united to make America a land of hope and promise as against the con-

(Please Turn to Page 72)

* Article Courtesy Major Edney Ridge, Director Radio Station, WBIG, Greensboro, N. C.

Season's Greetings and Best Wishes to All Our Many Jewish Patrons and Friends for a Happy and Prosperous New Year

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STAINS
FILLERS
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Meyercord Transfers—Photo Wood Grains

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SOME OF MY BEST FRIENDS HATE JEWS

By **FRANCIS SILL WICKWARE**

This poignant and revealing article by a man who dares to speak the truth, Francis Sill Wickware, a member of the staff of "Fortune" and formerly a staff member of "The New Yorker," is an open, critical challenge by a non-Jew to his Gentile friends.—The Editor.

SOME of my best friends hate Jews. They don't know why they hate them, but they do. I have heard one of my best friends declare with venom on his tongue that though he disapproved of Adolph Hitler's "extermism," he considered the Nazi pogroms "justified by the problem"—and I knew he meant that he would consider similar pogroms justified in America. This man is the kindest of husbands, the loving father of three bright-eyed young "Aryans," and a generous supporter of one of the most top-hatted churches on Park Avenue. No need to mention his clubs, but he is a college man married to a finishing-school girl, and he has an income which permits him to do expensive things with the right people. His family name is one which occurs in the lesser footnotes in American history books, and his own name is included in those prestige directories which, it is said, it takes more than money to enter. Without a great deal of urging he will relate how his ancestors—Cornishmen—came to the Colonies in the early 1700's, quartered with Washington at Valley Forge, and later produced three Union corpses at Gettysburg and Cold Harbor. He proudly describes the way his ancestors died for the cause of liberty, and perhaps rightly he considers himself the archetype of contemporary American aristocracy.

Here I should say that most of my best Jew-baiting friends resemble this man in various respects. They are self-assured people with comfortable incomes and even fortunes, with names, children, governesses, dignified city apartments and country homes in the plushiest suburbs. They go to parties and give them. They take an interest in things. They read books, attend concerts, play contract, and discuss intelligently. They are exposed to all the amenities of urban civilization, and if the amenities are worth anything they should be tolerant, gracious, broad-minded citizens as willing to let live as they to live. Yet they hate Jews. They hate them, furthermore, with an undisguised bitterness which cannot but lead, sooner or later, to a demand for direct anti-Semitic action and an acceptance of the living death of fascism.

Of course, these splendid folk have been carrying on a "cold pogrom" against the Jews for years. They have refrained from visiting resorts which Jews visit. They have stopped only at those hotels which refuse to accommodate Jews. They have belonged to clubs and social organizations which would admit a 100 per cent "Aryan" rapist sooner than Professor Albert Einstein. In their businesses they have erected invisible, impenetrable barriers against Jewish job applicants. And in countless other small hateful ways they have expresed their contempt and prejudice as a sort of social convention. But these things were always done quietly, almost automatically. It has only been within the last few years that this rather formless snobbery has coalesced into a hard lump of antagonism, only recently that my friends have commenced to use the words and tone of Herr Doktor Goebbels. And it seems to be spreading. I shall never forget my profound shock one morning a month or two ago when I was driving to work with a friend of mine and a truck bearing advertising signs of a Yiddish newspaper jumped the red light and nearly collided with us. It was reckless driving, certainly, but my friend behind the wheel did not condemn it as such. No, it was Jewish driving. The truckman was a Jew, and what he had just done was typical of what the Jewish race had done to America and the world. This in the vilest language possible, from a man whose heart I had always supposed to be right.

Then there was my friend who recently gave up reading what he admits is the most intelligent newspaper in New York because of its Jewish management. He was also the one whom

(Please Turn to Page 31)

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The Judeo-Christian Influence on Civilization

By **DR. ROBERT N. SERLE**
General Secretary, Greater New York Federation of Churches

THE day in which we are living makes a demand for the best that is in everyone of us. Perhaps no generation in human history has been faced with greater responsibility and, therefore, with greater opportunity than is ours.

Of only one thing about the immediate future can we be certain—and by the immediate future, I mean the next score or more of years. The one thing of which we can be certain is that the world—the human world—will be greatly disturbed—chaotic and insecure.

Right now one hundred million people in this humanity of ours are slaves of the war machine—either martialled in the ranks of armies or engaged in its extensive service of supply. Whether the war drags on as it is now doing or breaks forth in unrestrained fearfulness, it would be certain that European, if not Asiatic cultural and economic order, must be greatly weakened, if not actually destroyed.

On the other hand, if suddenly and miraculously, the war should be terminated, there still remains the staggering problem of reabsorbing into civil occupation the tens of millions now occupied with the pursuits of war.

I am very certain that America's highest destiny lies not along the line of participation in destructive conflict but in the use of its energy and resource in a reconstruction of mercy when the war shall end.

Now, we cannot—we are not—living in isolation from the world. These world calamities are bound to exercise profound influence upon all phases of our national life.

At the same time, we have great unsolved human problems which are the real danger points in this national life of ours. To mention but a few of them by their identifying names: Unemployment, Sharecroppers, Migratory workers, Slums, Industrial strife, Crime, Racial Discrimination, and Bigotry. These are but the major internal problems that we must solve if democracy is to be maintained and developed.

To solve these problems will take more than money—but it will take money. It will take more than brains—but it will take dedicated brains. It will take primarily the committment of more hearts to the fundamental principles upon which alone democratic society can endure. Those principles are first the sanctity and dignity of individual life—second, equality of opportunity—third, responsibility accepted and practiced by the individual.

These principles, let me point out, were not the gift to humanity of the political philosopher. They are the gift of religion. They are sprung from the Judio-Christian inheritance. Take that inheritance from us and only barbarism remains.

If the source principles of our democracy and our civilization are sprung from religion, it is equally demonstrable that they can be maintained and developed only by religious devotion on the part of the individual. The religion to which our devotion is called is not mere stuffy tradition. It is rather the spiritual essence of a determining belief in and loyalty to God. It is equally a determined brotherhood to man—to all men of color and races.

If you would live today and not make life a mere attempt at escape—the times demand of you that you continually nourish your whole nature from an experience of God—that you resolve unreservedly whatever the cost to think of every individual life as sacred and to give every person however humble his due of dignity—and finally, that you associate yourself with those institutions which stimulate religious life and those movements through which citizens of goodwill seek to right ancient wrongs and to establish justice and brotherhood as the destiny of democracy and the first obligation of citizenship.

In this day, the Jew and the Christian, the true Jew and the true Christian, must right heart and mind and energy in the fulfillment in the life of humanity of those laws of human relationship which are the unavoidable precepts of religion.

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ODE TO LIBERTY

I AM AN AMERICAN

By ELIAS LIEBERMAN

Principal Thomas Jefferson High School, Brooklyn, N. Y.

My father belongs to the Sons of the Revolution;
My mother, to the Colonial Dames.
One of my aneestors pitehed tea overboard in Boston harbor;
Another stood his ground with Warren;
Another hungered with Washington at Valley Forge.
My forefathers were America in the making;
They spoke in her eouncil halls;
They died on her battle-fields;
They commanded her ships;
They cleared her forests.
Dawns reddened and paled.
Staunch hearts of mine beat fast at eaeh new star
In the nation's flag.
Keen eyes of mine foresaw her greater glory;
The sweep of her seas,
The plenty of her plains,
The man-hives in her billion-wired eities.
Every drop of blood in me holds a heritage of patriotism.
I am proud of my past.
I am an American.

My father was an atom of dust,
My mother a straw in the wind,
To his serene majesty.
One of my ancestors died in the mines of Siberia;
Another was crippled for life by twenty blows of the KNOUT.
Another was killed defending his home during the massaeres.
The history of my ancestors is a trail of blood
To the palace-gate of the Great White Czar.
But then the dream eame—
The dream of Ameriea.
In the light of the Liberty toreh
The atom of dust became a man
And the straw in the wind beeame a woman
For the first time.
"See." said my father, pointing to the flag that fluttered near,
"That flag of stars and stripes is yours;
It is the emblem of the promised land.
It means, my son, the hope of humanity.
Live for it—die for it!"
Under the open sky of my new eountry I swore to do so;
And every drop of blood in me will keep that vow.
I am proud of my future.
I am an American.

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THE YEAR IN WASHINGTON

By PAT FRANK

Editor's Note: Pat Frank, chief of the Washington bureau of the JTA, reviews the year's important developments from the vantage point of the capital.

IN the year 5700 Washington became a granite bastion defending civilization against the medieval brutes who have turned the continent of Europe into one vast ghetto. If England falls it will be the last bastion, truly "the last best hope of man."

As each lamp went out in Europe, as the torch of freedom was stamped out successively in Poland, Norway, Holland, Belgium, and France, the importance of the Washington bastion grew, until now it is the fortress in which is concentrated all the hope of humanity and civilization and Jewry.

This fortress cannot be successfully attacked from without, unless it is first undermined from within. In Washington, in the year 5700, there was fought a hidden battle, a campaign to protect this bastion from the native Benedict Arnolds, fed with funds from the Nazi enemy without.

This campaign is by way of being won.

From the Washington vantage point, this writer has seen the tide of anti-Semitism in America rise to an unprecedented height during the year 5700. And now, at year's end, he is seeing it fall. The waves broke against the rock of the Bill of Rights that has stood for 163 years. And they were thrown back into the sea by the increasing knowledge of the American people that anti-Semitism is only another name of Hitler's first weapon, and that all that America stands for, Hitler stands against.

The tide ebbed away.

William Dudley Pelley, the American Streicher, flooded the country with publications vilifying the Jews. The Dies Committee turned its spotlight on Pelley, exposed him as a cheap charlatan, a stock racketeer who had found a new racket in anti-Semitism, and whatever following he may have possessed drifted away. Finally, the law caught up with him, and he yet may have to serve a term in jail.

The German-American Bund leader, Fritz Kuhn, stuck his neck too far into publicity's spotlight, and was jailed as a common thief.

Coughlin beat his chest on the radio until the broadcasting industry could no longer tolerate him, the Catholic Church itself could no longer stomach his ravings, and his audience faded.

In Congress, Rep. Jacob Thorkelson followed the Nazi party line, reprinted more than 400,000 words of scurrilous literature in the Congressional Record —and then was erased from the American political scene by his own constituents, who refused to renominate him.

These were hopeful signs, in the year 5700, that America, while the rest of the world was reaching its nadir, was waking up.

But more important of all, probably, was the stand that the leaders of the nation's two great political parties have taken on the world-wide Nazi attempt to wreck and ruin the Jews.

All his life President Roosevelt has fought against intolerance, and the year 5700 is marked by the president's repeated warnings against the Nazi doctrines, and by his positive action to save the "hunted people" of Europe from the power-mad conquerors.

And Wendell L. Willkie, in his speech accepting the Republican nomination, sounded his party's keynote on the problem when he said:

"The story of the barbarous and worse than medieval persecution of the Jews—a race that has done so much to improve the culture of these countries and our own—is the most tragic in human history."

It is possible that in the year 5701 there will rise in America a third party—one that would appease the Nazis, and at the same time attempt to break down the birthright of Americans—the Bill of Rights. If such a party rises—with its leaders men like Charles A. Lindbergh whose attacks upon the Jews have been real, if thinly-veiled—American Jews should welcome it. For when you bring these people into the open, they are not so formidable. They can no more stand the light of day than can things you will find by turning an old stone.

On almost the first day of the year 5700 the Jewish Telegraphic Agency established a complete news bureau in the National Press Building here, for it was recognized that Washington had become a full-fledged news center of the world-wide tidings that affected Jewry everywhere.

If there were new massacres in Poland, it could be confirmed in Washington.

If a South American Republic adopted secret restrictive measures against Jewish immigrants, it could be learned in Washington.

If the Intergovernmental Committee met in London, and decided to allow refugees to leave England, the news would come from Washington.

If there was trouble in the Philippines, or among the ten thousand Jewish refugees huddled in Shanghai, or in Rumania, it was reflected here.

But the biggest news from Washington concerned what was happening to America, for America became the rock fortress of civilization.

When President Roosevelt told the Intergovernmental Committee on Refugees that before this war was over beteen ten and twenty million homeless people would wander the face of the earth, it was news that affected every Jew, everywhere. For we were to bear the brunt of the mass migrations.

And when the American Red Cross began to send supplies to Poland—after months of delay because the

(Please Turn to Page 32)

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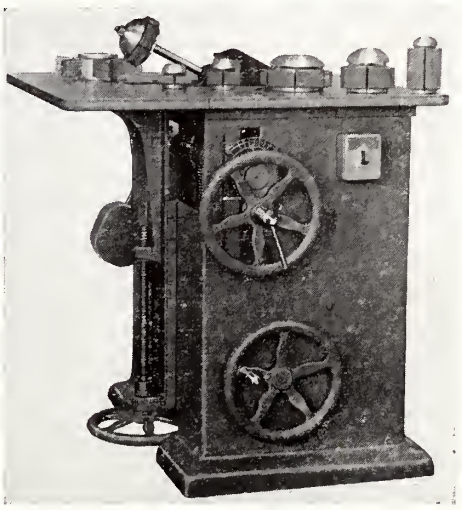

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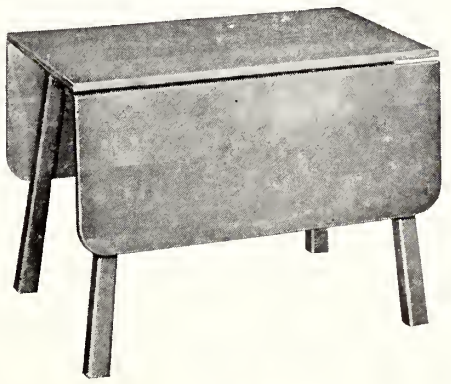

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Bontzye Shweig

(A Story)

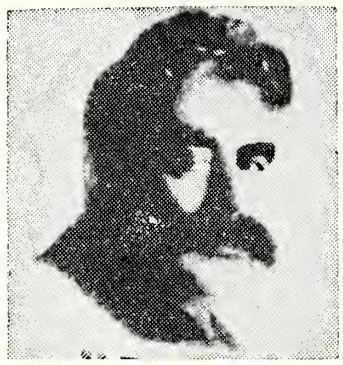
By I. L. PEREZ

Celebrated Poet and Short Story Writer

A Translation from the Yiddish

DOWN here, in *this* world, Bontzye Shweig's death made no impression at all. Ask anyone you like who Bontzye was, how he lived, and what he died of; whether of heart failure, or whether his strength gave out, or whether his back broke under a heavy load, and they won't know. Perhaps, after all, he died of hunger.

If a horse had fallen dead, there would have been more excitement. It might have been mentioned in the papers, and hundreds of people would have crowded around to look at the dead animal—even the spot where the accident took place.



Isaac Loeb Perez

But the horse would receive less attention if there was as many horses as men—a thousand million.

Bontzye lived quietly and died quietly. He passed through *our* world like a shadow.

No wine was drunk at Bontzye's circumcision, no toasts were proposed, and he made no beautiful speech when he was confirmed. He lived like a little dun-colored grain of sand on the sea shore, among millions of his kind; and when the wind lifted him and blew him over to the other side of the sea, nobody noticed it.

When he was alive, the mud in the street preserved no impression of his feet; after his death, the wind overturned the little board on his grave. The grave-digger's wife found it a long way off from the spot, and boiled a potful of potatoes over it. Three days after that, the grave-digger had forgotten where he had laid him.

If Bontzye had been given a tombstone, then, in a hundred years or so, an antiquarian might have found it, and the name "Bontzye Shweig" would have echoed once again in *our* air.

A shadow! His likeness remained photographed in nobody's brain, in nobody's heart; not a trace of him remained.

"No kith, no kin!" He lived and died alone!

Had it not been for the human commotion, some one might have heard Bontzye's spine snap under its load; had the world been less busy, some one might have remarked that Bontzye (also a human being) went about with two extinguished eyes and fearfully hollow cheeks; that even when he had no load on his shoulders, his head drooped earthward as though, while yet alive, he were looking for his grave. Were there as few men as horses, some one might perhaps have asked: What has happened to Bontzye?

When they carried Bontzye into the hospital, his corner in the underground lodging was soon filled—there were ten of his like waiting for it, and they put it up to auction among themselves. When they carried him from the hospital to the dead-house, there were twenty poor sick presons waiting for the bed. When he had been taken out of the dead-house, they brought in twenty bodies from under a building that had fallen in. Who knows how long he will rest in his grave? Who knows how many are waiting for the little plot of ground?

A quiet birth, a quiet death, and a quieter burial.

But it was not so in the *other* world. *There* Bontzye's death made a great impression.

The blast of the great Messianic Shofar sounded through all the seven heavens: Bontzye Shweig has left the earth! The largest angels with the broadest wings flew about and told one another: Bontzye Shweig is to take his seat in the Heavenly Academy. In Paradise there was noise and joyful tumult: Bontzye Shweig! Just fancy! Bontzye Shweig!

Little child-angels with sparkling eyes, gold thread-work wings, and silver slippers, ran delightedly to meet him. The rustle of the wings, the tap-tap of the little slippers and the merry laughter of the fresh, rosy mouths, filled all the heavens and reached to the Throne of Glory, and God Himself

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knew that Bontzye Shweig was coming.

Abraham, our father, stood in the gate, his right hand stretched out with a hearty greeting, and a sweet smile lit up his old face.

What are they wheeling through heaven?

Two angels are pushing a golden arm chair into Paradise for Bontzye Shweig.

What flashed so brightly?

They were carrying past a gold crown set with precious stones—all for Bontzye Shweig.

"Before the decision of the Heavenly Court has been given?" asked the saints, not quite without jealousy.

"Oh," replied the angels, "that will be a mere formality. Even the prosecutor won't say a word against Bontzye Shweig. The case will not last five minutes."

Just consider: Bontzye Shweig!

When the little angels had met Bontzye in mid-air and played him a tune; when Abraham, our father, had shaken him by the hand like an old comrade; when he heard that a chair stood waiting for him in Paradise, that a crown lay ready for his head, and that not a word would be lost over his case before the Heavenly Court—Bontzye, just as in the other world, was too frightened to speak. His heart sank with terror. He was sure it was all a dream, or else simply a mistake.

He was used to both. He often dreamed, in the other world, that he was picking up money off the floor—there were whole heaps of it—and then he woke to find himself as poor as ever; and more than once people had smiled at him and given him a friendly word, and then turned away in disgust.

"It is my bad luck," he used to think. And now he dared not raise his eyes, lest the dream should vanish, lest he should wake up in some cave full of snakes and lizards. He was afraid to speak, afraid to move, lest he should be recognized and flung into the pit.

He trembled and did not hear the angels' compliments, did not see how they danced around him. He made no answer to the greeting of Abraham, our father, and—when he was led into the presence of the Heavenly Court, he did not even utter a greeting.

He was beside himself with terror, and his fright increased when he noticed the floor of the Heavenly Courthouse; it was all alabaster set with diamonds. "And my feet standing on it!" He was paralyzed. "Who knows what rich man, what rabbi, what saint they take me for—he will come—and that will be the end of me!"

His terror was such that he did not hear the president call out: "The case of Bontzye Shweig!" adding, as he handed the deeds to the advocate, "Read, but make haste!"

The whole hall went round and round before Bontzye's eyes, and there was a rushing in his ear. And through the rushing he heard more and more clearly the sweet voice of the advocate.

"His name," he heard, "fitted him like made to measure by the hand of an artist-tailor."

"What is he talking about?" wondered Bontzye, and he heard an impatient voice break in with:

"No similes, please!"

"He never," continued the advocate, "was heard to complain of either God or man; there was never a flash of hatred in his eye; he never lifted it with a claim on heaven."

Still Bontzye did not understand, and once again the hard voice interrupted: "No rhetoric, please!"

"Even Job gave way—this one was more unfortunate—"

"Facts, dry facts!"

"When he was a week old, he was circumcised. . . ."

"We want no realism!"

"The Mohel who circumcised him did not know his work—"

"Come, come!"

"And he kept silent," the advocate went on, "even when his mother died, and he was given a step-mother at thirteen years old—a serpent, a vixen."

"Can they mean me after all?" thought Bontzye.

"No insinuations against a third party!" said the president, angrily.

"She grudged him every mouthful—stale, mouldy bread, tendons instead of meat—and she drank *coffee* with cream."

"Keep to the subject," ordered the president.

"She grudged him everything but her finger-nails, and his black-and-blue body showed through the holes in his ragged clothes. Winter time, in the hardest frost, he had to chop wood for her, barefoot, in the yard,

(Please Turn to Page 36)

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Refuge In Iowa

By LEONARD NATHAN

Editor's Note: This is the story of how a group of refugees of all faiths are being successfully absorbed into American life in a typical American community.

EASTERN Iowa, by its very aspect, appears hospitable. Its rolling farmland, a patchwork of fields, looks surprisingly like a Grant Wood landscape. Its big white farmhouses and bigger red barns radiate the hominess characteristic of the prairie states. Here, preceding the Civil War, came the great migrations from New England. Here came refugees from political and religious persecution—the Mennonites, the Quakers. Here all prospered on the rich Iowa soil.

Just outside the small Quaker settlement of West Branch, Iowa, famed as the birthplace of Herbert Hoover, refugees from Nazi oppression are having direct contact with the sanctified soil of America. In an abandoned Quaker academy, doctors, lawyers, merchants, writers and actors, "Aryan" and "non-Aryan," Jews, Protestants, and Catholics are being given the opportunity of coming close to the very heart of America and of finding a niche for themselves in that America.

At a conference of Young Friends held at Clear Lake, Iowa, the summer of 1938, the attention of the American Friends Service Committee, whose headquarters are in Philadelphia, was called to the old Scattergood school at West Branch, which had been standing vacant these many years. In that sublime Quaker spirit of concern for the less fortunate, a means of utilizing the old school for some social welfare project was sought.

The town of West Branch, a farming community of about 800 persons 12 miles from the old capital of Iowa and the present site of the University, Iowa City, was settled in 1853 by Quaker emigrants from Ohio. Among the pioneer residents was the family of former President Hoover. Another native of West Branch is Grant Wood, who has immortalized Iowa farm life by his paintings.

Always noted as advocates of popular education, the Quakers of West Branch in 1890 opened a boarding school for the children of farmers in the outlying districts. A large portion of the funds for the building was given by Thomas Scattergood, a prominent Philadelphia Friend and it was for him that the school was named. Need for the school has passed in recent years—changing circumstances, the financial depression—and in 1931 the place was closed, to be used only for the yearly meetings.

A considerable amount of work had already been done by the American Friends on behalf of the German refugees, but this work had been confined to the east. When attention was called to the old school, the Philadelphia group, having long realized the difficult situation being created by the concentration of refugees in the larger cities, suggested that the building be converted into a Hostel for men and women who had fled to this country from the Nazi terror.

Here in the very heart of the agricultural west, refugees would come for a period of adjustment. In an environment entirely different from the one they had left, they would learn English and become accustomed to American ways.

The Hostel occupies a 13-acre tract in what is the richest part of the Farmbelt. The main building is a large three-story structure, part stone and part wood. Adjoining is the Hickory Grove Meeting House which was built during the Civil War when the community of West Branch was considerably enlarged by the arrival of new

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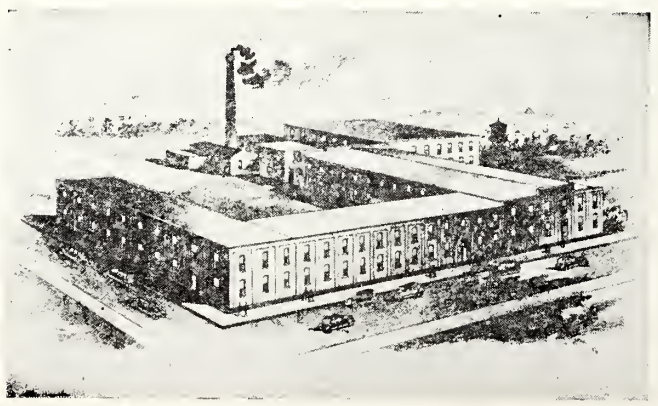

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groups of Quakers. One of the first matters of business taken up by the Hickory Grove meeting concerned itself with aid for the recently-freed Negro. A committe of West Branch Friends was appointed at that time to raise funds to aid the unemployed colored people during the Reconstruction period.

Work on the Hostel started April 15, 1939, but it was not until June 1 that the place was ready to receive its first residents. A staff of young American Friends and the first refugees cooperated in converting the old school building into a warm-heated home. Unnecessary classrooms were changed into living rooms, workrooms, a library, and living quarters.

One group of Iowa Quakers provided the building, another the furniture. Administration of the project is carried on by the American Friends Service Committee which supplied staff members. Support of the individuals finding haven at Scattergood is contributed by Catholic, Protestant, or Jewish refugee committees, depending upon the religious belief of the person.

The day's program at Scattergood begins at 6:30 in the morning. A few minutes, in Quaker custom, are devoted to silent contemplation. Until 10 o'clock the Hostel is given over to the taking care of the chores.

Some work in the garden, others help around the house with the cleaning, the cooking, the laundry and the other details that are common to an Iowa farm. Once the work is finished the classes begin. Sessions are devoted to English, History, and American institutions with about forty-five minutes of private English tutoring. Part of the afternoon is given over to driving classes since few of the residents learned to drive in the Europe where cars are rarer than here.

The length of residence at the Hostel depends entirely upon the ability of the individual to adjust himself to his new situation. Some stay a few weeks, some several months. None leave until a place is found for him or her.

An employment counselor travels to the large nearby centers such as Cedar Rapids, Des Moines, Omaha, Minneapolis, St. Paul, Topeka, Wichita, and even Oklahoma City to study employment possibilities. Scholarships have been given younger residents by the small mid-western colleges who are always hospitable to persons of unusual background.

The advantages of a center like Scattergood cannot be over-emphasized and may come nearer to answering the refugee problem than anything yet devised. The staff members are young and sympathetic and the assimilation of American manners comes easier to the residents of Scattergood.

Those who have lived here have left only with great reluctance. It is the pleasant, gracious type of living that one finds outside the eastern seaboard. It is a mode of existence entirely different from the one the refugees would have experienced had they remained in New York or Boston or even Chicago. The atmosphere of a home is created. There is work to be done to take the minds of the residents off themselves. There are excursions to Iowa City or Des Moines.

An intellectual life is stimulated by lectures and even home dramatics. Scattergood can only play a small part in the solution of the refugee problem but what it is doing is worthwhile and its example in future projects may well be followed.

STEUER, NOTED LAWYER, DEAD

New York.—Max D. Steuer, one of the country's outstanding criminal lawyers, a former president of the American Jewish Congress and lately active in philanthropic and refugee work, died recently of a heart attack while vacationing in Jackson, N. Y. He was 68 years of age.

Funeral services were held at Temple Emanu-El. Steuer is survived by his wife, the former Bertha Popkin, and son, Justice Aaron Steuer of the New York Supreme Court.

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FAIR PLAY FOR THE REFUGEES

A WHISPERING campaign is being waged relentlessly against refugees in the United States. Rumors are rampant: refugees are flooding the country, refugees are displacing our own workers, refugee doctors are glutting the already over-crowded medical field. In short, refugees are intensifying our economic distress. The next time, however, should anyone try to impress you with one of these custom made myths, confront him with the following facts:

Lie No. 1:

The number of refugees, far from being large, is embarrassingly small. Between July 1, 1932, and June 30, 1939, the total number of Catholic, Jewish and Protestant immigrants from Germany did not exceed 75,000. These are the figures of the United States Immigration and Naturalization Service. A further glimpse into the official statistics reveals another surprising fact: for the seven-year period mentioned above, the total number of immigrants to the United States was 241,962 while 246,449 immigrants previously admitted left the country. The truth is then that the refugees have in actuality not increased our population at all.

Lie No. 2:

The refugees are not displacing our workers. As a matter of fact they have done much to create new jobs. The evidence that more than 40 per cent of the refugees are under 21 or over 45 and that 50.4 per cent are females means that they have increased the number of consumers, not wage-earners. In addition some of them have brought with them capital and special skills which have resulted in transference of manufacturing patents from Germany and Central Europe to the United States. In New Jersey, for example, about fifty Americans are employed by a refugee who initiated the manufacture of a flexible synthetic resin for tubing. Three refugees who used to export stockings to this country now operate a woolen hosiery mill in Lawrence, Mass., where forty Americans have been given employment.

Lie No. 3:

We must expose here the vicious rumor that has been used to stir up anti-Semitic feeling throughout the country. It is asserted with a knowing smile and a sly wink that the department stores have fired American employees by the hundreds and replaced them with refugees. The executives of all the important stores in New York City have published sworn affidavits that deny any basis in fact to these rumors. In Pittsburgh the Better Business Bureau initiated a study of the employment of refugees in all the large department stores by a committee of clubwomen and prominent communal leaders. The report showed that of 8,000 full-time employees not one was a refugee and of 3,000 part-time employees only seven were refugees. The report concludes "that the simultaneous circulation of these rumors in every large city of the United States strongly suggests that subversive groups have inspired this whispering campaign in an attempt to stir racial prejudice and unrest."

Lie No. 4:

The alleged invasion by refugee doctors of the American medical field is a grotesque joke. Remember that Hitler made it difficult for doctors to leave because he needed them for war purposes. Between 1934 and 1938 a little more than 1,500 doctors came to the United States, about 35 percent of them Christian and about 65 percent Jewish or of Jewish extraction. When you consider that there are at present 170,000 physicians in the United States and that their number in relation to the total population is decreasing (1 to 784 in 1934), you will not find it difficult to agree with the conclusion of the Boston Committee on Medical Emigres: "It appears likely that, if a thorough-going search of this country's unfilled medical needs were made, all of these men who have arrived or may arrive here and whom we consider competent would be absorbed without difficulty and to the distinct advantage of institutions and communities which otherwise go without the services they can provide."

Don't bargain with human misery! Increase your 1940 pledge to the United Jewish Appeal.

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Hitler Sends Gifts to Hollywood

By HELEN ZIGMOND

"IT is obvious," shouted Goebbels, "that none of these magnificant films could have been conceived in the degenerate brains of Jewish directors!"

Silently facing Heiler No. 3 were Germany's leading movie producers and directors. The "magnificent" films referred to were: A saga of Norse gods, "Potemkin," "Anna Karenina," "The Last Company," and "The Rebel." "These . . . and only these," he said, "were approved by the Fuehrer, and must henceforth be used as models for all Nazi pictures."

Amid the group stood a young director . . . a Jew . . . who smiled grimly to himself. He had directed TWO of the five films designated. Neither this . . . nor the fact that his family had served the Fatherland for four hundred years gave him immunity to the Scourge. He fled.

And so did others . . . by the score.

Degraded . . . humiliated . . . stripped of their worldly goods . . . they left. But one thing could not be taken from them—their brains—so scorned by Herr Goebbels. They arrive on these shores empty-handed . . . laden with gifts. They come penniless . . . bringing riches. Thanks to the blitzflight, the cream of Europe's theatrical world is at Hollywood's gates, already enriching some of our skim-milk productions. From Germany, Austria, Hungary, Czecho-Slovakia, and France come great producers, directors, writers, and actors.

The Helmsmen of Theatrical Production

First and unsurpassed is Max Reinhardt . . . creator of the German theatre. Even the greatest actor, such as Basserman, played under his direction; and to have been his pupil was in itself an entree to a career. Now deprived of all that he built . . . he begins again in Hollywood . . . lends luster to the movies . . . develops talent at his school.

Second in importance to the German stage was Professor Leopold Jessner. He was for years the head of the Staats Theater (state-owned) of Berlin. Third among stage directors was Barnowsky, just arrived.

Hailed here as a great film "find" is young Kurt Barnhardt. Over there he had piloted such stars as Marlene Dietrich and Conrad Veidt. His first American effort, "My Love Come Back," received rave notices . . . won him a long term contract. He is delighted with American ways . . . especially with Hollywood where "everybody calls everybody 'darling.' It's marvelous! You don't have to remember any names!"

Other top-natchers . . . now on the Hollywooded terrain . . . are Kurt Robitschek, Berthold Viertel, Anatol Litvak, and Richard Oswald. Robitschek was the foremost director of cabaret vaudeville . . . headed the Kabaret der Komicker in Berlin. Berthold Viertel guided the productions for the second largest theatre of that city. Anatol Litvak was the megaphoner for "Mayerling," "Be Mine Tonight," and other super foreign films shown in the United States. His first American pictures were "The Woman I Love" and "Tovarich" in 1937. Yuda Leman, an astronomer before the Furore, went to the Holy Land . . . wrote, produced, directed "Land of Promise," the finest Palestinian film ever made. It was exhibited extensively, even in the Far East. Since coming here, he has been associated with one of the local lots. Richard Oswald is best known to American audiences for his horror film, "The Living Dead," but was responsible for a number of excellent German pictures on social subjects.

Authors and Playwrights

We may gleefully pat ourselves on the back for having secured Bruno Frank, an outstanding writer of Germany. "Storm in a Tea-Cup" and others of his works are already cinem-acquisitions. He also scribed the scenario for "Hunchback of Notre Dame." George Froeschel, contractee of M. G. M. scenarist of "Mortal Storm" and collaborator on "Waterloo Bridge," was one of Prague's well-known authors. Wolfgang Reinhardt, son of Max, is a writer for the majors . . . scripted "Juarez." The internationally famous Ferenc Molnar, Hungarian playwright, just come to America, has had many of his works glorifilmed in Celluloid City. Ditto . . . Ladislaus Bus-Fekete. Max Berges, formerly a radio actor at the second largest station in Hamburg, turned actor . . . has one novel, "Cold Pogrom," off the press, a second book and a screen story in the making. Emil Ludwig is here too . . . lives in Santa

(Please Turn to Page 50)

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THE CONTRIBUTION OF DROPSIE COLLEGE TO JEWISH SCHOLARSHIP

By **DR. A. A. NEUMAN**
Secretary of the Faculty

THERE exists a strange misconception in the minds of the laity that Jewish literature is wholly theological or religious in nature and, as a natural corollary, that in this age of specialization, it is exclusively the domain of the rabbi and theologian. This is an old error. More than a century ago, Leopold Zunz, father of "Judische Wissenschaft," valiantly set out to combat this erroneous conception. The sourse of the popular notion can be readily traced. It arises partly from the true fact that Jewish civilization is religious at the core. In part, however, it is due to a curious misunderstanding of the title Rabbi, which in time came to have only a euphonious meaning. The word Rabbi prefixed to a Hebrew name does not indicate that the person so designated was the holder of a rabbinical title or post. It is equivalent to our Mister, or Master, which also does not bear the original meaning. Thus, for example, Abraham or Moses ibn Ezra or Solomon ibn Gabirol, or the host of Hebrew scientists, literary men and poets who never aspired to rabbinic honors were ignorantly included, by non-Jewish scholars especially, among the mediæval rabbis and their works were classed as rabbinic literature. To obviate this error, Zunz coined the term "Judische Wissenschaft," the Science of Judaism, and pleaded for the emancipation of Jewish literature from the shackles of prejudice and theological bias. He pleaded with passionate eloquence for the inclusion of Jewish literature among the humanities studied in the European universities. Needless to say, his plea went unheeded. No great help was to come from German academicians. Of infinitely greater importance was the effect of this great passion upon the life work of Zunz, the vivifying spirit it infused in the lives of the rising generation of Jewish scholars and the miraculous transformation it wrought in *Zeitgeist* of the whole Western Jewry.

Before the advent of *Judische Wissenschaft*, Ganz, the later apostate, coldly analyzed the Jewish dilemma of his time. "Enthusiasm for religion, together with the solidity of ancient institutions, has vanished, but no new enthusiasm has come to light, and no new state of affairs has established itself. We have not gone beyond that negative enlightenment, which consists in despising and contemning things as they are, without troubling to infuse a new spirit." But long before the sun was to set upon Zunz' life, Heinrich Grætz described the miracle of resurrection wrought by the science of Judaism. "It is no fantastic idea," he wrote in his immortal history. "A nation actually did arise from the darkness of the tomb, the only example in the annals of man."

What is this miracle-working science of Judaism? It has no mystic or esoteric element in its composition. It means simply the application of scientific method to the study of the Jewish past. It consists in research, delving into original sources, publishing dust-laden forgotten manuscripts and reconstructing the memories and thoughts, the experiences and lives of your own ancestors. More perhaps than other branches of study, the science of Judaism is exacting in the demands it makes upon its votaries for strict discipline, integrity of mind, the training and blending of intellect and imagination. The startling element in this science has been the magnificent results obtained. New vistas of Jewish history were opened up. A rich undreamt of literature came to life. The people that had allegedly been buried under the debris so-called of the Talmud and the Cabbala was revealed as a torch-bearer of light in the dark ages. In the heart of this people, it now appeared. East and West were linked in fruitful union and the Jew, embracing both, interpreted one to the other. The Jew, furthermore, appeared in the new perspective as an integral factor of unique importance in the nation evolution of Western Europe. It became evident that he had played a vital part in the break-up of feudalism, in the building up of the national economy of the

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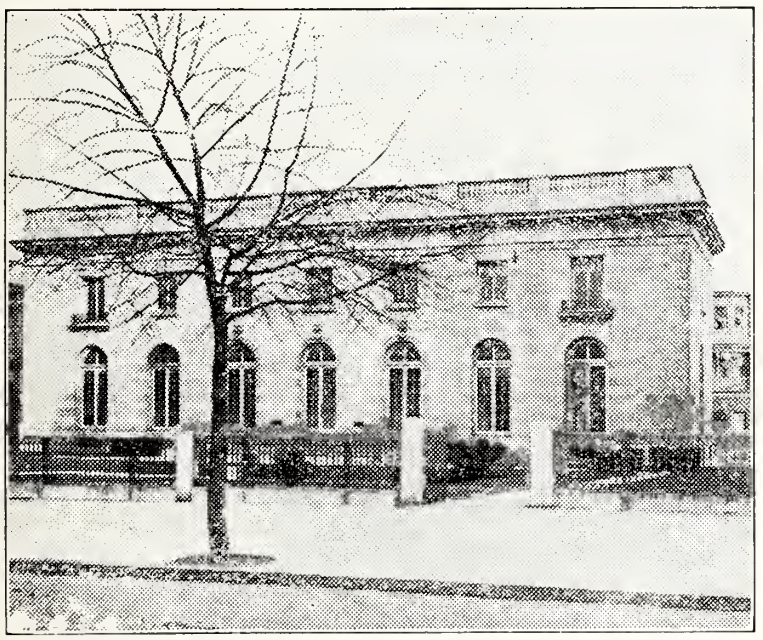
emerging new states, in the stimulation of independent religious thinking, and in the preservation of the sciences and philosophy for the day when the great universities were to arise. Most important of all, the new knowledge gave heart to a wavering generation. It restored their faith in Judaism and therefore in themselves.

"That is the science of Judaism," sair Graetz, "a vivid realization of its great history, and its peculiar doctrines. This effort of memory is not merely an amusing game, a pleasant pastime, the satisfaction of a desire for knowledge akin to curiosity, but an irresistible impulse of self-examination. It arouses the dormant strength in the breast of the inquirer, and inspires him with self-confidence to act in the future as in the past."



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The faith which inspired the founders of the *Judische Wissenschaft* is the basic philosophy of the work of the Dropsie College. This College is dedicated to the principles of the science of Judaism. It aims through independent research and the training of young scholars to add to the sum total of the knowledge of Judaism and to a fuller understanding of the history and literature of the Jewish people. The scope of our studies is imperfectly revealed in the departmentalized language of a College register: Bible, Rabbinics, Cognate Languages and History. The range of the studies actually pursued in the Biblical Department covers not only the Bible and all its versions but also the science of philology and Hebrew grammar. Great stress is placed upon the classic Bible commentators in Hebrew and Arabic. The Apocrypha and the writings of the Church Fathers are studied in the twilight zone between the biblical and rabbinical departments. Under the heading of Rabbinics are included not only the Talmud, various tannaitic compilations and the late mediæval literature, but also a most intensive and detailed study of the Second Commonwealth which involves a comparative study of the New Testament, Josephus and Philo. Jewish philosophy and mediæval Hebrew poetry are still a desideratum. The fascinating subject of the rise of sects in Judaism from the days of the Second Commonwealth down to the period of Hasidism are studied in this department from the social-legal standpoint. The Department of Cognate Languages offers instruction not only in Syriac, Ethiopic and Classical Arabic from the elementary to the advanced grades, but also in Judæo-Arabic. As far as I know,

(Please Turn to Page 46)

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MUSIC IN A WAR YEAR

By DANIEL L. SCHORR

WRITING this review ten years ago, we would have much to say of musical activities in Europe during the past year, and of Jewish participation in these activities. We would write of the Salzburg festival, the Bayreuth festival, of the work of the Paris Conservatory Orchestra, the Czech Philharmonic, the Warsaw Philharmonic, the Vienna Opera.

But this is October, 1940. There has been a year of war. Music lies virtually devastated in Europe, as all culture lies in ruins. And even to Palestine, where refugees had come and given promise of erecting a fine musical tradition, the horrors of Hitler's Europe followed them, overshadowing music in the Holy Land with bombings.

"Wars, revolutions, have not always affected arts, which seem to live their own life, according to their own laws," Ernest Bloch, the famous composer, recently wrote to us. "But this is more than an ordinary war. . . ."

This is a total war, and its destruction is total, killing not only life, but art and the spirit that is necessary for art. And in the general term "war" we include all that Hitlerism has done; for the "war" started in 1933, when Hitler's drive against the Jews was launched—that was the first stage of the Blitzkrieg.

And so the review of the musical year might confine itself to this one line—"for the past year there was War"—were it not for America. The effects of Hitlerism sent here famous Jews, among other musicians—Jaromir Weinberger from Czechoslovakia, Mario Castelnuovo-Tedesco from Italy, Darius Milhaud from France. Partly because of the enrichment of America's musical legion by refugees from abroad, this country enjoyed a musical year of unprecedented success. In every field of music—concerts, radio, records—there was intensified activity.

Fortunately, a tendency towards musical isolationism which appeared with the outbreak of the war did not assume serious proportions in this country. In Canada, an orchestra banned works by Wagner because he was German. But the United States kept its shirt on, despite the growing wave of anti-Nazi feeling. This past summer we were glad to hear Hans Wilhelm Steinberg, a Jewish refugee from Germany and former conductor of the Palestine Symphony Orchestra, conduct the New York Philharmonic in a Beethoven-Wagner program. He was following the dictum of Arturo Toscanini, who once conducted Wagner in Palestine, and, when asked why, said: "Nothing should interfere with music."

With Europe now virtually a dark continent, musical eyes were turned to South America to an unprecedented degree. Toscanini and his NBC Symphony Orchestra and Leopold Stokowski with a youth orchestra—both of which included a goodly proportion of Jewish musicians—made highly successful tours of Latin America, helping to solidify in the musical field the strengthening bond of pan-American unity. Such soloists as Jascha Heifetz also toured South America, and Heifetz set new attendance records. Lazare Saminsky was in South America conducing concerts and lecturing on American music.

Palestine strove valiantly to fulfill her young but rapidly growing musical tradition, but there were mountainous obstacles created by the war and the resultant economic stringencies. The Palestine Symphony Orchestra, founded by Bronislaw Huberman and consisting largely of refugees, managed to include a successful season, with Huberman among the soloists and Felix Weingartner as a guest conductor. Emil Hauser, director of the Palestine Conservatoire of Music, came to the United States to seek support for his institution, which has rescued scores of young Jewish musicians from Europe. However, the intensification of the war and its spread to the Mediterranean gave the Conservatoire rough going.

No review of the year in music would be complete without reference to the enormous upswing of interest in phonograph records. And, accompanying this growing interest, there has been constant improvement in the art of recording, with the result that some unexcelled music on records has been brought out by the major recording companies. For the best work done by Jewish artists during the past year we would select the following:

Orchestra—Tchaikovsky's Fifth Symphony, Artur Rodzinski conducting the Cleveland Orchestra (Columbia);

(Please Turn to Page 41)

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SOME OF MY BEST FRIENDS HATE JEWS

(Continued from Page 18)

I accompanied to the movies one night, heard him laugh delightedly at some Jewish comedians while in the theatre, and heard him come out and denounce Hollywood, the "Jew capital" which was "poisoning the universe." And so it goes, over the bridge hands and cocktail glasses, an inhuman sniping at an unhappy people with occasional prophetic flashes of violence. Already it has produced a couple of pathological characters among my select group of friends. I have in mind one Christian gentleman who is fond of reading aloud an old clipping from "Time" magazine describing the plan to the notorious Nazi-racketeer James True of Washington, D. C., to organize on a certain day a "national Jew shoot." The piece has a certain humor, I suppose; even on the third or forth reading some of my best friends hoot with laughter.

Sometimes I try to find out the motivation of this anti-Semitism among these well-bred, upper-class Americans. It is dreadfully discouraging business, because none of them seem to know. They seem willing to subscribe to what they know are lies. Their attitude resembles that of that distinguished ecclesiastic, Coughlin, who gleefully flings the vitriol of the "Protocols of Zion" with the comment that while these forgeries may not be "authentic" they are "factual." Likewise with the anti-Semitic canards attributed to Benjamin Franklin and disproved a hundred times over. Now I can understand an "economic" brand of Jew-hating. I can understand how a Gentile owner of a little shop with three Jewish competitors in the same block might covet their trade and subconsciously transmute his greed into race rejudice. I can also understand how an unemployed factory hand or an evicted farmer, or any other baffled, beaten, unpossessed individual might embrace the incredible propaganda now circulating against the Jews and find it a scapegoat to ease his realization of failure. But these secure and arrogant people behind braided flunkies and the remote battlements of Park Avenue apartment houses—how could they! No one requires them to meet or treat with Jews from one year's end to the next. They aren't in trade. If they have any connection with poverty and evicted farmers it comes from setting the wages and holding the mortgages. They are educated people, too, of Harvard, Yale, Princeton, Smith, and Vassar (let us draw the curtain of charity over Miss Porter's, Miss Walker's, Fermata, and Millbrook) are able to educate. Ask them to explain the implications of the U. S. gold monopoly and they can provide a discourse that is lucid enough, though confused by frequent references to the iniquities of President Roosevelt. They are cultured people, too — Culture spelled Kultur. Put a Bach fugue on the phonograph and they wriggle as though in ecstasy. Literature? You never heard such padogogy in your life. For two hours they will debate the fine point of whether Bacon wrote Shakespeare or Shakespeare wrote Shakespeare. The pity of it is that they will end up by stating that Shylock was the truest character that Shakespeare (or Bacon) ever conceived.

It is people like these who will sidle up to you at parties and whisper confidentially that "The Secretary of Labor, Frances Perkins, is a Jewess." You say "What of it?" and they look at you with blank astonishment. They can prove absolutely and positively that Lindberg's baby was murdered on instructions from some cabal of bearded patriarchs plotting upon a mountain top in Palestine—Kuhn, Loeb, no doubt embarrassing the House of Morgan via Miss Anne Morrow—and they reel off veritable annual statements to show that the Jews own America. They know these things are false. They know that the Jews do not own America, or even a small part of America. But they are willing to anesthetize their own intellects and indulge in the wildest sophhistries in order to polish their, magnificence and spit with the most elite spit on those who cannot spit back. Frankly, I do not know whether these people—these gay, rich, light-hearted people who were my friends—are subject to some particular decay that makes them rottener than the rottonest tooth or whether there is some intrinsic fault in the social process which installed the silver spoons in their mouths at birth and substituted golden spoons as they grew older.

So far I have listened to these people without lecturing. I have not ex-

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plained to them that as an American citizen I wish for my country only peace, and dignity, and greatness, and that as an individual imbued with the American dream I have never demanded justice for others before pleading it for myself. I have refrained from quoting to them the Declaration of Independence, or the Bill of Rights, or Lincoln's letter to Horace Greely, or even Stephen Benet's Invocation to John Brown's Body. I have not even bothered to point out to them that they are a social minority smaller even than the Jews are a racial minority, and that the revolutionary whirlwind is catholic in its destruction. No, these people are too far lost for that; they would laugh at me. The language they can understand is the glib, cruel language of sarcasm, and that is why if I publish this at all I will publish it not anonymously but under my full signature. My friends will know what I am talking about and perhaps when their words are flung back at them one or two may be shocked or shamed into decency. The rest will call me names and cut me dead, and that will be all right, too.

SAVAGERY

"The Nazi creed is a rotten creed. They talk of a new order in Europe, but there is nothing new about nazism. It is a reversion to the primitive principles of savage tribes. They worship the swastika, which means nothing. They believe war is better than peace and they wish to make all nations their slaves."

—British Minister of Information, Alfred Duff Cooper.

THROUGH GENTILE EYES

(Continued from Page 11)

tian, or indeed for any other man, since already he staggers under so heavy a burden of misunderstanding, reproach and persecution. But for this very reason will this be the more glorious. It will be the Jew taking upon himself the woes not merely of his tribe but of the world, and thus becoming by his own will, and not merely by the decree of a malign fate, that "Suffering Servant" of whom the Second Isaiah spoke with such ecstatic rapture. From the beginning of his history the Jew's destiny has been fundamentally spiritual. In this desperate age, when the world cries out for spiritual freedom, the Jew's appointed mission should be to spurn war and to embrace peace. Already some Jews are joining hands with some Christians in defiance of the princes and premiers and presidents of this earth, and in devotion to "the one God (who) hath created us" all. But there should be more Jews, as there will be more Christians, to walk this way of sacrifice. A great company, to "seek peace and pursue it" evermore!

There came a time in ancient days when there was no deliverance for mankind except in the saving influence of "the remnant" who would serve only God alone. Has not that time returned? Can anything save our world but the valiant few who are resolved to be faithful and endure even unto the end? In this modern "remnant" the Jews should have primary place. And they will not be alone as heretofore, but glorified and comforted by the fellowship of kindred souls.

THE YEAR IN WASHINGTON

(Continued from Page 21)

Nazis wouldn't let the Red Cross distribute these supplies to Jew and Gentile alike—it was in Washington that the decisions were made.

Every event that affected Jewry in 5700 either began here, or was reflected here, or ended here.

The "black year" 5700 is over, and the issue as to whether Jewry shall be driven from the earth has not yet been decided. It may be decided in the year that comes.

Already, the observant can see a faint light in the sky, for it is becoming apparent that so long as democracy lives anywhere, it will live everywhere. So long as this bastion stands, Hitler has not won.

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SPEAKING OF GREAT GENERALS

(Continued from Page 13)

are associated with miracles and both occurred within a year of the time that the Jews left Egypt. Thereafter there was no serious shortage until forty years later.

An army in the field today uses such measures as boiling or chlorination of drinking water to avoid water-borne diseases, such as dysentery, cholera, and the typhoid group. But this implies a knowledge of disease as caused by living micro-organisms. Moses could have sought only to provide against gross contamination. Hence his orders on the subject contemplated the prevention of the pollution of waters such as the dead bodies of animals or human beings.

Wells were carefully safeguarded, as one might expect in a nation of nomadic shepherds. This was so in Abraham's day. "Isaac digged again the wells of water, which they had digged in the days of Abraham his father, for the Philistines had stopped them." (Gen. xxvi 18.) Moreover, Jacob had a great stone placed against the mouth of the well to protect it against pollution. (Gen. xxx 2.) The wells were places of social gatherings.

We may not infer that it is natural for primitive people to keep their water supply pure and free from contamination, as one familiar with the filthy practices of certain oriental peoples may testify. The Greeks and Romans were, like the Jews, far above other peoples of antiquity in this respect.

The earthenware vessels still used for water in the East are difficult to cleanse. I have seen them in common use in Macedonia by the armies of several countries, for they keep water cool better than any other contrivance, thanks to the evaporation from their porous surface. The Jews required such vessels to be broken when they had become "unclean" by contact in any way with unclean things. (Lev. xi, 32.) "When a man dieth in a tent ... every open vessel which hath no covering bound upon it, is unclean." (Num. xix 14, 15.) This is a remarkable example of hygiene as taught by the Mosaic Code, as usual through appeal to religion. To the Israelites "unclean" means "unholy"; to us it means infected. Food and drinks thus exposed would generally become contaminated by flies after they had come in contact with the dead body.

It is probable that milk was protected in the same way. Milk was used fresh and so the modern problems incident to its collection and transportation did not exist. There are no laws concerned directly with milk, except as concerns food in general, even in land "flowing with milk and honey."

Pure Air

Moses had no problem like that confronting many military commanders of today in war and peace, concerning overcrowding. He had ample space for the thirteen camps into which his main body was divided, like the regiments or battalions of a large modern camp. He did not have to provide for ventilation in very cold weather, for he was marching through tropical country.

On the other hand, Moses knew the value of pure air. The "breath of life" was no meaningless expression. (Gen. ii 7.) Camps were placed where practicable, on hills where there was a current of air, and of course there was also the military advantage of being able to view the surrounding country.

Pure Soil

Moses required cleanliness in and about his camps. As usual a religious significance was given to this: "For the Lord thy God walketh in the midst of thy camp, therefore shall it be holy, and no unclean thing shall be in it." No modern military commander permits his camp to be kept other than clean, but it has not always been so, for in some of the camps of the middle ages and even of comparatively modern times, filth was everywhere and inescapable.

The law of Deuteronomy (xxiii 12, 13) that concerns the disposal of body waste is one of the most remarkable in the entire Code.

Pure Bodies

Personal cleanliness is stressed throughout the Mosaic Code. Moses was commanded, before the Divine manifestation on Sinai took place, "to sanctify the people today and tomorrow, and let them wash their clothes." (Exod. xix 10.) Thus was bodily purification intimately conjoined to spiritual preparation. In one chapter the injunction, "He shall wash his clothes and bathe himself in water" is repeated no less than ten times (Lev. xv). The importance that was attached to cleanliness of the hands may be judged from the frequency with which it is used as a poetical metaphor. "I will wash my hands in innocency: so will I compass thine altar, O Lord," exclaims David in Psalm xxvi 6. "And he that hath clean hands shall be stronger and stronger," says Job (xvii 9). Before the consecration of Aaron and his sons, before their in-

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GOOD WILL IN ACTION
IT HAPPENED IN AMERICA

By BERNARD POSTAL

Hate and prejudice had their innings during the past year but good will hit harder and made the greater impression. In a timely round-up of the outstanding instances of specific incidents of good will between Christian and Jew in America, Mr. Postal gives us this fact-packed survey of good will in action.—The Editor.

DOLORUS though the past year has been with news of man's inhumanity to man overseas, here at home there accumulated a vast number of isolated but kindred happenings which, in sum, are indicative of the deep-rooted attachment of Americans to justice, amity and understanding among all the races and creeds that make up the American people. There can be no gainsaying that the strength of this feeling is vital to the future of democracy in America, for it is the best guarantee against the doleful eventuality which the gloomy prophets so glibly foretell.

In order to assay the intensity of this devotion, this writer has gone to some lengths to assemble a variety of representative incidents that occurred in the last twelve months and which go to prove that, by and large, firm adherence to the principles of religious equality, one of the cornerstones of democracy, remains a basis conviction of the American people.

Good will is a contemporaneous phrase employed to describe what our forefathers called religious liberty. For purposes of this review, good will is taken to mean not manifestos, pronouncements, speeches, writings or meetings concerned with religious liberty—numerous and far-reaching though they have been—but rather specific occurrences which translated those utterances and meetings into definite deeds, in short, good will in action.

Perhaps the most remarkable expression of good will in action in recent years was the frequency with which Christians voluntarily contributed to Jewish institutions and the succession of Jewish benefactions to Christian agencies. Many are the Catholic, Protestant and Jewish institutions that have been the beneficiaries of Good Samaritans of a different faith.

In Indiana there lives a Christian who has been fulfilling an ancient Biblical precept—to give a tenth of one's possessions to the priesthood and the temple—by making a sizeable contribution each year for the past three years to the National Federation of Temple Sisterhoods. Describing himself as "a member of no church, creed and denomination," and identifying himself only as a Christian and a resident of Indiana, this man has vowed "to give the tithe," and the question of where and how to give, he writes, led him to the "originators of that ancient and noble custom." Each year the contribution comes with a neatly printed note: "This humble offering is a most willing tithe."

Somewhere in Newark, N. J., there is a Jewish boy who is being educated for the rabbinate in part with funds contributed annually by a Catholic priest. When an annual scholarship fund of $5,000 for Newark boys attending Yeshiva College was established, Manager John G. Delaney, rector of St. Patrick's Cathedral, Newark, pledged $200 to the fund yearly. Paralleling this incident is the story recently told in the Catholic magazine, The Sign, about a well-known Jewish attorney who made it possible for a poor Catholic youngster to study for the priesthood. The boy wrote a letter to the lawyer asking for help but forgot to give his address. The lawyer then consulted a priest who found the boy. Now the Jewish lawyer is paying for the lad's education and clothes and providing him with a regular allowance. In Quincy, Mass., every one of the city's 41 churches of all denominations benefit annually from the King Family Fund, established by the late Theophilus King, a Protestant, to help break down prejudices. Two nuns of the Congregation of the Sisters of St. Joseph, Brentwood, Long Island, who were given scholarships to the laboratory school of the Jewish Hospital of Brooklyn, have now been graduated and are going to Puerto Rico to assume charge of the laboratory in a Catholic hospital.

America's Only Statue to Religious Liberty

With human freedom being destroyed everywhere these days, liberty-loving Americans have discovered a new shrine of freedom in the 15-foot Statue to Religious Liberty (which stands in Fairmont Park, Philadelphia, not far from Independence Hall and the Liberty Bell) a gift of B'nai B'rith to the people of the United States on the centennial of American independence in 1876.

In an era when reports of suffering persecution and violence are the steady fare of newspaper readers, the other side of the picture, showing man's humanity to man, appears to have been played down. Yet, incidents such as those recounted here are far from uncommon. They may not make headlines but they do make good will. Take the case of Harry Bragarnick of Milwaukee, a well known labor arbitrator. For years he has made it a practice to donate all fees received for his services as labor adjudicator to Christian and Jewish charities. Only the other day he distributed $500 to such agencies as the St. Vincent de Paul Society, the Lutheran Children's Home, the Catholic Social Welfare Bureau and the Jewish Home for the Aged. Although they seldom receive the public attention they deserve, happenings of this nature are almost a daily occurrence in the United States. The colored population of Greensboro, N. C. has just acquired its own Y. M. C. A. building, thanks to the generosity of Cæser Cone, 2nd, who gave $65,000 for the structure in honor of two Negro employees who had worked in his family for 38 years.

Simon Stein, Rochester manufacturer made an unsolicited contribution of $1,000 to the campaign to pay off the debts of Catholic University in Washington. When the late George Cardinal Mundelein died, the Chicago B'nai B'rith Council appropriated a special sum for the Cardinal's favorite charity. The late Morton L. Adler, Jewish manufacturer, who bequeathed his $1,000,000 estate to charity, epitomized the spirit underlying these manifestations of inter-faith beneficience when he remarked in his will that "a testator renders scant honor to his own church and his own relatives if he makes them his sole beneficiaries and neglects the great general public from whom his wealth really comes. If the expression of this belief ever becomes standard for fair-minded testators, the brotherhood of man will assume reality." Charles Culpeper, a Protestant, seconded Adler's sentiments by making Catholic, Jewish and Protestant charities the principal heirs of his $8,000,000 stock holdings in a soft drink bottling company.

Another major inspiration for individual and collective magnanimity cutting across racial and creedal boundaries is the growing awareness that the refugee problem is common to all faiths.

Outstanding among such inter-faith gifts was the $250,000 which the United Jewish Appeal for Refugees and Overseas Needs donated this year to Protestant and Catholic agencies for the

benefit of Christian refugees. From the proceeds of its 1939 campaign, the United Jewish Appeal gave $125,000 to the Federal Council of the Churches of Christ in America on behalf of Protestant refugees, and an equal amount to Pope Pius XII, to be used for Catholic refugees as a memorial to the late Pope Pius XI. To the same Protestant and Catholic groups, the National Coat and Suit Industry Group, the country-wide organization of the women's and children's coat and suit industry, a large proportion of whose members are Jews, donated $60,000 from a self-imposed garment tax. The International Ladies Garment Workers gave $30,000 for the same purpose from funds raised through half-pay gifts by the membership.

In a letter expressing the gratitude of Pope Pius XII for these gifts, Luigi Cardinal Maglione, Papal Secretary of State, said:

"The Holy Father instructs me to inform you that he wishes to express to the donors his deep appreciation of their generous and noble gift and to tell them how deeply moved he was by the cooperation and good will between the Jewish and Catholic people which our interchange of letters so clearly revealed. His Holiness was especially grateful because the benefaction was intended as an act of homage to Pius XI. The memory of Pius XI's magnificent battle against fanatical racialism continues to inspire all of us."

These two instances of generosity have been duplicated by others in many parts of the country. At Notre Dame University a group of Catholic students arranged for a "penny-a-day" drive to raise a special sum as their contribution towards the "Rescue Through Emigration" work of the HIAS. In San Francisco a Christian woman telephoned the headquarters of the United Jewish Appeal to ask why she had not been asked to contribute. Informed that while non-Jewish donations were gratefully accepted, Christians were not being directly solicited, she made her pledge. The next morning she phoned again to explain that her conscience was bothering her and she asked that her pledge be doubled. In other communities the United Jewish Appeal has frequently received the unsolicited assistance of Christian leaders, many of whom have come forward to serve as officers in local campaigns. St. Andrew's Catholic Church in Cincinnati twice sponsored social functions for the benefit of Jewish refugees.

Even more striking is the impressive array of incidents portraying good will in action that can be cited in the sphere of human relations.

Last September a fire broke out in Temple Emanuel, the largest synagogue in Passaic, N. J. First to reach the flaming structure was a priest, the Rev. William V. Dunne, pastor of St. Nicholas Church. Ignoring danger to himself, he rushed into the synagogue in an attempt to rescue the sacred Torah Scrolls and other ritual objects. As a token of gratitude, District Grand Lodge No. 4 of B'nai B'rith sent a contribution to the Mt. Carmel Guild, Father Dunne's favorite Catholic charity. Of a piece with this act was the case of Father Paul Meinecke, of St. Boniface Church, San Francisco. Only recently recovered from a six-months' siege of the dread staphylococus septicemia, the frail 32-year old priest read of the plight of 12-year old Sheldon Bellafsky, who was stricken with the same malady in Chicago. The Jewish youngster was in desperate need of the blood of someone who had recovered from the disease. Although he himself had been out of the hospital but six weeks, Father Paul volunteered to give his blood, and two bottles of it were rushed by airplane to Chicago. Today a Jewish boy is recovering because of a priest's blood.

Just the other day in St. Paul, Minn., a unique meeting was held in honor of David Utz. A 16-year old Catholic high school student from Rochester, Minn., he entered a school oratorical contest with a piece called "The Worth of the Jew," in which the Jews contributions to civilization are lauded and the Jews' persecutors condemned. His declamation won him regional honors and invitations to repeat it before several northern Minnesota communities. He repeated it again before a record-breaking throng in St. Paul, where the B'nai B'rith lodge and its youth affiliate, the Aleph Zadik Aleph, gave Utz a public reception, with the priest who had baptized Utz among those present. Three Catholic high school students, two of them pupils in a parochial school, made a clean sweep of prizes in an essay con-

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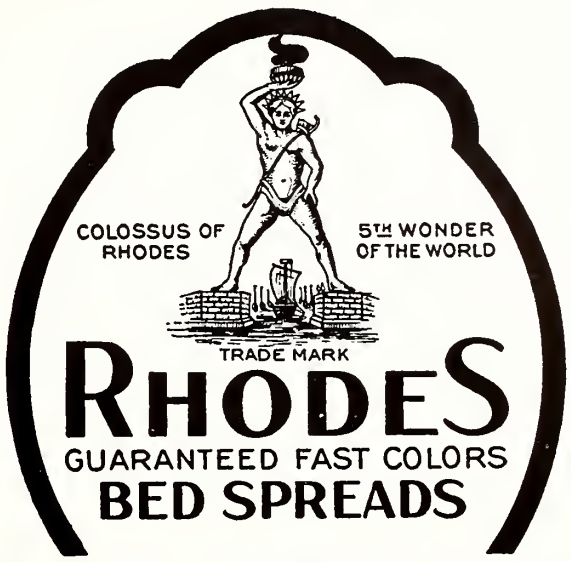

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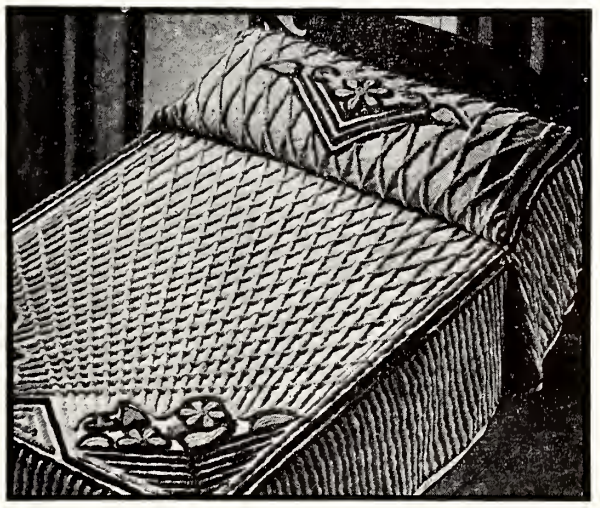

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BONTZYE SHWEIG

(Continued from Page 23)

and his hands were too young and too weak, the logs too thick, the hatchet too blunt. More than once he nearly dislocated his wrist; more than once his feet were nearly frost-bitten, but he kept silent, even to his father."

"To that drunkard?" laughed the accuser, and Bontzye felt cold in every limb.

"He never even complained to his father," finished up the advocate.

"And always alone," he continued, "no playmates, no school, nor teaching of any kind—never a whole garment—never a free moment."

"Facts, please!" reminded the president.

"He kept silent even later, when his father seized him by the hair in a fit of drunkenness, and flung him out into the street on a snowy winter's night. He quietly picked himself up out of the snow and ran whither his feet carried him.

"He kept silent all the way—he was hungry but he only begged with his eyes.

"It was a wild, wet night in spring time, when he reached the great town; he fell like a drop into the ocean, and yet he passed that same night under arrest. He kept silent and never asked why, for what. He was let out, and looked for the hardest work. And he kept silent. Harder than the work itself was getting it—and he kept silent.

"Bathed in a cold sweat, crushed together under heavy loads, his empty stomach convulsed with hunger—he kept silent.

"Bespattered with mud, spat at, driven with his load off the pavement and into the street among the cabs, carts, and street cars, looking death in the eyes every moment—he kept silent.

"He never calculated how many pounds' burden go to a *groschen*, how many times he fell on an errand worth a *dreier;* how many times he nearly panted out his soul going after his pay; he never calculated the difference between other people's lot and his—he kept silent.

"And he never insisted loudly on his pay; he stood in the door-way like a beggar; with a dog-like pleading in his eyes—come again later! and went like a shadow to come again later, and beg for his wages more humbly than before.

"He kept silent even when they cheated him of part, or threw in a false coin.

"He took everything in silence."

"They mean me after all," thought Bontzye.

"Once," continued the advocate, after a sip of water, "a change came into his life: there came flying along a carriage on rubber tires drawn by two runaway horses. The driver already lay some distance off on the pavement with a cracked skull. The terrified horses foamed at the mouth, sparks shot from under their hoofs, their eyes shone like fiery lamps on a winter's night—and in the carriage, more dead than alive, sat a man.

"And Bontzye stopped the horses. And the man he had saved was a charitable Jew, who was not ungrateful.

"He put the dead man's whip into Bontzye's hands, and Bontzye became a coachman. More than that—he was provided with a wife, and more still—with a child.

"And Bontzye kept silent!"

"Me, they mean me!" Bontzye assured himself again, and yet had not the courage to give a glance at the Heavenly Court.

He listened to the advocate further:

"He kept silent also when his protector became bankrupt and did not pay him his wages.

"He kept silent when his wife ran away from him, leaving him the baby to care for.

"He was silent also fifteen years later, when the child had grown up

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and was strong enough to throw him out of the house."

"Me, they mean me!" Now he was sure of it.

"He kept silent even," began the angelic advocate once more in a still softer and sadder voice, "when the same philanthropist paid all his creditors their due but him—and even when (riding once again in a carriage with rubber tires and fiery horses) he knocked Bontzye down and drove over him.

"He kept silent. He did not even tell the police who had done it."

"He kept silent even in the hospital, where one may cry out.

"He kept silent when the doctor would not come to his bedside without being paid fifteen *kopeks*, and when the attendant demanded another five —for changing his linen.

"He kept silent in the death-struggle—silent in death.

"Not a word against God; not a word against men!"

Bontzye trembled all over, he knew that after the advocate would come the prosecutor. Who knew what *he* would say?

Bontzye himself had remembered nothing of his life.

Even in the other world he forgot every moment what had happened in the one before. The advocate had recalled everything to his mind. Who knows what the prosecutor will not remind him of?

"Gentlemen," began the prosecutor, in a voice biting and acid as vinegar —but he broke off.

"Gentlemen," he started again, but his voice was milder, and again he stopped.

Then, in a gentle voice the prosecutor said:

"Gentlemen! *He* was silent. I will be silent, too!"

There was a hush—and there sounded in front a new, soft, trembling voice:

"Bontzye, my child! My dear child, Bontzye!"

And Bontzye's heart melted within him. He wanted to lift up his eyes, but they were blinded with tears; he never felt such sweet emotion before.

"My child," continued the presiding judge, "you have suffered and kept silent; there is no whole limb, no whole bone in your body, scars, wounds, and not a fibre of your soul that has not bled—and you kept silent.

"There they did not understand. Perhaps you yourself did not know that you might have cried out. You yourself knew nothing of your hidden power.

"In the other world your silence was not understood, but *that* is the world of delusion; in the world of truth you will receive your reward.

"The Heavenly Court will not judge you; the Heavenly Court will not pass sentence on you; they will not apportion you a reward. Take what you want! Everything is yours!"

Bontzye looked up for the first time. He was dazzled; everything shone and flashed and gleamed with light.

"Is it really true?" he asked shyly.

"Yes, really!" answered the presiding judge with decision; "really, I tell you, everything is yours; everything in heaven belongs to you. Because all that shines and sparkles is only the reflection of your hidden goodness, a reflection of your soul. You only take of what is yours."

"Is it really true?" asked Bontzye again, this time in a firmer voice.

"*Yes! Yes!*" they answered him from all sides.

"Well, if it is so," Bontzye smiled, "I would like to have every day, for breakfast, a hot roll with fresh butter."

The Court and the angels looked down, a little ashamed; the prosecutor laughed.

SORRY NOT A JEW

Some months ago, Jacques Maritain, the foremost Catholic theologian and philosopher, was asked if he were a Jew. He replied: "Alas, no, I am not a Jew. I regret it, for it is a great privilege to belong to the same race as Jesus Christ and the Blessed Virgin."—Commonweal.

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The Jewish Heritage and the American Spirit

By HENRY A. WALLACE
Vice Presidential Nominee, Democratic Party

DEBORAH, a mighty warrior and prophetess, sang of her victory over Sisera. After telling of the desolation of the land, she said, "I, Deborah, a mother in Israel arose." The tradition of the Mothers in Israel has been a mighty one. Rebekah, the Mother of Jacob and Esau—Rachel, the Mother of Joseph—Jochabel, the Mother of Moses, Aaron and Miriam—Hannah who dedicated Samuel to the Lord from the very moment he was born—Naomi the perfect mother-in-law—the Shulamite who inspired the Song of Solomon—Esther, the Queen who remembered—the unnamed woman of Proverbs whose price was above rubies—Elizabeth the Mother of John the Baptist—Mary the Mother of Jesus. The tradition of the Jewish mother is an ancient one. Always she has aspired for her sons and for her people. In time of trouble she has been a tower of strength and resourcefulness.

I asked an outstanding Jewish professor in one of the leading universities of the United States, "Do you really think the Jews by heredity are any smarter than other Americans?" He said, "No." I asked then "How does it happen that the Jews forming less than 4 per cent of our population make such an extraordinary record in the learned professions, especially in the law?"

"Family tradition" was the reply. Both the Jewish father and mother but especially the mother, live with their children day by day and urge them on in the competitive game of life. The mothers in Israel several thousands of years ago learned the arts of family training in a way which has produced results throughout the ages. Love and discipline have been shrewdly mixed and untiringly exerted. The book of Proverbs has in it the distilled essence of this ancient family wisdom. Thrift, discretion, temperance, hard work, canniness, and respect for the Torah. It is no accident that both the Jews and the Scotch have gone so largely to the books of David and Solomon for inspiration in the conduct of their personal lives. Both have gone forth from their native land to be formidable competitors over the entire world. Both have their Schlemihls, their failures, but both by virtue of their family traditions have achieved successes greater than would have been expected from the standpoint of heredity alone.

My purpose in coming here today was to discuss the traditions of the fathers in Israel even more than those of the mothers. The Christians of this land share with the Jews the tradition of the prophets. This tradition, it seems to me, is fundamental to American democracy, both political and economic. The prophets were either talking on behalf of people suffering injustice or they were warning of trouble ahead. They felt so passionately the trend of events that they discerned the outline of events that would be, should be, or could be brought to pass. Therefore they said, "Thus said the Lord."

As distinguished from the kings and the priests, most of the prophets were progressive in religious, political, and economic matters. They looked to the future rather than the past. One of the magnificent things about the Bible is that it preserves so faithfully the insurgent spirit of the prophets. It is the spirit of a new world—a growing world. All religions in their steadfast worship of the past tend to be overconservative. The Jewish and Christian religions therefore in carefully preserving the message of the prophets have preserved the growth spirit which is vital to the health of all religion.

The job of the prophets is to pour new wine into the priest's old bottles and if the old bottles break to make new bottles. The clash of priest and prophet is most vividly emphasized in the seventh chapter of Amos, which translated into sidewalk English says —Amaziah, the priest got sore at Amos and told him to shut up and go home. Amaziah didn't want any bolsheviks like Amos around his set-up. Swiftly Amos replied and I hesitate to put his reply into modern English. It is fairly plain as it stands:

"Therefore thus saith the Lord: Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword and thy land shall be divided by line; and thou shalt die in a polluted land; and Israel shall surely go into captivity forth of his land."

Amos preached economic justice and the people in the court and synagogue could not take it.

They did not like it when he said, "Hear this, oh ye, that swallow up the needy, even to make the poor of the land to fail, saying when will the new moon be gone that we may sell corn and the Sabbath, that we may set forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? That we may buy the poor for silver, and the needy for a pair of shoes; yea and sell the refuse of the wheat. . . . Shall not the land tremble for this?"

No wonder the priest Amaziah, the guardian of the status quo, complained to King Jeroboam concerning Amos saying, "The land is not able to bear all his words."

Henry A. Wallace

Amaziah thought Amos was a kept prophet and suggested that he go home to Judah to eat his bread. This hint that he was on the payroll of the priestly hierarchy of Judah angered Amos and he blasted forth a terrific malediction beginning, "I was no prophet, neither was I a prophet's son; but I was an herdman, . . . and the Lord took me as I followed the flocks and the Lord said unto me, Go, prophesy unto my people Israel."

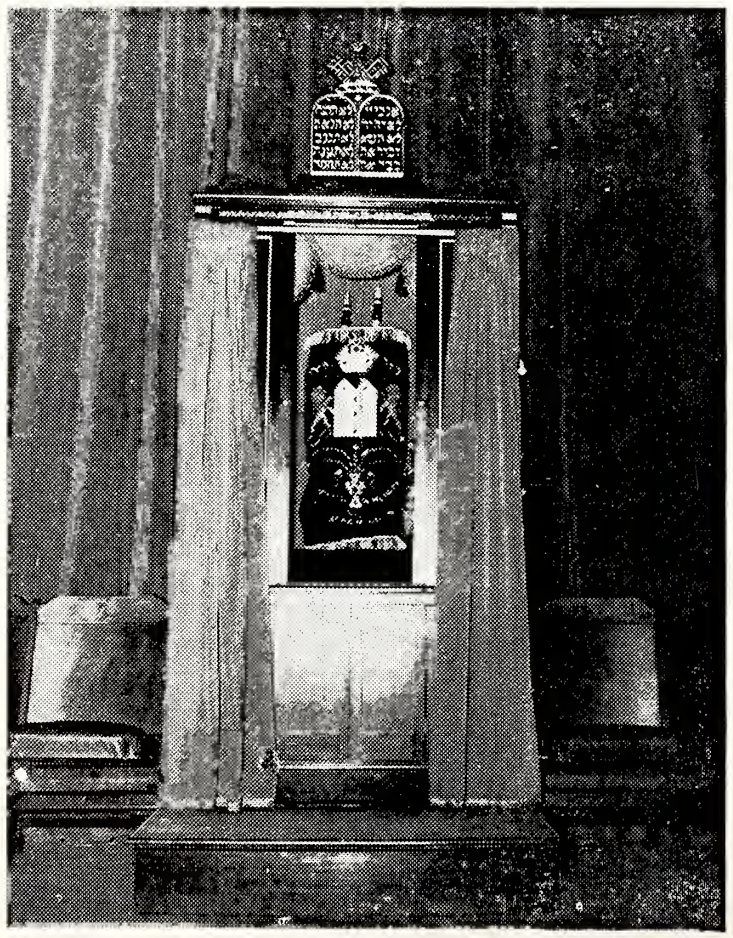
I speak of the battle of Amos because it typifies the struggle which went on for centuries between the Jewish shepherd people who lived in the hills and the Canannites who lived in the cities. As the Jews over the centuries gradually migrated to the cities, they took on city habits. But at first they were profoundly shocked at the commercial morality of the cities. Neither the customs of the bank nor the market place pleased them. They though such customs were the devices of Baal, the god of the Amorites.

Probably the first instance in all recorded history of debt-ridden farmers rising in revolt is given in the 22nd chapter of First Samuel. David, the young shepherd fleeing from Saul, was hiding in the cave of Adullam when, according to the Bible, "Everyone that was in distress, and everyone that was in debt, and everyone that was discontented, gathered themselves under him; and he became a captain over them; and there were with him about 400 men." David, the mighty King of Judah, was not merely the slayer of Goliath but perhaps even more important the leader of a social revolution.

The 23rd chapter of Deuteronomy makes it appear that it was ancient custom to exact usury from the strang-

(Please Turn to Page 58)

TORAH AT WEST POINT



Torah presented by Rabbi Jonah B. Wise of New York, at the baccalaureate service of the Jewish Chapel Squad at the United States Military Academy at West Point, recently, in memory of his father, Isaac Mayer Wise, founder of Reform Judaism in America.

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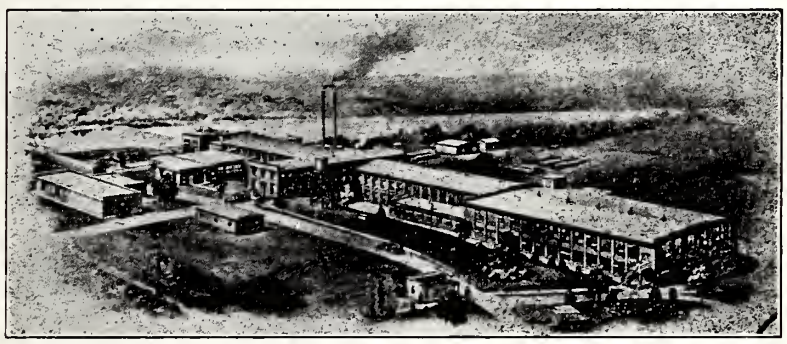

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LEXINGTON, N. C.

LILLIAN WALD

THE ANGEL OF THE GHETTO

By GILBERT SELDES

Editor's Note: The death of Miss Lillian D. Wald, founder of New York's Henry Street Settlement, on Sept. 1 at her home in Westport, Conn., ended a life of magnificent service to the underprivileged. Miss Wald was the most famous Jewish social worker in America. Her compassion towards the poor is vividly portrayed in this playlet written by Gilbert Seldes, which was originally part of a series of Department of Interior broadcasts prepared in cooperation with the Service Bureau for Intercultural Education.

(Jane Addams bought an old brick house on Halsted Street, Chicago, and opened a settlement that is known around the world today as Hull House, the pioneer institution of a great movement. There, a few years later, another young woman—Miss Lillian D. Wald—came to visit her.)

Scene I: Hull House

ADDAMS: You say that you would like to do for New York what I am doing for Chicago.

WALD: I can't imagine any better way of investing my life, Miss Addams.

ADDAMS: It won't be easy. You'll meet with every kind of opposition.

WALD: I'm not afraid.

ADDAMS: Sometimes it seems that the whole country is opposed to this settlement project. See here—my desk is piled with their letters. They say that the poor are always with us—that they WANT to live in filthy tenements, that they can't be educated to anything better.

WALD: But they're wrong. I KNOW they're wrong . . .

ADDAMS: It will take everything you have in you to prove it. If you're the least bit squeamish about going up a flight of dark, slimy steps littered with garbage—into a room where a whole family lies sick—on the floor, perhaps—of some horrible disease . . .

WALD: That's what I WANT to do—to take care of those that are sick. I've had two years of nurse's training and I've worked in a hospital.

ADDAMS: Oh—you have? Well, that should make you doubly useful.

WALD: That's it. If I could establish a settlement house, and go out as a nurse among those families. You see, Miss Addams, I believe that before you can hope to make good citizens of those people, we must give them good health.

ADDAMS: Yes—I think you're right. But such a settlement—in order to accomplish its purpose—would have to be located in the worst—and what some people consider the most dangerous neighborhood. That's why I chose Hull House for my settlement, because this section is where the newest and poorest immigrants are always forced to live.

WALD: And I shall establish my settlement among the refugees on New York's lower East Side. Perhaps being a Jewess myself, I'll be able to understand their problems.

ADDAMS: Remember, you can't just go among them as a nurse or a teacher. You must live among them — as a friend.

WALD: Of course—if I expect to gain their confidence. You see—you can't discourage me.

ADDAMS: I didn't think that I could, but I wanted to make sure. Well . . . You've passed every test. Good luck to you!

* * *

(Into New York's Ghetto went a group of Jewish nurses, led by Lillian Wald, to a little old house on Henry street. There, among the destitute, the diseased and discouraged, they endeavored to make existence in this new land more bearable, offering hope and life to the thousands who flocked to the House on Henry street.)

Scene II: The Henry Street Settlement

WALD: There, Natasha—now you keep that bandage on your arm, and come back to see me again tomorrow. Will you?

NATASHA (a little girl): Oh, yes, nurse. The bandage is so pretty—so white.

WALD: Well, here's something else for you—a picture of trees and flowers.

NATASHA (awed): Oh! Oh, thank you. Is—is that the place where God lives?

WALD (touched): No—that's only the country. Next summer when you are all well and strong, I'm going to take you out there to see those things growing. Till then I thought you'd like to have this picture—to pin on your wall at home.

NATASHA: But we've got no wall.

WALD: Oh, of course, you must have. You know—like that—around the four sides of your room.

NATASHA: No, the Moskov family has got THAT wall. And THAT one is for the Patrovskys—and THAT one over here is where Babushka and her family lives, and this other wall belongs to the Toloffs. We live in the middle.

WALD: You mean—there are five families living in that one room?

NATASHA: Yes—so I can't pin up the picture.

WALD: Well, come early tomorrow, will you, dear? We'll find a wall for you. We'll find FOUR walls——.

MAN (Italian): Nurse—nurse—you come quick, please? My wife—her very sick.

WALD: Oh, I see. Yes—of course, I'll go with you.

NURSE: But you're so tired, Nurse. Let someone else go. You were out all day nursing patients.

WALD: But this is serious. If you'll take care of Mrs. Barensky . . .

* * *

Scene III: A Squalid Tenement

MAN: Here—we go down here—in basement.

WALD: I'll have to tell the city authorities to clean up this place, there

are bound to be rats in here if they don't collect the garbage.

MAN: Here—this is our room.

WALD (friendly): Good evening. (Low) Where's the baby, Mr. Latoni?

MAN: In that basket. Him born dead.

WALD: Oh. And—those are your other children?

MAN: This little Francesca. Her sick, too.

WALD: Well, I'll look at her just as soon as I've taken care of your wife.

WALD: Now, just lie still. I'll see how—(alarmed) Mr. Latoni, how long has your wife been in this condition?

MAN: Her have baby this morning.

WALD: No—I mean those red spots on her skin.

MAN: Oh—maybe two, three days. Maybe more.

WALD: Mr. Latoni, your wife must be taken to a hospital immediately.

MAN: Hospital! No! Maybe they kill her!

WALD: No, they won't. They'll give her a clean white bed—instead of this dirty mattress on the cold stone floor. They'll give her good food and try to make her well.

MAN: But I got no much money.

WALD: Don't worry. We'll take care of that. I'll call the ambulance.

MAN: No! No—please don't take her away.

WALD: I MUST take her away, Mr. Latoni. Your—your wife has smallpox.

MAN: Smallpox!

WALD: Don't be afraid. She'll have the best care. Now—as soon as I straighten her blankets—why, why, this isn't a blanket. It's an evening wrap—a new, expensive one!

MAN (rather proudly): Yah—we make um—here—for big factory. I sew up seams. My wife, she do finishing. Little Francesca, she sew on buttons. And Giuseppe——

WALD: An evening wrap—that someone's going to wear! And you use it for a blanket!

MAN: We got no blankets. No fire for heat. My wife very cold—very sick.

WALD: Why—of course. I understand. But there are some who might think. Never mind—you won't have to live like this any longer, Mr. Latoni. Thank God you came for me tonight.

* * *

(Nearly 50 years have passed since the beginning of that house on Henry street, and a great many changes have come to New York's Lowest East Side. Today these nurses are caring for poor people of every race and color. Men and women of the oldest native stocks in the country work side by side with children of the newest immigrants, in many cities, wherever the need is great, saving lives, repairing the ravages of poverty and disease. This work is a monument to Lillian Wald—Angel of the Ghetto.)

MUSIC IN A WAR YEAR

(Continued from Page 30)

Violin—The Brahms concerto, performed by Jascha Heifetz with the Boston Symphony Orchestra under the baton of Serge Koussevitzky (Victor);

Piano—Artur Rubinstein's album of Chopin mazurkas (Victor);

Popular—Excerpts from George Gershwin's "Porgy and Bess," with the original principals of the folk opera and an orchestra conducted by Alexander Smallens (Decca);

Jewish music—"Song of Palestine," sung by Robert H. Segal and a chorus conducted by A. W. Binder (Victor).

The first Jewish periodical in the United States, "The Jew," was published from 1823 to 1825.

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What American Jews Did In World War I

By PAUL SEELEY

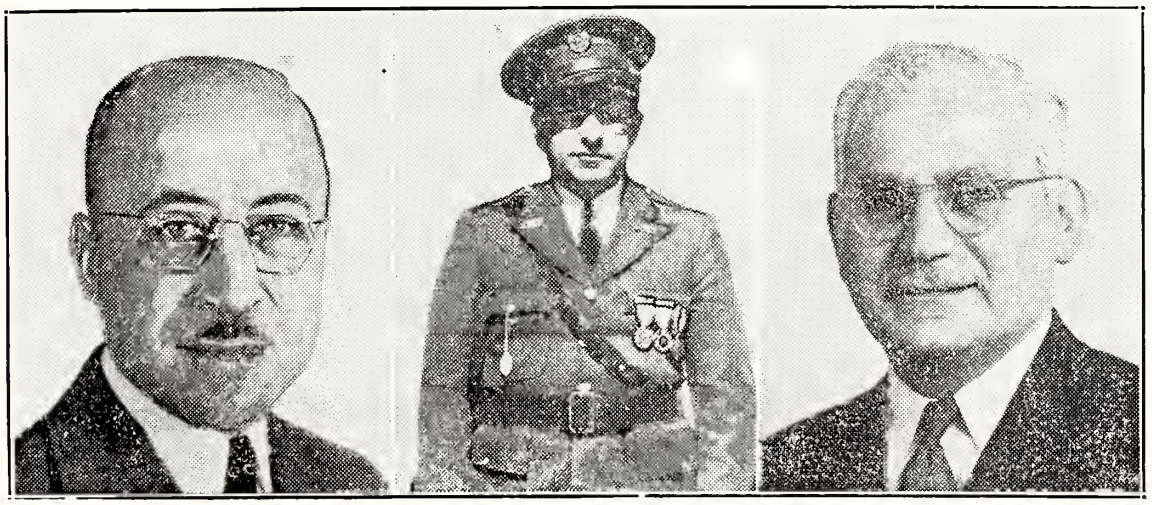
THE first World War was 32 months old before the United States joined the Allies and it was three months before the first American troops reached the front. But before our flag was unfurled in France there were American Jews fighting with French, English and Canadian regiments. When the United States declared war on April 6, 1917, Jewish volunteers were among the first to rush forward.

On July 20, 1917, the late Congressman Julius Kahn, of California, chairman of the House Military Affairs Committee, drew the first draft number through the bowl. A few days later he said: "I desire to congratulate my co-religionists on the splendid showing they are making in the matter of serving our country in this war. Many of the boys who go to the front will be wounded. Many of them will be killed. But Jews at all periods of the world's history have been ready to make the supreme sacrifice whenever the land that gives them shelter demands it.

"And it is fitting that we, as American citizens, go forth gladly in defense of American rights and the maintenance of American honor and prestige. As I drew the first draft number through the bowl, there passed through my mind the thought that this land of the free which has given the people of my creed absolute freedom of religious worship, which has placed opportunities untold within the reach of the humblest among us, was a country worth fighting for. I know that I voice the sentiments of the overwhelming majority of the Jews in the United States when I say that we will do our share towards keeping 'Old Glory' floating proudly in the skies so that it may continue to shelter under its fold the downtrodden and the oppressed of every land."

Congressman Kahn spoke no idle words. His promise that "we will do our share" crystallized into a record of patriotism which is one of the brightest chapters in Jewish history. When the call to arms was sounded Jews responded whole-heartedly. Citizens and non-citizens, immigrants who only a few years before had found in America a hospitable haven from persecution abroad rallied to the armed forces of the United States. That the Jews of America contributed their share toward winning the war, is now a matter of incontestable record.

By proportion of population the Jews of America should have numbered about three per cent of the armed forces. Actually they contributed between four and five per cent of the military and naval personnel or a third beyond their normal share. Two factors accounted for this. First was the fact that the selective service system operated more effectively in the North and East than in the South and parts of the West, and in the urban more than in the rural areas—that is, in the larger centers of population which also happened to be the centers of Jewish population. The comparatively larger number of exemptions granted to workers in agriculture and mining and metal industries, where Jews were least extensively employed, created a situation whereby the Jewish elements of the population were drawn upon more heavily, in proportion to their numbers, than the average of the other elements. But the chief reason for the high percentage of Jews in the service was to be found in the larger number of Jewish volunteers. The records show that there were from 30,000 to 40,000 Jewish volunteers, or 18 per cent of the entire Jewish contingent. In other words, the normal Jewish quota of three per cent was contributed through the draft and the excess was supplied by volunteers.



(Left to right) Harold Seidenberg of Cambridge, Mass., Past National Commander; Louis Rosenberg of Lawrence, Mass., Present National Commander; and David L. Nair of New Britain, Conn., Past Vice Commander.

The exhaustive studies made by Julian Leavitt, director of the Board of Jewish War Records, and supplementary figures gathered from other sources, reveal that there were 225,000 Jews in the various branches of the armed branches of the United States during the World War. Of these, 171,000 were in the army, 23,500 in the navy, 12,250 in the marine crops and 18,000 in other branches of the service.

Breaking down these figures we find that the distribution of Jewish servicemen in the various branches of service discloses some interesting facts. Although distinctions between the combatant and non-combatant branches have become almost meaningless in the organization of modern warfare and are therefore not to be overemphasized, certain striking comparisons are worthy of note. On November 11, 1918, the forces of the United States numbered approximately 4,800,000 men. The combatant branches of the American Expeditionary Force — infantry, artillery, cavalry, engineer and signal-aviation, constituted 60 per cent of the total. But the records of Jewish soldiers show a distribution of 75 per cent among the branches.

The infantry branch constituted 26.6 per cent of the entire army, while among the Jews it constituted 48 per cent. Artillery was 14 per cent of the army, 8 per cent of the Jewish total. In the cavalry the rate for the entire army was 2 per cent, for the Jews 1.3 per cent. The engineers corps contributed 11 per cent of the army strength and 3 per cent among Jews. The signal and aviation corps represented 7 per cent of the army total, and 15 per cent of the Jewish total. The medical corps was 8 per cent of the army total, 9 per cent of the Jewish total. Ordinance was 1.7 per cent of the army total, and 1.5 per cent of the Jewish total. The quartermaster corps was 6.2 per cent of the army total and 5.9 per cent of the Jewish total.

A further analysis of the figures on Jewish service in the army is afforded by the accompanying table.

BRANCH	TOTAL	P.C.	JEWS	P.C.
Infantry	1,491,400	26.6	84,973	48.0
Artillery	797,000	14.0	14,980	8.0
Cavalry	388,000	2.0	3,223	1.3
Engineers	655,000	11.0	5,130	3.0
Signal-Aviation	455,000	7.0	27,650	15.0
Medical Corps	391,000	8.0	17,390	9.0
Quartermaster Corps	377,000	6.2	9,089	5.9

Additional evdience on this point is found in a comparative study of two branches of the service differing so widely in their functions as the quartermaster corps and the marine corps. In view of the fact that the quartermaster corps is essentially the business organization of the army, and that the Jewish recruits, as a class, possessed undoubtedly greater capacity for organization than their non-Jewish comrades, it might reasonably have been expected that this branch of the service would possess a far higher percentage of Jews than all the other branches. The evidence, however, points to the contrary. While the personnel of the quartermaster corps constituted 6.2 per cent of the army as a whole, it constituted only 5.9 per cent of the Jewish total.

The marine corps, on the other hand, is essentially a fighting organization. Every man in this corps was a volunteer, enlisted with the full knowledge that the corps would be sent wherever the fighting was thickest. Of the marine corps records examined by the Board of Jewish War Records 3.4 per cent proved to be Jewish. Of the 12,250 Jews in the marine corps, fully 20 per cent joined immediately after June 5, 1918, the day when it was announced to the world that the marines were the American shock troops at Chateau Thierry.

The volume of evidence as to the high quality of Jewish courage, loyalty and devotion on the battlefield is most impressive. No men were better qualified to speak of Jewish heroism than those Americans — non-Jews — who fought side by side with Jews, commanded them as officers, stayed with them in the trenches, shared with them the miseries of war and rejoiced with them in the glories of victory.

It is no secret that when the regular army officers were, in the early days of mobilization, confronted with the task of converting city-bred Jews into proper soldier material, they were openly skeptical, not to say apprehensive. But it was not long before the ready wit of the Jewish recruits, their cool intelligence, their amenability and discipline, and the deadly seriousness with which they threw themselves into the work, convinced all the skeptics of their worth.

It is reported that one of the officers at Camp Upton, who was assigned to a unit comprised of 60 per cent Jewish recruits, at first made no effort to conceal his dismay. Two months later, however, when a call was sent to him to transfer a selected number of his men to Camp Gordon, he was careful to retain practically all of the Jewish boys in his command. He had learned

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to appraise them accurately and his revised opinion of their qualities was later completely vindicated by their conduct in Argonne.

Lieutenant-Colonel Douglas Campbell, addressing a meeting at the Educational Alliance, New York on April 8, 1919, declared: "The Jewish boys of the 77th Division were the best soldiers on earth. They participated in the greatest battles and emerged sound. The 77th Division, of which 40 per cent were Jewish young men, was the only American division to reach the Aisne, after having penetrated further into the German lines than any other division." Major-General Clarence R. Edwards, of the 26th Division, told an audience in Temple Ohab Sholom, Boston, that "the Jews made an enviable record. I remember instances where formerly intolerant Gentiles asked that the Jews be made officers in order that they might be made leaders. Many a Jewish lad of the 26th gave his life with a smile on his face."

Captain Harrigan of the 307th Infantry, said "too much cannot be said for the boys who went across from the East Side. They stood out for conspicuous bravery and utter disregard for self when they went up against the Germans in France. They had splendid nervous resistance. They put into their fighting the same qualities that the Jews put into business or professional work. They used their keen Jewish intelligence in the business of fighting, just as they would use it in any other business. They went after a concealed German battery just as they would have gone after the conquest of some business difficulty."

But the best evidence of the high quality of Jewish courage in the war is to be found in the official citations for galantry in action or devotion above and beyond the call of duty. No less than 1,100 citations for valor were conferred on Jewish soldiers in the American army. Of these, 723 were conferred by the American command, 287 by the French, 33 by the British and 46 by various other Allied commands. The rare Congressional Medal of Honor was won by six Jews. The Distinguished Service Cross is worn by 150, the French Medaille Militaire by four American Jews and the Croix de Guerre by 174 Jews in the A. E. F.

Clarence Baer was the first American to receive the medal of the Reconnaisance Francaise; Joseph Berg and Abe Levinson, lookouts in Chateau Thierry wheat fields, regardless of heavy artillery fire, succeeded in putting three machine gun crews out of commission, and Merril Rosenfield met death at Verdun leading a group that silenced a similar machine gun nest; Morris Silverberg, George Westenberg and Bernard Neitelbarren went into the open fields under constant shell fire to rescue wounded comrades.

Sam Arnstein and Axel Bergman of the engineers continued at their bridge building in the thick of concentrated attack; Peter Zion, bayonetted and with a slashed arm, scorned to have his wounds dressed until his platoon gained its objective; Isaac Hirsch and Max and Louis Gerstein, voluntary stretcher bearers, were decorated for bringing wounded comrades through

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shell fire to ambulances; Julius Goldstein piloted a lost company back to the lines at Chateau Daible; Samuel Block, after others had been shot down, carried messages through an artillery barrage; Jacob Kaplan, crawling out in advance of the first line close to an enemy machine gun nest, sent signals that directed the destruction of German guns; Nathan Lieberman rushed a machine gun nest, taking four prisoners; John Blohn from his shell hole—seeing a wounded comrade dragging himself through the grass, bleeding from wounds, quitting his protected place to rescue the comrade, conveyed him to a partial shelter behind a tree to bind his wounds, thence slipped into the water to swim with the unconscious man across the river and then carried him over 200 yards of open field in broad daylight and in the face of continuous machine gun fire.

Jacques Swaab, Ray Manzer and Louis Bernheimer, of the air corps, attacked hostile planes, reconnoitered behind enemy lines and assumed every high altitude and plunging risk; Julius Toelken surprised a gun crew and then turned the fire of their own gun upon the foe; William Shefin, a cook, after both his feet were torn away by a bursting shell, directed the work of rescuing wounded comrades till, his life blood ebbing away, he fell forward dead; Julius Ochs Adler risked his life to save men under his command and led his company, heavily depleted by casualties, first into St. Juvin, capturing 50 prisoners; Abraham Krotoshinsky rescued the Lost Battilion; Albert Cohen, youngest American soldier in the war, who enlisted at the age of 13, fell during the Meuse-Argonne offensive; and Sam Dreben, "the fighting Jew," was decorated for heroism at St. Ettiene.

Equally interesting with regard to Jewish participation in the war are the figures for Jewish officers. The records show that there were 10,000 Jewish commissioned officers in the several branches of the service. In the army there were more than 100 colonels and lieutenant-colonels, over 500 majors, 1,500 captains and 6,000 lieutenants. In the navy there were over 900 commissioned officers, the highest rank being reached by Rear Admiral Joseph Strauss, who was in command of the mine laying squadron in the North Sea. In the marine corps there were at least 100 Jewish officers, headed by Brigadier-General Charles H. Lauchеimer.

One more piece of statistical evidence remains to be adduced to complete this record—Jewish casaulties. Figures compiled by the Board of Jewish War Records show that 3,500 Jews died fighting—1,800 in action, 600 of wounds and 1,100 of accident, disease and other causes. The Jewish wounded number 12,000. Thus the total number of Jews killed was 5 per cent of the entire death roll, and the total number of Jews who died or shed their blood was over 15,000.

Back home in America, the Jews also rendered distinguished service in carrying on the war. The first mobilization of the civil resources of the nation were entrusted to the Advisory Council of National Defense, a body of seven men which shaped and directed the multitudinious contacts of the government with industry, business and the daily life of the people, and from which emanated all the ideas which might be utilized for perfecting the civil front and making it capable of bearing the hardships of war.

Among the seven men who headed this civil front were Bernard M. Baruch, Samuel Gompers and Julius Rosenwald. Later, when the Advisory Council was reorganized as the War Industries Board, Baruch became its chairman. Felix M. Frankfurter served as secretary and counsel to the Mediation Commission which allayed conflicts in vital war industries and later as assistant secretary of war in charge of coordinating the activities of the production section with those of the department of labor. The war savings stamp idea was originated by Manny Straus and the scheme of war risk insurance was worked out by S. Herbert

(Please Turn to Page 51)

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The Contribution of Dropsie College to Jewish Scholarship

(Continued from Page 29)

the Dropsie College is the only institution in this country that is equipped to teach this subject which as a literature, and as a source for the understanding of the Jewish genius, yields place to Hebrew and Aramaic only. A comprehensive field of study is covered under the nomenclature of Egyptology. It embraces various Egyptian languages, including Coptic, the study of Hieroglyphic and Hieratic texts, the literature of the ancient Egyptians, the Greek papyri and the whole field of Ptolemaic civilization, so important for Jewish history and literature. In the Department of Jewish History, we have limited ourselves in the past to a period of only twenty-five hundred years. By the very nature of the subject we overlap all the other departments. We lay greatest stress upon source—the study of original material—whether it leads us to the reading of Hebraw historical texts, rabbinic Responsa papal bulls and conciliar decrees, or archive material.

A survey of the publications and researches conducted by the Faculty and the Alumni reveals the wide scope of the studies which are fostered here. I shall limit myself principally to the theses printed under the imprimatur of the College. With rare exceptions, they are universally recognized as meeting the most rigorous standards of scholarship. In their respective fields they are original contributions to knowledge. As a collection of scientific studies they will bear comparison with the best of similar publications by other Universities.

We cannot enumerate them all, nor do we wish to single out a select number, but perhaps we may attempt a rough summary under general headings. They include the publication of manuscripts; studies in the Bible; Hebrew and Arabic commentaries by Rabbanites and Karaites; grammatical treatises; aspects of Greek versions of the Bible; investigations in the Halakah, the standard Halakah of rabbinic tradition as well as the rival sectarian in Halakahs. Chronology and folklore, Cabbalah and philosophy are represented in the series. Full-sized biographies of Moses Hayyim Luzzatto, Jacob Emden, and now Solomon Judah Rappaport have come to life. Community studies based on manuscript sources, social studies drawn from Responsa literature, an authoritative account of the relation of the Church to the Jews collected from the original papal bulls issued by the Popes at the height of their power in Christendom are among the historic series.

In Jewish tradition, moreover, we recognize that Torah or learning has a twofold aspect. There is the Torah Sh'biktab and the Torah Sh'ba'al peh, the written and the oral word. The two are interdependent. In the estimate of any vital post-graduate institution, it is important to know where and how the Alumni function in their chosen field.

We may well let the record speak for itself. To begin at home, most of our own Faculty are equally alumni of the College. The University of Pennsylvania is indebted to the College for its Professor of Semities. The Gratz College is staffed almost entirely with our alumni. We are represented in the Jewish Theological Seminary through two graduates, besides the Curator of its Museum. The President of the Yeshiva College is our first alumnus; and that institution has also drawn upon our College for several of its Professors. Our survey will lead us to the Baltimore Hebrew College, headed and staffed entirely by our alumni, to Johns Hopkins University where we are worthily represented, to the University of Iowa, to the Junior College of San Francisco, the Brooklyn City College of New York, and lastly to the Hebrew Universtiy on Mount Seopus. Its archæologist and director of the new museum, the Dean of the University Extension Department in Tel-Aviv, the President of the Hebrew Authors Association and several other literary figures there comprise our Palestine Alumni Association. We have given the Synagogue Council of America its Director of the Statistical Bureau. Perhaps the best index of the catholicity of our institution is the fact that two of our graduates are editors of such diverse organs as the Jewish Publication Society and the Jewish Daily Forward.

Through the Jewish Quarterly Review, the name of the College is carried into every part of the world

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where there exists a University or educational center interested in our field of studies. Founded fifty years ago in England by Israel Abrahams and Claude G. Montefiore, it has been the official publication of the Dropsie College since it was taken over by Doctor Adler thirty years ago. An organ of higher Jewish learning, its columns are open to all scholars. The list of its literary contributors reads like a roster of the most noted scholars of our generation. It has the distinction—a very sad distinction—of being the only non-Hebrew Quarterly devoted to the Science of Judaism. Its confreres have fallen victims to the plague of Nazism and Fascism or have been war casualties. The duty has devolved upon Professor Zeitlin and me to continue the Quarterly in the name of the College and in the spirit of Dr. Adler. For the generous support that we have received from friends of Jewish learning throughout the country and for the assurance of hearty co-operation proferred by the scholarly fraternity we here express our heartfelt appreciation.

Not only does the scope of our studies span the whole field of the science of Judaism: equally important in the relationship is the viewpoint of the College. This may be described succinctly. In method, the objective is strictly scientific. In purpose, the College is dedicated to the advancement of the knowledge of Judaism. This twofold objective makes clear the unique importance that is attached to our institution wherever the love of Jewish learning prevails. It also explains the distinctive character of our student body. For its modest size, it is incomparably the most cosmopolitan student group to be found on any campus.

From the day that the College opened its doors to this day, students have been drawn to this institution from foreign lands and from every part of this country because the College has filled a deep-felt want. It has no theological bias. It is neither orthodox, conservative nor reform. No religious demands are made upon the students. All qualified persons who fulfill the requirements of admission are welcomed either as special or regular students regardless of race, sex, creed, or color. This is indicated clearly by the number and caliber of our non-Jewish students. Trained men, holding, in some instances, high academic positions, having previously studied in the most notable Semitic departments of American and European Universities, they have sought out this institution in order to increase their knowledge of the Bible, the Talmud, Jewish history and the languages that serve as aides to these studies. In seeking out Jewish teachers and interpreters of these subjects they have followed the traditions of Judaeo-Christian scholarship.

It is, however, understood by all—and there can be no equivocation in this position—that the College is not merely an Oriental institute or a detached Semitic department. It was created as an instrumentality to advance and interpret Jewish knowledge so that the culture and the latent spiritual powers that inhere in our history and in our literature may play their part in the upward struggle of the human spirit for light and truth.

Dropsie College, founded by the munificence of Moses Aaron Dropsie and formulated by the genius of Cyrus Adler now holds a position of dignity and respect in the general academic world. This College is now ready to admit students from the Yeshivas and graduate universities overseas who are eager to continue their work in *Judische Wissenschaft.*

(Please Turn to Page 49)

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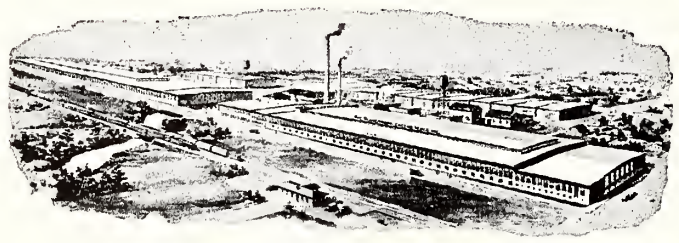

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HOW SHOULD THE BIBLE BE READ?

By DR. ABRAHAM SHUSTERMAN

HOW should the Bible be read? The answer depends upon the reader.

Let us assume that he is an active business or professional man who would like to read the Bible to acquire more knowledge of his past and to derive inspiration, comfort, and consolation from his reading. He realizes that the Bible cannot be read in one sitting; nor does he care to read it as hurriedly as he does popular novels. Contact with rabbis, ministers, and other students of Scripture has convinced him that the Bible should not only be "tasted" and "swallowed" but actually "chewed and digested"—to use the language of Bacon.

He knows that this most sacred of books is a fountain of ideas, informative and comforting, and he wants to begin to drink the water of Biblical thought. The purpose of the foregoing articles of this series has been to arouse this desire and to give him some insight into a liberal Jew's interpretation of the Bible. How shall he begin?

Creating a Habit

It is well to make Bible reading a habit. To develop a habit we must begin with enthusiasm and determination. "Sow an act and you reap a habit." No individual will find "fifteen minutes a day" of Bible reading unprofitable. An additional hour on the Sabbath for the reading of complete books, such as Ruth, Jonah, and Ecclesiastes, will enhance the value of the habit and bring us untold riches. The word "habit" implies a program, an outline, a guide. To provide such is the purpose of this final article.

The reader who prefers an "American" translation will enjoy the Smith-Goodspeed version. ("The Bible: An American Translation" by J. M. Powis-Smith and Edgar J. Goodspeed.) Its elimination of archaic forms of expression may serve to sustain his interest.

For the majority of readers, whose sense of reverence demands "Thou" rather than "you" in prayer to the Deity, the best available translation is that of the Jewish Publication Society. Tradition has outlined a program of Bible reading which is readily available and most helpful. This guide is printed in volume one of our "Union Prayerbook," pages 399 to 406.

A Complete Reading Schedule

By following this program, the reader will begin on the first Sabbath after the fall holidays. (Of course, he may begin at any time.) In the course of the year he will cover the five books of Moses, as well as the most significant chapters of the prophets, some of the Psalms, the Proverbs, Job and Chronicles. In the high holiday season he will be wise to read and reread the scriptural and prophetic passages for the New Year and the Day of Atonement. In the Succoth week he may read the fascinating book of Ecclesiastes, of which the late Rabbi Harrison said, "It is unfortunate that Ecclesiastes is in the Bible; otherwise everybody would read it."

During Hannukah the reader may turn to the Apocryphal chapters included in the prayerbook, pages 49 through 51. In the week preceding Purim the story of Esther will help him to grasp the full significance of the festival. Song of Songs consists of eight chapters, one for each day of the Passover week. The program may be rounded out by reading Ruth on Shabuoth and a few chapters of Lamentations on the ninth of Ab. The Bible is about as long as a full length novel, eleven hundred pages to be exact. It can be read in a year without difficulty and to the great benefit of the reader.

A program of Bible reading, carefully followed, will whet his appetite for more. The second year he may want to follow the same program or he may prefer to outline his reading differently. He may want to read whole books—for the sake of continuity—

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such as the historical writings, Joshua, Judges, Samuel, Kings, Ezra, Nehemiah, Chronicles — or to go through the Psalms, Proverbs and Job. Once he develops the habit of spending a few minutes a day with the Bible, he will want to "turn it over and over again, for everything is in it." He will agree with Bacon that it is a book to be "chewed and digested."

Certain chapters will become his favorites, for they will appeal to him in the hour of care, discouragement, sorrow or joy. He will want to return to them whenever he feels the need of strength or consolation. They will be like old friends who will help him to bear his burden or to see his duties in a new light. "It is a tree of life to those who take hold of it."

Commentaries Serve as Aid

Liberal Judaism is weakest at this point. The element of self-discipline has disappeared and the result is that we have lost the richness of the Bible and the benefits of daily prayer and study. The difficulties of beginning anew are great but not insurmountable. They who feel the need of a commentary to help them in their understanding of the text will find Dr. Morgenstern's volume on Genesis ("A Jewish Interpretation of the Book of Genesis" by Julian Morgenstern) and Dr. Freehof's commentary on the Psalm ("The Book of Psalms" by Solomon B. Freehof) very helpful.

It is unfortunate that Jewish commentaries are not available for the entire Scripture, but the discriminating reader will be able to use any one-column commentary, such as Drummelow's, to great advantage.

The important thing is to begin, to begin with the Bible itself, to acquire the habit of daily reading and all the problems will be solved without serious difficulty. Our rabbis may always be turned to for guidance and help. The important step in the reconstruction of a healthy American Jewish life is to re-open the wells of our literature which have been stopped up. The major source of the spiritual waters of faith is the Holy Bible. It is our contribution to mankind and constitutes the foremost creation of the Jewish spirit.

NAZIS PRODUCE "ARYANIZED" NEW TESTAMENT, OMITTING SEMITIC NAMES

London. — Wartime preoccupations have not deterred the Nazis from continuing exhaustive efforts to remove Jewish "influence" from the Bible.

After long years of work, the Nazis have been able to produce a revised edition of the New Testament which not only curtails Jewish influence to a minimum, but leaves out all Semitic names. Jesus is called the "First Aryan" and Bethelehem and Jerusalem are not mentioned. No Jewish names appear in this literary creation. A similar "revision" is planned for the Old Testament.

The Nazi-created Institute for the Research into Jewish Influences in the Life of the German Church is cooperating in this work. Issuing their first report in the Luther Chamber at Wittemberg, members of the organization disclosed that their initial work consisted of eliminating the whole Gospel of St. John. The Gospels of Saints Matthew, Mark and Luke have been thoroughly renovated and all references to texts or incidents in the Old Testament expurgated.

THE CONTRIBUTION OF DROPSIE COLLEGE TO JEWISH SCHOLARSHIP

(Continued from Page 47)

This College possesses the faculty, the library and the equipment necessary to take over this most important duty at the present time.

There is no tuition fee in the College, the only requiremen' for admission to the College is candidates for the degree of Doctor of Philosophy must have a non-professional Bachelor Degree from a recognized college or university, or a certificate showing the pursuance of a course of study equivalent to that for which the Bachelor Degree is granted. It is understood that the candidate must have a preliminary knowledge of the Hebrew language and its literature or alternatively of some Cognate language and its literature.

Rothschild Now in Buenos Aires

Buenos Aires.—Head of the Austrian banking family, Baron Louis de Rothschild, arrived here recently with his two daughters from Spain, whither he had fled from France.

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HITLER SENDS GIFTS TO HOLLYWOOD

(Continued from Page 27)

Barbara on the fringe of our studio village, but not yet of it.

Buffoonery and Buskin

The array of performing talent at hand is enough to cause whoops of heils in every casting department.

First . . . the peerless Albert Basserman . . . king of German actors . . . possessor of the Iffland Ring. If he had but one word to speak in fifty thousand feet of film, you would know that a master had spoken. His part in "Dr. Ehrlich" instantly singled him out without a bit of previous publicity. Has since played in five pictures. "Aryan" . . . beloved by his people . . . he could have enjoyed carte blanche in Germany. But the Nazis wouldn't permit Elsa, his wife, to act with him because she is Jewish. She has been his leading lady in life and on the stage since 1904 . . . and he has never appeared without her. He chose to leave. At 72 he begins a new career in a strange language

Elsa Schiff Basserman was a star in her own right for more than thirty years. At the age of seventeen she was the toast of Munich for her immortal role of Portia. She will be seen in "Flotsam," and with Albert she has a part in "Escape."

They both exclaim over America . . . accept this haven in joy and gratitude. Their most amusing experience is being unknown. "We walk on the street," she says, "No one stares. I do not worry about my appearance. No one points, 'The Bassermans!' It is wonderful!"

Felix Bressart—buffoon par excellence! Hollywood quickly beat a path to this maker of laugh-traps. Even Hitler once acknowledged the best picture he ever saw was one of Bressart's. He was an instant hit in "Ninotchka" . . . is now so busy he "bicycles" from set to set, playing in two or three movies at one time.

Alexander Granach, his Falstaffian side-kick in the same film, was a renowned Shakespearean actor, doing Macbeth, Shylock, etc. He's a pudgy, happy-go-lucky fellow . . . undismayed at being a refugee because "I've been one ever since I was twelve." . . . Lives by Goethe's philosophy, "Things that do not kill me, make me stronger." Speaks Ukranian, German, Polish, Jewish, Russian, and English. Five times he has had to start over again . . . with a new language. Hopes English completes his linguistic education.

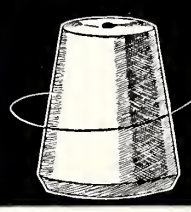
He is bubbling with enthusiasm for all things American . . . is entranced with the democratic spirit at the studios. . . . "Garbo talks to the grip man, the director to the electrician . . . all call each other by their first names!" Is still more amazed at the quiet efficiency on the set . . . no shouting or ordering about . . . yet things get done in minutes instead of hours. His next role will be that of a Polish peasant in "Flotsam."

We have garnered the best of singing comedians—Kurt Bois—called the "Eddie Cantor of Berlin." Has done numerous pictures here. Latest, "Lady in Question" rated bells from the critics.

Hungarian Szoke Szakall . . . now euphonized to S. Z. Sakall . . . was a comedian of the front rank. Wrote and acted in Budapest until coaxed to Vienna, where he performed without understanding one word of the German he spoke. After learning the language, he appeared in more than one hundred films in Vienna and Berlin . . . best known to us was "Two Hearts in Waltz-Time." As the confused producer in "It's A Date," he again understood not a line of his part. Now his English is so good, he has to exaggerate his accent for "Spring Parade."

And on the roster of toppers, one cannot omit Siegfried Arno, one of Deutschland's most popular comics. Was seen here in "Star Maker."

Among the outstanding character actors we harvested Ernst Deutsch,



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Ludwig Stoessel, and Lionel Royce—all have contributed importantly to our movies. There is also Walter O. Stahl, tall, handsome. white-haired chap with a very British English—and a monocle. Came from Hamburg where he was noted as an actor and as a director of municipal theatres. Has appeared in five American films . . . currently is in "Man from Fleet Street" with Robinson and Basserman. Has a delightful sense of humor—says, "he was born in the same town as Beethoven, and although he is not so musical, he hears better."

The Feminine Players

From Hamburg, where she was born, to Vienna to Hollywood, Luise Rainer soared to stardom. Quickly carved a niche for herself and a couple of smaller ones for her two Academy Awards in Movietown.

Dolly Haas, Rainer's classmate, was famous as a "gamin"—often took boy's parts. Got side-tracked somehow in Hollywood . . . had a long-term contract, but never flashed on celluloid. Petite vivacious Franciska Gaal was a Berlin cinema star from the Viennese stage . . . has appeared here in "Buccaneer," "Paris Honeymoon," and others.

The two greatest names in all European light opera were Alpar and Massary. Due to Aryanitis, we have gained Gitta Alpar, who was divorced, because of her Mosaic heritage, by the now not-so-famous actor, Froelich. With her beautiful voice she is a prize for Broadway or Hollywood.

We also have Germany's most distinguished "mother" actress — Ilka Gruning. And the premier player of Jewish women characters, Gizele Werbezirk.

"Aryans" Too

Not only does the hegira deplete Europe of Jewish genius. but of "Aryan" as well. Some of the writers who sought refuge here are Thomas Mann, Erika Mann, Maurice Maeterlinck, Conrad Haydn. Actors: Conrad Veidt, Maurice Chevalier, Ellen Schwanneke, a very popular ingenue, now remembered as the girl who said "No" to a Hitler invitation. Duvivier and Rene Clair, greatest of French directors, have just arrived.

Gold That Glitters

Thus, while other European countries shipped lifeless yellow metal to America . . . Hitler, unwittingly, sent us living creative treasure—seed that will enrich American culture (not with a "K"), science, and art for generations to come.

Strange . . . the blitzkrieg turns out to be a blitzklieg . . . and the barker from Berlin, a Benefactor!

HITLER TO USE ANTI-SEMITISM AS WEAPON TO CONQUER U. S.

New York.—Warning that Hitler intends to use anti-Samitism, anti-foreignism, and other prejudices to conquer the United States, Demaree Bess, foreign correspondent, in an article from Paris in the Saturday Evening Post, urges a "counter-revolution" based on "fair play and racial equality and cooperation between all groups and classes."

"Hitler knows," Bess writes, "that if National Socialism is ever to capture America, it will have to depend upon native Americans with un-American ideas. The Nazi director knows that his true allies are American demagogues who play upon such prejudices as anti-foreignism and anti-Semitism."

WHAT AMERICAN JEWS DID IN WORLD WAR I

(Continued from Page 45)

Wolfe. Eugene Meyer was a member of the War Finance Commission and Albert Lasker served on the Shipping Board. The late Julius Stieglitz rendered invaluable services in developing war gases and substitutes for German dyes and chemicals. The Jewish Welfare Board which was organized in 1917 to meet war needs, established 200 centers with 500 workers in the training camps and 57 overseas centers behind the trenches. Among the chaplains at the front were 30 rabbis.

Read the American Jewish Times!

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100 YEARS AFTER THE DAMASCUS AFFAIR

By ALBERT M. HYAMSON

Editor's Note: This year marks the 100th anniversary of the famous Damascus blood accusation of 1840. The affair is reviewed in this article by Mr. Hyamson, noted British scholar and former Palestine Immigration Director.

THE present year is the centenary of the Damascus Blood Accusation, a charge that put into jeopardy the Jewries of the Near and Middle East and had its reverberations throughout the civilized world even as far as North America. The ghe to period of Jewish history, that of blood accusations, charges of well-poisoning and the other stock slanders brought against minorities, especially religious ones, by the prejudice—sodden masses and the evil inspirers of public opinion that traded on their ignorance, seemed after tens of centuries to have passed away, when suddenly out of nothing the hateful charge against Jews of using human blood in their ritual was revived and obtained credence over a widespread area.

On February 5, 1840, Father Tommaso, a Capuchin friar of Damascus, disappeared under mysterious circumstances. He was said to have been seen last in the Jewish quarter, although later witnesses came forward to testify that he was some hours later in a different part of the city. His body was never found. Tommaso, being a member of the Catholic Church, was under French protection, and the French Consul, the Count de Ratti Menton, at once opened an investigation into the disappearance.

Ratti Menton was a rabid anti-Semite and reactionary. He seemed to have decided even before opening his inquiry that Jews were responsible for the disappearance, which he quickly satisfied himself was a consequence of ritual murder. A young Jewish barber was arrested and put to the torture in order to force a confession. Witnesses who came forward to say that the Friar had been seen elsewhere than the Jewish quarter and later, were also tortured and their testimony rejected.

Every means was taken to break down the morale of the wretched barber and in the end he succumbed, telling a half-incoherent story involving the principal Jewish merchants of Damascus in the supposed murder. These were at once arrested and put to the torture, under which two of them died. No confessions nor any other evidence were obtained, but this did not worry Ratti Menton. Exchanging the role of investigator and torturer for that of prosecutor and judge, he quickly found all the surviving prisoners guilty, not only of murder, but of murder for ritual purposes, and sentenced them to death. The sentence was confirmed by the Governor, a close friend of Ratti Menton, but before it could be carried out, had to be approved by Mehemet Ali, the Pasha of Egypt, who was then temporarily in control of Syria.

Meanwhile, the Jews of Damascus had appealed to their co-religionists in Alexandria and Western Europe. Independently, the Austrian Consul in Damascus, G. G. Merlato, shocked by the iniquity of the proceedings, had reported on them in most emphatic terms to his Government, and in this he was strongly supported by his superior officer, the Consul-General in Alexandria. In London, the Jewish Board of Deputies appealed to Lord Palmerston, the Foreign Secretary, who not only gave them his sympathy, but sent instructions to the British representative in Alexandria to make the most emphatic representations to Mehemet Ali regarding the proceedings. He was "to represent to Mehemet Ali the extreme disgrace which the barbarous enormities perpetrated at Damascus reflect upon his administration. . . . Her Majesty's Government can entertain no doubt that Mehemet Ali will feel it due to his own character, as well as to a sense of justice, not only to make instantly the most ample reparation in his power to the unfortunate Jews who have been sufferers on this occasion, but also to dismiss and punish those officers who have so greatly abused the powers and authority which had been placed in their hands."

On this subject both parties in the State were agreed, for Sir Robert Peel, the leader of the Opposition, used his

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place in the House of Commons—and although not in order was permitted to do so—to express the abhorrence of himself and of his party at what had happened and sympathy with the sufferers. He asked the Government to place the whole of their influence on the side of justice and humanity. Similar appeals and protests were made by other sections of the population, and public men—bishops, members of parliament, clergymen, above all the philanthropist and social reformer Lord Shaftesbury—took the lead in the movement. The press also came out emphatically on the side of justice, The Times devoting columns to the progress of the affair.

The representations made to the British Government by the Anglo-Jewish leaders were paralleled in France by the statesman and reformer Adolphe Cremieux and other leading Jews. Thiers' Government, in France was, however, largely dependent for its existence on the reactionaries. Moreover, it considered support of its agent in Damascus a matter of prestige. The deputation that French Jewry asked to be received by its Prime Minister never secured an interview, and in a debate in the French parliament, initiated by Achille Fould, another prominent Jewish statesman, Thiers adopted an attitude very different from that of Palmerston and Peel.

Encouraged by the British Government, Anglo-Jewry decided to send a mission to Mehemet Ali at Alexandria. The mission was a joint one of the Jews of Britain and France under the leadership of Sir Moses Montefiore, the recognized head of Anglo-Jewry, and Cremieux who held a similar position in France. Montefiore was received, before he left London, not only by Palmerston but also by the Queen, who gave him every encouragement in his mission. The City of London, on the eve of his departure, held a great meeting at the Mansion House, under the chairmanship of the Lord Mayor, to wish him Godspeed and success. A similar town's meeting was held shortly afterwards in Manchester. Outside of England, on the Continent and in North America, there were also meeting and expressions of sympathy. France was the great exception. Cremieux left with definite official discouragement. When he reached Egypt the French Consul-General refused to present him to Mehemet Ali and this had to be done by Col. Hodges, the British Consul-General.

Mehemet Ali was in a difficult position. He had revolted against his suzerain, the Sultan, and had invaded and occupied Palestine and Syria. Turkey was being supported by Britain, Russia, Austria and Prussia and together they were bringing pressure to bear on Mehemet Ali to evacuate the territory he had occupied. France on the other hand was giving him every support, short of arms, and the French Foreign Office seems to have committed itself to the guilt of the Jewish prisoners in Damascus. The Damascus Affair, in fact, had become a part of international politics, the Jewish case being pressed with varying degrees of insistence by the consuls of the Four Powers, the French Consul almost openly working against the success of the mission. Mehemet himself did not conceal his disbelief in the charges, but he hesitated at opposing the wishes of France, his only friend.

After some delay, during which French intrigues in Alexandria and Damascus did their utmost, Mehemet decided, not to pardon as the French Consul-General had suggested, when he found his position untenable, but to release the surviving prisoners, declaring the charges baseless.

Montefiore arrived in Egypt on Aug. 4 and Mehemet Ali gave his decision on the 28th of that month. From Alexandria Montefiore proceeded to Constantinople. The Sultan had in the meanwhile recovered control of Syria. He had already, before Mehemet Ali's decision, acting on the suggestion of the British Ambassador Lord Ponsonby, issued a Firman granting all Montefiore and Cremieux had asked, but as he was not in control of Damascus, this action was only a gesture. But Abdul Medjid did not withdraw when he was able to make this gesture effective. He went in fact still further and on the 7th of November issued another Firman denouncing the Blood Accusation in general as baseless and guaranteeing to all his Jewish subjects rights and privileges similar to those enjoyed by his subjects of other communities.

Montefiore then returned to England, being received with enthusiasm in all the Jewish centers through which he passed. In Paris he was received by King Louis Philippe, who spoke to him

(Please Turn to Page 61)

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MAIDEN, N. C.

Abraham Lincoln and B'nai B'rith

(Continued from Page 12)

throughout the war days. Seligman was frequently called to the White House to discuss fiscal matters, for it was he who floated many of the government's bond issues in Frankfurt and Amsterdam. After Lincoln's death, Seligman was instrumental in getting a pension for Mrs. Lincoln. Adolphus S. Solomons, one of the earliest Jewish residents of Washington and long a member of B'nai B'rith, was often consulted by Lincoln for Solomon's firm did a large part of the government's printing. He helped in arranging Lincoln's two inaugurations and is said to have gone over the proofs of the invitations with the President. It was in Solomons' printing establishment that the last photograph of Lincoln, taken on the day of his assassination, was made—the picture showing the President sharpening one of Solomons' pencils for Lincoln's son. Solomons later helped organize the American Red Cross.

Lincoln's death evoked widespread grief among the members of B'nai B'rith. District Grand Lodge No. 2 adopted a resolution calling the assassination "a futile attempt to overthrow the grand principles of freedom and to place in their stead anarchy, with its attendant misery." District Grand Lodge No. 1 held a special meeting to express its sorrow and ordered the chairs of all District officers and lodge presidents draped in mourning for 90 days. District Grand Lodge No. 4 voted a similar resolution, calling on its constituent lodges to drape their meeting halls and charters in black for 30 days. In many cities members of B'nai B'rith marched in the Lincoln funeral processions. In the great New York demonstration of mourning, over 500 members of B'nai B'rith participated. The entire membership of the Memphis Lodge was in the line of march in that city's mourning procession. Julius Hammerslough, an old Springfield friend of Lincoln's, who had helped start the Springfield Lodge, took an active part in the campaign for the erection of the Lincoln monument in Springfield. He was given the special assignment by the national monument committee of serving as agent to raise funds among Jews. Sir Moses Ezekiel, then a young soldier in the defeated Confederate army, fashioned one of the first busts of Lincoln after his death, drawing on the impression Lincoln made on him when the President entered Richmond in 1865. It was Ezekiel, long a member of B'nai B'rith, who later sculptured the Statue of Religious Liberty, which B'nai B'rith presented to the people of the United States in 1876 on the centennial of American independence.

A Big Problem

The political problem seems to be, how to dig the country out of the hole it's in without making the hole any deeper.

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PARIS INDIFFERENT TO BIAS DRIVE

Vichy—Despite violent German-fostered anti-Jewish propaganda, the population of Paris is showing indifferne to anti-Semitism, it was reported by a reliable eye witness who arrived here from the Nazi-occupied former French capital.

Cafes and restaurants which announce that Jews and Negroes are not admitted are empty, the observer said, while the population frequents those cafes which German soldiers do not usually patronize.

No major anti-Semitic incident has occurred to date, despite the agitation against Jews. Placards reading "Down with the Jews! Smash England!" were posted on walls by the German propaganda service. A new anti-Semitic organization has sprung up in Paris called "Le Front Nouveau," which recruits members among the young, promising to obtain jobs for them. The members carry a distinctive armband and are instrumental in painting anti-Semitic inscriptions, posting placards and similar activities.

SON OF EDMUND FLEG KILLED IN ACTION

Geneva.—Maurice Fleg, son of the late Edmond Fleg, noted French-Jewish writer, was killed in action fighting with French forces on May 21, a French military order of the day disclosed recently. The citation said Fleg, who fought in the Saar and in Flanders, "voluntarily took over a dangerous post and was killed valiantly carrying out his duty."

A MESSAGE TO AMERICANS

(Continued from Page 10)

Thank God the community in Palestine is still intact and well organized. Thank God that we in this land are a numerous community enjoying the blessings of freedom and equality. When a home is on fire, it is not the time for the head of the household to flee or to stand paralyzed with fear. That is the time to act—to save what can be saved from the flames and to protect what can be protected from the spreading blaze. American Israel is today the "head of the household" of Israel. We must carry on with greater self-sacrifice than ever before.

Our institutions of religion, of learning, and of philanthropy in this land must be strengthened and enlarged.

Palestine must be given increasing support to carry on the heroic work of defense, reconstruction, and upbuilding.

Those who can be saved from the consuming flames of hate surrounding them on the European continent must be saved.

Such is the lesson which Jeremiah taught us by his actions during the first destruction of Jerusalem. Such is the example Johanan ben Zakkai set us by his actions during Rome's destruction of the Jewish state. Such is the instruction transmitted to us by the words and the deeds of all the Saints and Sages of Israel, throughout the long sorrow-laden history of our people.

Foundation for Hope and Faith

With a firm faith in the justice of God, let us meet the present debacle as a call to each one of us personally, and to all groups and nations in human society, collectively, to probe deeply into our hearts and souls, honestly to determine the extent to which we fulfilled the Divine commands "to love thy neighbor as thyself" and "to cleanse the evil from thy midst."

With a firm faith in the goodness and mercy of God, let us look to the future with unshaken hope. Evil cannot permanently abide in this world. "When the wicked spring up as the grass and all the workers of iniquity flourish, it is that they might be destroyed forever." (Ps. 92, vs. 8).

Let us then submit ourselves to the spiritually unifying and invigorating discipline of regular prayer and our traditional religious observance, so that, strong in our faith in God's justice and goodness, we, like our ancestors, may in the midst of destruction, build; in the midst of cruelty, practice kindness; in the midst of selfishness, be self-sacrificing; and in the midst of despair; never falter in our hope.

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CONSCRIPTION AND AMERICAN DEFENSE

By Dr. S. Margoshes

Editor's Note: In his inimitable style Dr. S. Margoshes in a recent issue of "The Day" discusses the important question of conscription. His logical and comprehensive analysis of the problem not only makes for interesting reading but it also expresses the point of view of the editor.

IF you are a young man between the ages of 21 and 31 and do not like the conscription bill, just adopted by the Senate, with its prospect of taking a year out of your life, I don't blame you. I don't like it myself. Life is too dear to spend it on war or in the preparation of war. But if you don't like conscription, don't blame President Roosevelt or the 50 Democrats and 8 Republicans in the Senate who voted for it. Blame Hitler.

For it is Hitler and Hitler alone who made conscription necessary in the United States. Prior to May 10, when Adolf Hitler started his invasion of Holland, Belgium and France, no one in America thought of the need or even the possibility of an American conscript army in times of peace. There was no direct danger threatening the U. S. that would require such an emergency measure as the mobilization of man power. However, the Nazi drive across the Low Countries, and the subsequent collapse of France, thoroughly changed the situation. Today, in the words of Ambassador Bullitt and General Pershing, both people who should know, America is in graver danger of a Nazi attack than was France a year ago. For the moment, what stands between us and a Nazi onslaught on our shores, or in South America, is the British fleet. Should Britain fall and the British fleet be either sent to the bottom or handed over to Nazi Germany, it would be our turn to be attacked. Already the assault on America is on Hitler's time-table. Of course, before this time-table can be carried into effect, a number of things might change. Britain might resist successfully, as it now appears most likely, and Hitler might change his mind as to the wisdom of fighting the U. S. Yet it would be irresponsible and foolish in the extreme to depend on these possibilities for our national security. We have got to take the strongest precautionary measures against all eventualities that might result in an attack on the Western Hemisphere. The whole national defense program, including the building of a two-ocean navy and the manufacturing of tens of thousands of airplanes, is part of such precautionary measures. Conscription, or the selection of men to handle the new weapons of the nation, is another part of these precautionary measures.

A precaution against possible attack on the Western Hemisphere, conscription is by no means intended to involve us in an European war. Those who have been shouting their heads off against conscription, warning all and sundry that the measure has only one purpose, and that is, to send American youth to the battlefields of France, are either knaves or dupes. There is no group in the U. S. of any importance that counsels active intervention in Europe. The cry has been all along for help to England, short of war. And this cry has come out of the realization that only to the extent that we will help England to beat off the Nazi attack will we be spared the tragic necessity of having a war on our own hands. The fact is that no one in America, save possibly the lunatic fringe, wants war. What everybody in the U. S., again save the lunatic or totalitarian fringe, wants is security from attack. Conscription is a step in the direction of bolstering our security. It is not a step in the direction of war. This is the first thing that should be remembered about the conscription law.

Another thing to remember is that conscription may mean you. 900,000 men will be required for military service, and you may be one of them. On the other hand, you may not be called at all. For the 900,000 are to be selected out of twelve millions, and the selection will be carried on on the basis not only of a lottery, which will decide your place on a huge list, but also on many other grounds, too numerous to mention. I can't figure out exactly your chance to be drafted, but it is fair to say that it is at least one in ten. The alarm that has been sounded by those who, for reasons of their own, have been against conscription and the impression has been created that conscription means the mobilization of every young man between the ages of 21 and 31, are therefore greatly exaggerated and largely unfounded.

In brief, conscription is a very unpleasant, nay, a painful necessity. But it is a national necessity. It is a precautionary measure taken in an hour of national emergency. It is a club which Uncle Sam is fashioning to ward off attack, if any when it comes. It doesn't mean that we are going to war. If anything, it means that we are determined to keep war away from America by serving warning on all and sundry that we are in a position to defend ourselves. When strong-arm fellows are loitering around the corner from your house, you are wise if you take a stick along with you when going down the street. That doesn't mean that you are itching for a fight; it is only a warning to the bullies to leave you alone.

THE WAR AT HOME

Courtesy, The National Jewish Monthly, Published by B'nai B'rith.

"Anti-Semitism leads to anti-Christianism." — Dr. Everett R. Clinchy, Director, National Conference of Christians and Jews.

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366 BROADWAY

GOOD WILL IN ACTION

(Continued from Page 35)

test on "Jews As American Patriots," which was sponsored by the West Hudson Lodge of B'nai B'rith, Kearny, N. J.

Dr. Charles H. Sprague, a Protestant and a World War veteran, has never been on hobby lobby, but he ought to be. This Bridgeport, Conn. physician makes it his hobby to identify, care for and decorate the graves of Jewish war veterans in his city's cemeteries. Professor J. W. Harrell of Baylor University, Texas, was no Jew. Neither is his wife. But on each anniversary of his death, the patients at the National Jewish Hospital, Denver, recite Kaddish, the ancient Jewish prayer for the dead, for Professor Harrell. In appreciation of the service given her husband while he was a patient at this non-sectarian hospital, Mrs. Harrell presented the hospital with a fund to establish a permanent Kaddish memorial in her husband's name.

That these are not exceptional illustrations of good will in action is evidenced by an even greater number in the field of religious cooperation.

Last winter a tornado ripped through Albany, Ga., but it failed to tear out any of the good will which has existed there for generations. One of the building razed by the storm was Temple B'nai Israel, whose congregation was invited to meet in four different churches, the First Baptist Church in March, the First Methodist Church in April, the First Presbyterian Church in May and the Christian Science Church in June. When the unusual cold weather put the heating system of the Broadway-Winter Hill Congregational Church out of commission, Holy Communion services were held in Temple B'nai B'rith, Somerville. Last Rosh Hashonah the Community Temple of Cleveland, held its services in the Euclid Avenue Christian Church. Wake Forest, N. C. is a Baptist stronghold, but when the new Church of Saint Catherine of Sienna, the first Catholic church in the community's history, was opened last Easter, the Baptists joined with their Catholic neighbors in dedicating the house of worship. Early this year, the bishop of the Protestant Episcopal diocese of Chicago, finding himself with an unneeded fresh air camp on his hands, made a present of it to the Chicago Catholic archdiocese. When a new synagogue was recently opened in Dubuque, Iowa, Catholics and Protestants joined with Jews in the dedication exercises. A committee of Protestants in Phenix City, Alabama, staged a community protest against the transfer to another post of the local Catholic priest. The First Methodist Church of Columbus, Ohio, held its services in the Bryden Road Temple after a fire had gutted the Christian house of worship.

Acting on the theory that such refreshing incidents need not be exceptional if the representatives of the different creeds really knew each other's religions, two encouraging movements in the field of inter-denominational study have been launched in New York City.

The first of these, the Institute of Interdenominational Studies, founded at the Jewish Theological Seminary of America, brought together more than 200 Catholic, Protestant and Jewish theologians for weekly studies of the religious contributions of the various denominations and a discussion of their common spheres of action, with distinguished Christian and Jewish scholars acting as lecturers. At the same time several hundred Protestant, Catholic and Jewish women, meeting alternately in a synagogue, a Protestant church and a Catholic church, attended a series of three meetings, sponsored by the women's committee of the National Conference of Christians and Jews, at which the services, customs and worship of the three faiths were explained and studied.

Two other notable examples in this field deserve mention. One is the interesting experiment of the Commission on American Citizenship of the Catholic University of America. As part of its program for the building of American citizenship, this commission has been preparing articles and radio dramas emphasizing the historic good will relations between Catholics and non-Catholics in the United States. This material has been given wide currency in publications reaching hundreds of thousands of children in Catholic parochial schools. In a recent issue of the Young Catholic Messenger there appeared a sketch based on the fact that a Jewish merchant in Niagara Falls, N. Y. had saved Niagara University, a Catholic college, from losing its property through foreclosure. The other concerns the Hillel Foundations, the religious, cultural and social service centers for Jewish students maintained on many American college campuses by B'nai B'rith. The classes in religion, Biblical literature and Jewish history at these foundations are open to Jew and non-Jew alike. Recently, the director of the Hillel Foundation at the University of Illinois received a letter from a young Lutheran girl who had taken all the Hillel courses. Her qualifications for a teacher's license were satisfactory, but the superintendent of schools required a character reference from her pastor. She wrote to the Hillel director for this character reference, since, in the largest sense, he was her pastor, having taught her all she had ever had in the field of religious education.

In line with this policy of furthering mutual understanding through a more intimate knowledge of the religious services of faiths other than one's own, the Universalist Sunday school children this year visited synagogues, had rabbis speak at their Sunday schools, and invited Jewish mothers to explain the preparations for the Passover and the Sabbath. Rabbi Albert G. Baum of Congregation Gemiluth Chassodim, Alexandria, La., has been distributing to his congregation copies of the Catholic Action of the South, New Orleans Archdiocesan weekly, as a means of familiarizing Jews with the religious life of Cath-

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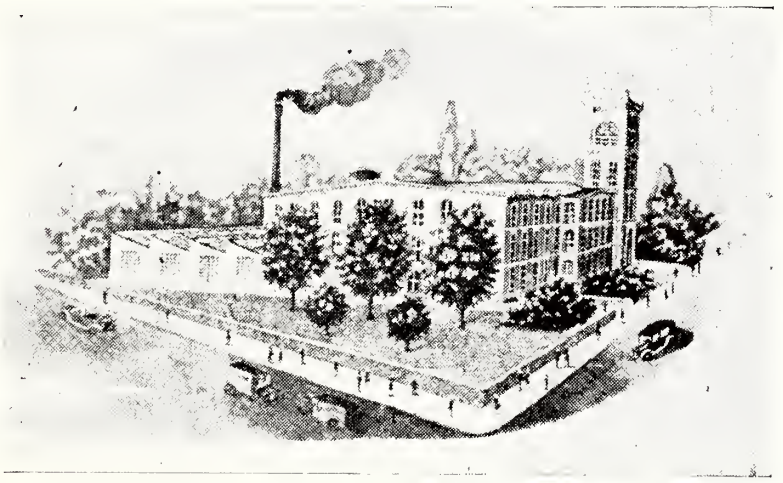

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THE JEWISH HERITAGE AND THE AMERICAN SPIRIT

(Continued from Page 38)

er but not from a member of the same tribe.

When the Jews had lived for several generations under kings, they beeame familiar with the problems of eity eivilization and espeeially with taxes and interest. The heavy taxes neeessitated by King Solomon's extensive publie works program resulted in his son Rehoboam losing half his kingdom beeause he did not know how to handle the tax-burdened people diplomatieally. The time of the eaptivity approaehed and the prophet Ezekiel in the name of the Lord took a much harsher attitude toward usury than those who had gone before him, proelaiming that those who took usury should surely died. Ezekiel saw sueh an unbalaneed economie, social, politieal and international situation that he eould prodiet nothing but destruetion. He prophesied it with fervor and his propheey was fulfilled.

After the Jews had been in eaptivity in Persia eame Nehemiah, a wealthy man, who was given the job of rehuilding Jerusalem and settling the eountry round about. Nehemiah tells the story of the mortgaged Jews in the recently resettled eity of Jerusalem erying out against their brethren, the more well-to-do Jews.

"And there was a great ery of the people and of their wives against their brethren the Jews. . . . We have mortgaged our lands, vineyards, and houses that we might buy eorn beeause of the dearth. "There were also that said, We have borrowed money for the king's tribute and that upon our lands and vineyards, yet now our flesh is as the flesh of our brethren, our ehildren as their ehildren: and, lo, we bring into bondage our sons and daughters to be servants and some of our daughters are brought under bondage already: neither is it in our power to redeem them; for other men have our lands and vineyards. . . . I said, it is not good that ye do: Ought ye not to walk in the fear of our God because of the reproaeh of the heathen our enemies? I likewise, and my brethren and my servants might exact of them money and eorn: I pray you, let us leave off this usury. Restore I pray you, to them, even this day, their land, their vineyards, their olive yards and their houses, also the hundredth part of the money, and of the eorn, the wine, and the oil, that ye exaet of them. Then said they, We will restore them and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them that they should do aeeording to this promise."

Throughout the Old Testament, it is apparent that the justice of Jehovah as distinguished from the justiee of the Baals of the Canannites was justices of a kind easily understood by poor and debt-ridden farmers. No doubt in aneient Palestine even as in Philippines, in China and in India the money lender exaeted interest rates running up to 20, 30 and even 40 per cent annually. Bad weather might cost a man his ehildren or even his own liberty. The slightest misfortune caused debt to pyramide at an impossible rapid rate. Produetive eapacity eould not possibly keep paee with the growth of the usury load. Therefore, there was arranged the Sabbatieal year and the year of Jubilee. The proposed eure was not seientific but the analysis of the trouble was profound.

There is an everlasting economie battle hetween those who manipulate money to put it out for hire and those who produee goods and have to borrow.

Probably the most bitter of all fates among the aneient Jews was to be sold for debt into slavery. Therefore, we find it provided in the 25th chapter of Levitieus that a relative might redeem such a man and that the manner of redemption was as follows: "And he shall reekon with him that bought him from the year that he was sold to him unto the year of Jubilee. And the priee of his sale shall be aeeording to the number of years. aeeording to the time of an hired servant shall it be with him. . . . And if there remain but few years until the year of Jubilee, then he shall eount with him and aeeording unto his years shall he give him again the priee of his redemption. . . . "And if he be not redeemed in these years, then shall he go out in the year of Jubilee, both he and his children with him."

The Jews were in eaptivity in Egypt and were reseued. The Jews were in

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captivity in Babylon and were rescued. Again and again Jews have been redeemed from slavery by relatives. Throughout the history of the entire race is the story of redemption.

Originally the idea of the justice of Jehovah Lord God was a very narrow idea indeed. The ancient Hebrews undoubtedly looked on Jehovah as their own particular tribal God. Many of them undoubtedly believed that there were other tribal Gods which were almost as strong as their God. They hoped and believed their God was superior although at times their faith wavered.

But as the problem of Hebrew life became more complicated, the Jews came to look on Jehovah as being God of all the world, the redeemer of all mankind.

In reading the literature of the Jewish Education Association I have been impressed with the following quotation: "The ethical and religious training of Jewish children must be in terms of their own religious heritage. Let them, above all, appreciate the profound harmony that reigns between the spirit of America and the teachings of their faith. What can be more tragic, in a time like the present, than the Jew who is ignorant of the greatness and glory of his people, of what they have done and are doing for the progress of mankind, of the heroic struggle they have waged for the glory of God and the brotherhoood of man."

It is because of this quotation that I am here today. These are times of great trouble for Jew and Christian alike. Both Christians and Jews in times of such trouble gird up their spiritual loins and in so doing many of them find their greatest strength in the Bible. In these days when it seems as though all the forces of Hell have been unchained we reach out toward the God of our fathers and find in the Old Testament the following quotation:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words which I have commended thee this day, shall be in thine heart: and thou shalt teach them dilligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thy walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand. and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates."

It was this commandment on which such unusual emphasis was placed in the Old Testament which Jesus took as a foundation on which to build His super-structure, "Thou shalt love thy neighbor as thyself."

The God of the Jews and of the Christians is a just God. A God of battles, yes. But not a God of violence, fraud, deceit and hideous injustice. Such Gods stalking out of the forests of an ancient paganism have been turned loose in these later days. They will perish as such Gods have always perished. The struggle will be titanic and before we triumph it will be necessary to summon every possible source of spiritual strength to give the necessary driving power to our material strength.

There is very little in common between the Prussian militaristic spirit and the traditions of the Jews and Christians. Very few of us I am sure, have anything against any of the Germans in the United States. The ancestors of most of them came to the United States to flee the imperialistic Prussian militaristic spirit. This spirit which is a veritable anti-Christ exalts that which America abhors. Whether we be Jews or whether we be Christians we in the United States hate the thought of the State marching in as an over-mastering overlord. Most devotedly do we believe in the sacredness of the individual. In the main we believe the State lives for the individual and not the individual for the State. Therefore, we believe in freedom of religion and freedom of expression. We believe the State has no powers except those which have been granted by the people. The im-

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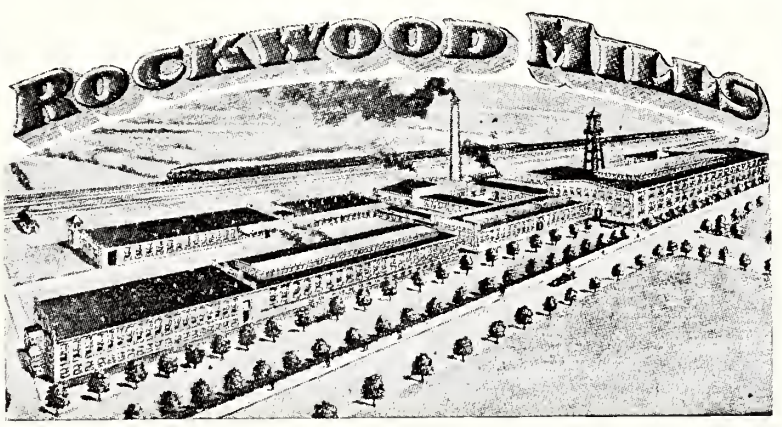

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Speaking of Great Generals

(Continued from Page 33)

vestiture with priestly garments, it was ordered that they should wash with water (Exod. xxix 4). The ceremonial ablutions were many and later this element of the law was considerably expanded.

The proverb "Cleanliness is next to Godliness" is derived from the dictum at the conclusion of the Mishnah (treatise Sotah), which literally translated means, "Outward cleanliness leads to inward purity." The Mosaic law contains numerous references, always with the background of religion, to the washing of the entire body (Ezek. xvi 4) and of the clothing (Gen. xxxv 2: Exod. xix 10-14). There are other minute directions concerning personal hygiene. The washing of the body and of the clothing is stressed today when it is necessary to bring home to primitive peoples the mode of transmission of certain diseases. During the typhus fever epidemic in Serbia in and after the World War, we prepared a series of colored posters designed to teach this to the people. They had long been used to the presence of lice, and that washing of the body and of the clothing could in any way aid in the campaign against the dread typhus fever was hard for them to believe.

The value of exercise in promoting health is often stressed. The Jews in their long wandering in the wilderness had times of inactivity but had ever to be ready for sudden demands on their physical strength. General Moses had what we might now call "setting-up exercises" for his men to keep them fit.

Cleanliness of mind was equally stressed and in later pagan days was recognized in the phase "mens sana in corpore sano." What we understand by modern concept of mental hygiene, is indeed no new thing.

Moses may have noted the bad effects of close in-breeding during his people's first-hand dealing with flocks and herds, and thus have acquired the basis for his "table of kindred and affinity." It is interesting to observe that Moses himself was the issue of one of these prohibited marriages, that of a man with his aunt. Modern eugenics teaches us in scientific terms the dangers of in-breeding.

FACTS

"The United States is not a nation of warlike habits. It has striven to live in peace with the great family of nations and to insure security and freedom for its citizens. I am confident that that will always continue to be our high purpose.

"Unfortunately, however, in the greater part of the world aggression and force have now supplanted reason and understanding. We have seen one country after another destroyed by ruthless aggression—their people killed or enslaved.

"They believed in neutrality. They sought appeasement. They did everything to avoid war save the one thing that might have been effective—they neglected military preparedness."

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GOOD WILL IN ACTION

(Continued from Page 57)

olics. Dr. Edgar Allen Lowther, pastor of the Temple Methodist Church in San Francisco, recently inaugurated a system of publishing notices about all Jewish holidays in the official calendar of his church.

A novel experiment in good will called the Fireside Forums has taken deep root in Gary, Indiana, where groups of 12 to 15 persons—Catholics, Protestants, Jews, Negroes, Italians, Germans, Finns, Slavs, Swedes and representatives of other racial groups—meet regularly in each other's homes for a friendly informal discussion of problems common to them all. Parelleling this movement is the Forum for Understanding in Fresno, Calif., where a priest, a minister and a rabbi appear together on a program every week to explain how the Catholic, Protestant and Jew feels about matters of doctrine, social problems and current events.

Pulpit exchanges between Christian and Jewish clergymen are no longer a novelty but in recent years there have been many instances of this form of inter-creedal good will that merit special notice. A rabbi addressed a Christian congregation in a Church on Christmas eve for the first time when Rabbi Isaac Landman spoke at the Christmas eve service in the First Reformed Church of Brooklyn last year. This past Passover, the Seder service was conducted in the First Congregational Methodist Temple of San Francisco by a rabbi.

Another encouraging sign of good will in action is the increasing number of times Jews have been chosen officers of Christian, or predominantly Christian institutions. Thus Rabbi Harry Kaplan, director of the Hillel Foundation at Ohio State University, was twice elected president of the University Religious Council. He has also served on the faculty of the Methodist School of Religion. His colleague, Rabbi Theodore Gordon, formerly director of the Hillel Foundation at the Pennsylvania State College, taught in the local Bible College and was later chosen secretary of the University Religious Council. Rabbi Israel M. Goldman of Providence, R. I., was elected vice-president of the Rhode Island Ministers Association, while Rabbi J. Gerson Brenner is a corresponding member of the Philadelphia Presbyterian Ministerial Association. Rabbi Samuel A. Friedman, of Plymouth, Mass., was recently elected a member of the Pilgrim Ministers' Union, an historic clerical group, in New England. Only last month Ben Comenitz of Rock Island, Illinois, was elected president of the Davenport, Iowa, Y. M. C. A. And Mrs. Bernard Hasenbusch, a Jewess, is now president of the St. Joseph's Hospital Guild, a Catholic organization in St. Joseph, Missouri.

These incidents are but samplings of the many that have come to public attention in the last year and the thousands more that went unnoticed. During these months hate and prejudice have had their innings but obviously good will that was something more than just pious platitudes hit harder. Singly such episodes may mean much or little but collectively they are proof beyond doubt that the ordinary folks in America, the people who make America what it is, and who believe in democracy and all that it represents, retain, as an integral part of their way of life, the decent, kindly, humanitarian and deep rooted religious instincts and sentiments, despite all propagandistic attempts to make them otherwise.

100 YEARS AFTER THE DAMASCUS AFFAIR

(Continued from Page 53)

most sympathetically. Thiers had, in the meanwhile, fallen from power. In Germany it was proposed to institute a new Purim in his honor. In London, he presented a copy of the Sultan's Firman to the Queen, who granted him the honor of supporters for his arms, in recognition of his services on behalf of the Jews of Damascus, as the patent by which the grant was made recited.

HEBREW UNIVERSITY GETS TELESCOPE

Jerusalem.—The Hebrew University on Mt. Scopus at Jerusalem has been enriched by a gift from an American, J. Waldman of New Jersey. It consists of a variety of astronomic instruments, including a six-inch telescope.

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THE JEWISH HERITAGE AND THE AMERICAN SPIRIT

(Continued from Page 59)

perial Prussians on the other hand believe the individuals have no power except insofar as it has been granted by the State.

The spirit of democracy is in complete accord with the spirit of the Jewish and Christian faiths. Democracy as I see it has in it the following seven elements:

1. Action based on the will of the majority after the people have had opportunity to inform themselves as to the real facts.
2. Freedom of speech, press, art, science and religion.
3. Stability, order, and the avoidance of violence, bloodshed and anarchy.
4. Promotion of a stable but ascending general welfare by increasing the productivity of the people and distributing the income as evenly as possible without destroying incentives.
5. Belief in the sacredness of the individual and in the unlimited possibilities of both man and nature which can be made manifest if those who are gifted in science, art and religion approach the unknown reverentially and not under the compulsion of producing immediate results for the glorification of one man, one group, one race or one nation.
6. Joyous faith in a progressive future based on the intelligent and constructive efforts of all the people to serve the general welfare.
7. Tolerance and humor in recognizing the right of all men to be different.

When democracy is threatened from time to time by a huge psychic entity like that of the imperial Prussian militaristic spirit, it may be necessary to employ many of the weapons which we so heartily detest. Many individual rights may have to be sacrificed for a time to the Democratic State in order to avoid the worse fate of being sacrificed to the imperialistic State. We love peace and democracy but we must be realistic, not realistic merely in the sense of being hard-boiled believers in military preparedness, but realistic in the sense of understanding the ultimate forces which make for peace, justice and democracy.

In the long run the real peril to democracy is within our own nation, within our own group, within our own hearts. It is quite possible that 10 or 20 years hence the totalitarian States as we know them today will be completely demolished. It is equally possible that genuine democracy will be even more threatened then that it is today. We in the United States have attained a fair measure of political democracy but we have done very little in perfecting a genuine economic democracy. In this effort the Scandinavian countries by their skillful blending of cooperatives, government ownership, corporate business, government spending and government budgeting, had outstripped us. Partly this was because they were small. Partly it was because of the uniformly high standard of education and the similarity of training of all the people.

An economic democracy must develop a powerful concept of the general welfare. Even as the ancient Hebrews day after day, morning, noon and night, taught their children to love God with heart and soul and might, so must we continually teach our children not merely to love God

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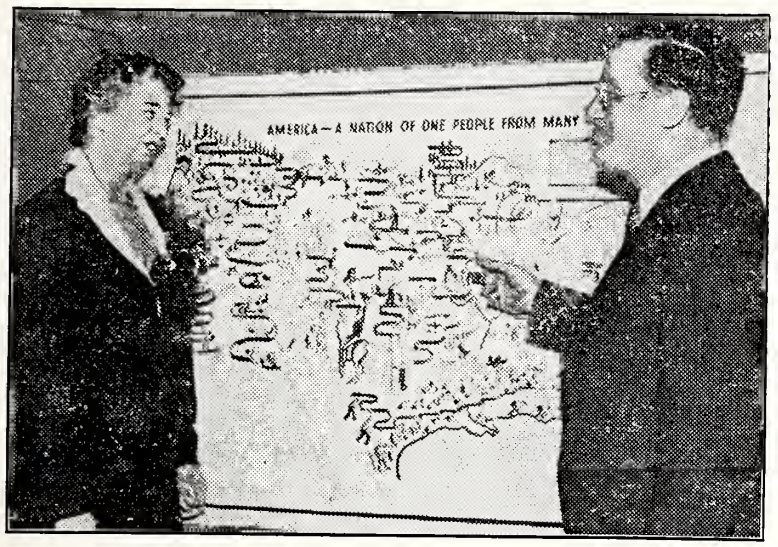

Council Against Intolerance Issues Map

Mrs. Roosevelt approves and presents the first copy of the map—"America—A Nation of One People from Many Countries"—to Dean William C. Clarke, Chairman of the Mayor's Committee for the Public Schools of Chicago.

Schoolroom walls all over America will soon be displaying a map, entitled "America—A Nation of One People from Many Countries," published by The Council Against Intolerance in America. Distribution begins this week. From preview copies sent out this summer 7,000 requests have been received by the Council before official distribution has begun. These requests have come from teachers, superintendents, girls' and boys' camps, church organizations, summer school students and civic groups.

Requests have come in from such varied sources as Rikers Island Penitentiary and prospective students at Yale University who want to use it to decorate their rooms.

The map shows in broad outline where Americans live, what they do, where they come from and what their religion is. Suggestions for use in the classroom accompany the map which is 35 inches by 54 inches, printed on heavy paper in four colors. It can be used alone or as visual aid to the Council's Manual for junior and senior high school teachers, "An American Answer to Intolerance."

Thirty-five nationalities are shown, where they came from in Europe and Asia, where they settled in the United States and in what industry or agricultural work most members of each group entered after arriving. An American Indian, prominently displayed, carries the caption, "With the exception of the Indian all Americans or their forefathers came from other countries."

While leading Americans in industry, the arts, sciences, and literature are listed in one corner of the map, emphasis is placed on the contributions made by the railroad builder, the truck farmer, the garment worker, the coal miner and all the other workers who have helped build America.

To give an example of the many people that make up the country, the map shows thirty-one nationalities on the Eastern seaboard alone; twenty-three near the Great Lakes; twenty on the West Coast.

The map is a contemporary one, showing what peoples of different nationalities are doing now. Symbols show the Protestant, Catholic, Jewish, Eastern Orthodox religions, the figures for each being obtained from the headquarters of these different faiths in this country.

Again we come to the threshold of another year. As we enter let us resolve to make it rich with goodwill and happiness. At this opportune moment, we extend to you all our sincere wishes for a New Year of health and prosperity

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THE JEWISH HERITAGE AND THE AMERICAN SPIRIT

(Continued from Page 62)

in that manner but to realize that the manifestation of our love for God here on earth is the service of the general welfare. This is quite a different thing from the Prussian concept of the service of the State because it is something imposed from the heart within rather than by command from above. Democracy is not anarchy. Democracy involves education and the worship of similar ideals. Genuine economic democracy cannot be a hollow thing, a mere lip service. It must work continually at the problem of the increased production of wealth and a more equitable distribution of that increased production.

In recent years many efforts have been made to give bodily form to the spiritual message of the prophets. The cooperative effort which has flowered so marvelously in Scandinavia, Switzerland and Holland is such an effort. So also is the Zionist resettlement in Palestine. And so I believe are many of our own New Deal efforts such as Farm Security, Self Subsistence Homesteads, etc. Everywhere people are longing to lead the simple, cooperative life of neighborly fair dealing. In China, in Latin America, in fact in nearly all areas not afflicted by totalitarian blight, experiments are being tried which should gladden the hearts of the prophets of old.

The democracy of the future will not only have its roots in the best of the sacred literature of the past but also in science. The science of genetics, for example, will, I am sure overthrow Germanic racism and serve as one base for an enduring democracy. The geneticist of the future will in my opinion join the Lord in appreciating the possibilities of all the peoples of the earth. On the average, the children of the poor have just about the same potentialities as the children of the rich. In the same degree of latitude the people of one race have just about the same inborn ability as the people of another race. The differences in tradition, in religion, in education, and in food are tremendous. The group differences in inborn characteristics are far less.

All men are not born equal but if a thousand children of one economic group are given the same training and care as a thousand children of another economic group, the results will not be greatly different. There will be feebleminded in both groups and geniuses in both groups. And so I say that the ancient year of jubilee which every fifty years freed the oppressed, was soundly conceived from both the gentic and democratic point of view.

Whenever we examine history we find that it is dangerous not to bring about economic democracy and it is almost as dangerous to do so. Revolutionaries almost always claim too much and the results are disappointing. Sometimes they are disastrous. For example, according to Josephus, the Jewish nation in the year 70 A. D. came to an end because the poorer Jews felt they could right their economic wrongs by storming the archives and burning their mortgages. Anarchy resulted, and the Romans dispersed the Hebrew nation. Discontented debtors had much to do with creating the kingdom of David and also with ending the Hebrew nation. In one case a

(Please Turn to Page 93)

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College Youth Have Queer Conception of Rabbis

It is difficult to believe that in this day of widespread liberal education in the United States a college student's conception of a rabbi is that he is an old man with a beard who speaks broken English, a heathen, a "little ol' Jew-boy," or a dozen other varieties of grotesque human being; yet some of the experiences of rabbis sent by the Jewish Chautauque Society to speak at small colleges in outlying towns where the Jewish population is sparse, would bear this out. The Jewish Chautauqua Society sends speakers to universities in all parts of the country to lecture on Jewish life and culture, the purpose of which is to supply the correct information to college students and to members of university faculties about Jews, Judaism, and the Jewish contribution to civilization. One Rabbi, sent by the Jewish Chautauqua Society to visit a small school in North Carolina for a public address on highlights in Jewish history and for classroom talks on Jewish literature, reported that on the drive over to the college he picked up one of the students.

"Anything special on the calendar for the coming week?" asked the rabbi.

"Yea," came the reply. "Some little o' Jew-boy is gonna give us a speech on Tuesday night."

Before the trip was over the rabbi introduced himself to the astounded student as the speaker for Tuesday night and for the remainder of the drive was plied with questions about Jews, Judaism, and world history from the days of Jesus to the present.

Arriving at the college, the rabbi was pulled into a classroom by an enthusiastic professor who burst out with "I heard you had a hitch-hiker a good bit of the trip. Smith (the student) phoned me as soon as you dropped him off in town and begged me to allow him to come to my Tuesday morning class. He said 'a Jew-rabbi' and as swell a guy as any Christian had picked him up in the afternoon and said he was to speak to my English classes and to give the lecture on Tuesday night."

Genuine amazement was expressed in the school paper of one of the colleges visited by a Jewish Chautauqua Society speaker when the student reporter wrote: "This young intellectual's appearance did not conform to that of a Jewish rabbi." Again, at another university, the school paper recorded, "Young, well educated and versed in the English language, Rabbi (the rabbi's name) held the interest of his audience every minute." Apparently, a different type of individual was expected. "He was enthusiastically received by the student body and faculty and his coming marked a broad step in the life of the college. It could be said by those who observed its effect, that none could listen to a scholarly lecture like his without feeling more kindly toward the cause he represented."

Interesting reports have come into the Jewish Chautauqua Society office from rabbis whom the Society sent this year to participate in Religious Emphasis Week programs at the colleges and who spent from two to four days on the campuses, meeting with many different groups. One rabbi wrote: "Two more meetings must be reported. I save them for the last because they were open to the townspeople and were held in the evening. On Tuesday night I participlated in the symposium on 'Today's Challenge to Religion' and

(Please Turn to Page 71)

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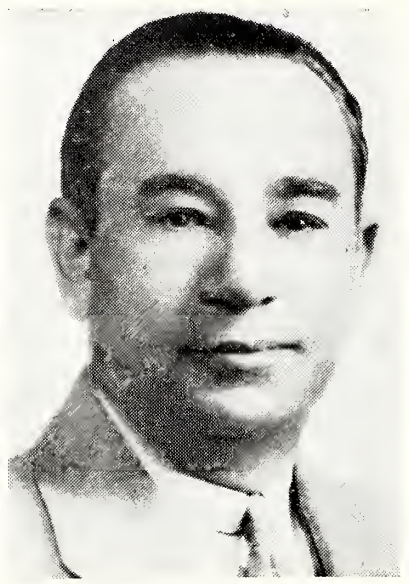
Charles Pearl, Second Vice-President of the Selig Company

(A Biographical Sketch)

***By* JOHN E. NELSON**

DURING the year 1910 a young man by the name of Charles Pearl applied for a job with the Selig Company and was accepted as a city salesman. This young, energetic, hard-working fellow was soon known about the city of Atlanta in calling on hundreds and hundreds of customers to the extent that his work, which was faithfully undertaken, showed substantial improvement and as his sales ability developed, it soon became apparent that here was a young man well on the road toward success, and within two years he was appointed City Salesmanager for the company. The city sales showed such a remarkable increase that it was believed that this young man had something on the ball that he could impart to other men, and therefore he was then made a Specialty Salesman, working with various salesmen in all of the territory, educating and training them regarding the sales of Selig's products. The results of his work in this department was so phenomenal that about 25 years ago he was sent to the State of North Carolina to develop the Carolinas and Virginia territory. It was there that he really began to show tremendous stride and built up a large number of customers so that today, throughout the entire State of North Carolina particularly, the name of Charles Pearl is a regular byword with the industrial and institutional trade.



Charles Pearl

Throughout the years, and as a result of his diligent work, his high ideals and his integrity, Mr. Pearl was soon elected as a Director of the Selig Company, having been a stockholder for many years and finally elected Second Vice-President. In addition to that he is District Salesmanager for the Virginias and Carolinas, at present with branch headquarters at Greensboro, North Carolina. Again we have a living, breathing example of what a young man with ability, intelligence, integrity and aggressiveness can make of himself. It is successes like that of Charles Pearl that will ever act as an incentive to the youth of our Country.

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After such materials have been approved they are manufactured under the most careful laboratory supervision and as soon as our general chemical staff passes their approval on a manufactured product, it in itself is not considered enough, for then the product must be tested and passed upon by our chief chemist. These results, however, are merely chemical, the finished products are then tested under actual working conditions and if, even after all this care has been given to the manufacture, the product should not prove practical, it is then put back and other costly experimentations and developments must be made until that particular product will stand every acid test possible before it is placed upon the market for sale to the general public. A product must be absolutely right before it is sold to any one of our customers.

In a like manner expert soap makers handle the manufacturing of our various and widely known line of liquid soaps, automobile soaps, hospital green soaps, textile soaps, laundry soaps, dry cleaning soaps, and soaps for practically every known use. In addition to these products the Selig Company has also produced a line of fine Bakelite Floor Finishes, also Floor Waxes and Polishes and special cleansers and treatments for each kind of flooring. It has also produced fine Rug and Upholstery Shampoos, metal polishes, wall cleaners and numerous other necessary articles for proper, economical, sanitary maintenance.

With these few facts in mind, and realizing that through its efforts to make the Selig Diamond a standard, well known, reputable mark throughout the world; and knowing that by these same efforts and the maintenance of these high standards and policies, the Selig Company has grown to be one of the largest manufacturers of its kind in America we want each and every customer and prospective customer to realize that he can deal with the Selig Company with the assurance that he will be given the benefit of not only its experience, but also its strict adherence to its policies, of honesty, integrity, economy and service at all times.

In addition to the above, it is well to note that the Selig Company has established a branch in New Orleans, La., and also has a subsidiary company, the Selig Company, Inc., of Texas, 2207 Commerce St., Dallas, Texas. The Selig Company also maintains warehouse stocks in other large cities throughout the United States and is able to give quick, comprehensive service at all times to customers. The Selig Company, being known as a manufacturer of fine quality merchandise, also exports to many foreign countries and receives inquiries from all over the world regarding its many products. It is also well to add that Selig representatives in the various territories throughout the United States are fine, high type, well trained men who are capable of analyzing and solving most problems of maintenance and sanitation to the satisfaction of our customers.

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LIFE OF JEWS IN WARSAW

AN eye witness account of the life of Jews in Warsaw under the Nazi regime was given to the American Federation for Polish Jews by Professor Abraham Weiss. Professor Weiss, Dean of the Judaistic Institute in Warsaw, leader of the Mizrachi in Poland, and one of the most active members of the Warsaw Jewish Kehillah, remained in Warsaw until April 9th of this year. Professor Weiss succeeded in escaping the Nazi regime and arrived in this country only a few weeks ago.

According to his account, the Jew is without any legal or factual protection of his life or property. Professor Weiss defines the situation of the Jews in Warsaw as being "hefker." A German soldier may rob the Jew and strip him of all his belongings, without the authorities interfering. The security of the Jews in the streets is very precarious and beatings are frequent. The Jews, therefore, abstain as far as possible from leaving their homes. For them to take a walk in the parks or even in the streets is something they would not dare. The Nazis put into use only five street car lines instead of dozens as before the war. It was thought that the Nazis would forbid the Jews to ride in the street cars, but after an investigation they found that if the Jews were not permitted to use the cars, they would remain empty. This restriction was therefore not put into effect. The Nazis had also to cancel the order excluding the Jews from using the telephone because the Jewish population constitutes a majority of the subscribers.

Warsaw in Ruins

One third of Warsaw is in ruins and many familiar sites do not exist any longer. Before the war the Jewish population of Warsaw was 350,000 strong. Due to the immigration from the smaller communities during the war, there are more than 500,000 Jews in this city. The entire Jewish trade in Warsaw is curtailed, stores are closed, factories are shut down and practically all the Jews in the city are unemployed. 90,000 Jews are fed daily by the soup kitchens of the various philanthropic institutions, especially the American Jewish Joint Distribution Committee and the "Toz"; also the Kehillah and Chesed Shel Emeth have considerably increased their activities. These institutions employ about 2,000 people, who, from their meager earnings, support 10,000 Jews, relatives and friends. It is estimated that about 100,000 more Jews live on the earnings and belongings that they managed to keep from the invader. The majority of the Jews in the city live from charity or a continued sale of their belongings, looking with apprehension and fear to the day when they will have nothing more to sell.

Warsaw has an 8 p.m. curfew and no one is allowed in the streets after that hour. There is no night life at all and the life of the city begins very early in the morning. It is worth while to notice that the entire city of Warsaw with its population of over a million people has only two letter boxes.

The Nazis have introduced the food ration system in Warsaw, but not all the nationalities living in the city receive the same amount of food. To distinguish between the Jews and the Poles, food cards of different colors were issued. Of course, the Germans are the most privileged section of the population. Also the Poles receive more food than the Jews, and the latter may buy only at Jewish food centers. The attitude of the Poles toward the Jews has changed little since the outbreak of the war. The same elements that have been anti-Semitic before the war now are supporting the anti-Jewish drive organized by the Nazis. They do not realize that this serves the Nazis as an instrument to divide the population in order to rule over it. The more conscious Polish masses of the workers and intellectuals see the demoralizing effect caused by the anti-Jewish Nazi agitation, but they are, however, powerless and can do little against Polish mobs supported by the authorities.

Discord Among the Nazis

In spite of the outward appearance of discipline among the Germans, discords and misunderstandings often occur between the Military Command, the Gestapo and the local leaders of the Nazi Party. This conflict between different elements appeared on several important questions. It became particularly apparent when the Military High Command opposed the order is-

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sued without his consent by the Gestapo introducing ghetto for Jews in Warsaw. The Military High Command won on this point and no ghetto was established.

Spirit of Jewry in Poland Not Broken

No cultural activity of any importance can be developed by the Jews under the terrible conditions proposed by the Nazis and under the unbearable Nazi terror. The most important problem in Nazi Poland today is to survive, to be able to keep body and soul together, to save one's self from starvation, from robbery and from being sent to a concentration camp. Despite those conditions, the spirit of the Polish Jews remains unbroken. They hope and believe that better days will come and they will be able again to live like human beings.

MISS SYLVIA BRODY

National President of Junior Hadassah

Sylvia Brody, of Akron, Ohio, who as the new national president of Junior Hadassah heads the largest Jewish youth group in the United States, exemplifies the type of American Jewish young woman who has combined in her ideals and her work the highest principles of American and Jewish traditions.

Born in Brooklyn, N. Y., but living most of her life in Akron, in a comparatively small Jewish community, she began from childhood on to take a deep active interest in good citizenship and in learning and practicing the teachings of Jewish ideals.

From six to fourteen years of age she studied conscientiously in the Talmud Torah, and was always assigned a leading part in Jewish community programs. Eager to continue her Jewish studies, but having no organized classes in her community, she undertook, with true pioneer spirit, the task of organizing groups of Jewish young women for self-study and group discussion. She applied herself so diligently to her Jewish studies that within a short time she won membership in the Cultural Fellowship of Junior Hadassah, a scholastic honor society, to which only those are admitted who attain high credits in comprehensive examinations in Jewish history and literature, Jewish ceremonials, and Hebrew. She has stimulated many others to dig deep into the beauty and spiritual wealth of Jewish learning. For the past seven years she has taught in Sunday school and led youth clubs in the Akron Jewish Center.

Her close application to Jewish studies and to Jewish community activities is all the more remarkable in that it has had to be done during her spare time and in the evenings, for she is employed during the day as secretary to a department manager of the B. F. Goodrich Co.

Her attachment to Jewish ideals has been best expressed through her association with Junior Hadassah. She has grown in its ranks from secretary of the Akron unit to its presidency, then to the head of the Central Region of the organization. For the past two years she has served as national vice-president. She has participated not only in Junior Hadassah activities but in all Zionist undertakings.

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May we all see a closer friendship and better understanding between all people.

★

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WE MEET THE CHALLENGE

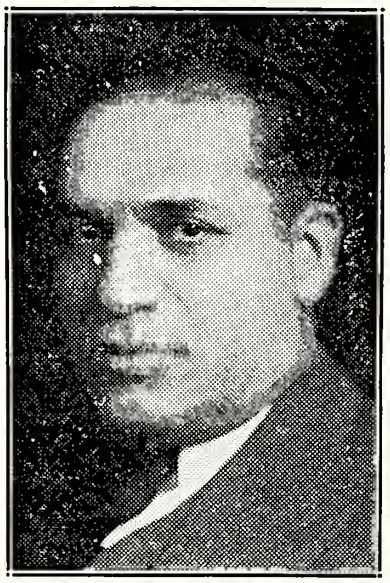
OUR ANSWER TO THE CALL OF THE TIME

By HENRY MONSKY
President of B'nai B'rith

Sounding a high note of courage and faith, Mr. Monsky, in his Rosh Hashonah message to the Jews of America, outlines a program for all Americans to meet the challenge that faces all who believe in the American way.—The Editor.

EVENTS of the past year have demonstrated the danger of predictions during an epoch of cataclysmic changes. To have foreseen but a fraction of the grave happenings of the year to which we are about to bid an unregretful farewell even the wisdom of the prophets of old would not have sufficed. Yet there were far-sighted men and women who had the vision and understanding to see the trend of the times.

It was not so long ago that those of us who were denouncing Nazis, Fascists and Communists in America as a threat to American democracy were cried down as prophets of doom. It was only yesterday that those who sounded a warning against the enemy at home, against the pseudo-patriot who waved the American flag with his hand and in his heart was betraying everything that flag stood for were likened to Jeremiah of old. Nor do we have to go beyond this fast-ebbing year to remember the skepticism which greeted those who urged America to make herself strong by building her moral and material defenses.



Henry Monsky

Then foreign isms were regarded by many as academic political theories without potential danger to America. But now that these alien philosophies and their advocates have come out of hiding and stand forth as a challenging menace to the peace and security of the nation, it is obvious to all that participation in the activities of Nazi, Fascist and Communist inspired and directed organizations is no longer compatible with any pretense of loyalty to America and American ideals. We of B'nai B'rith are proud that the public pronouncements of our authorized spokesmen have always been outspoken and unequivocal in opposition to and condemnation of all movements inimical to American institutions and American freedom.

There was, and not long ago, when in too many quarters Americanism was regarded as blatant chauvinism. Now the whole country is turning to a renewed fervor of dramatized Americanism, in its best sense. Long before the present trend, B'nai B'rith carried on an intensive Americanism activity as an integral part of its year round program.

There were many, too, who deplored the lack of moral fibre and lack of responsibility in youth, who had been blamed for many of our political, economic and moral ills. Recognizing youth's potentialities for helping to regenerate American and Jewish life, B'nai B'rith this year broadened the scope of its Hillel Foundations, which were founded nearly two decades ago as cultural, religious and social welfare centers at American universities and colleges. The Hillel movement now serves over 25,000 Jewish students on 43 campuses where Jewish youth's vision, energy and capacity for achievement are being harnessed for constructive purposes. And from these young people will come our leaders of tomorrow. As the Hillel Foundations bring home to college youth the values and traditions of the Jewish people, so does Aleph Zadik Aleph imbue adolescent youth with a positive approach to Jewish problems, guarding them against a distorted perspective and assuring them of a broadened horizon. And the Vocational Service Bureau of B'nai B'rith helps to direct all Jewish youth in a more intelligent selection of careers and occupations in a world in flux.

We have confidence that whatever the morrow may hold in store, courage, patriotism, faith, loyalty and character will always be desirable assets. And these are the attributes which B'nai B'rith has taught and will continue to teach those who come within the sphere of its influence.

As the year 5701 in the Hebrew calendar takes its place in the annals of man, B'nai B'rith looks back upon 98 years of service to humanity during which B'nai B'rith has witnessed much history in the making. It has seen crises come and go. It has heard prophets of doom foretell the end of civilization—as they are doing now—and it has seen them buried under their own unrealized predictions, as it will again. It has lived through some of the most turbulent times that mankind has known but not once has a national emergency found B'nai B'rith, nor American Jewry, of which it is a cross-section, wanting, for we

have always helped fortify the effort to keep America safe for democracy.

It is difficult to say Happy New Year at a time when our whole system of modern society is being challenged and threatened by menaces which have been brought into dreadful actuality by events overseas. In the Old World nation after nation has gone down under the titanic force of the triple-headed juggernaut of Nazism, Fascism and Communism. History has been made with lightning-like speed. All the human values and traditions which generations have been taught to respect and uphold are being blotted out. Force is displacing faith and fear is overcoming fortitude. Even here in America, which has not heard the tramp of the invader's boots for more than a century, a wave of alarm seems to be spreading as the echo of European events reaches our ever attentive ears.

But it is just in such extraordinary times that B'nai B'rith has an even greater responsibility to America and to Jewry. Our job is to remain calm and to help others to stay calm, too; to be ready for any emergency; to answer any call our government may make upon us with all the resources and manpower at our command, but to shun defeatism and panic. We must be alert to repel any and all dangers that may threaten our country from within or without, but we will be playing into the hands of the enemy of America, foreign or domestic, if we allow ourselves to be driven into individual or collective hysteria. For the coming year let our rallying cry be faith, determination, courage—faith in the future of America; determination that it shall be the future that its fathers planned for it—courage to help build that future, come what may.

We live in a land which is the last stronghold of that fighting faith of equal rights to all and equal responsibilities for all. Our flag—The American flag—has never been blacked out and it never will be blacked out if we stick firmly to the job of protecting the nation against unfriendly designs from without and making it secure against enemies in our own household.

Some of those who are suffering from the jitters over events abroad and their repercussion on this country are beginning to question the efficacy of democracy to meet the challenge of the times. We of B'nai B'rith are not among such doubters and never will be.

We have confidence that the dynamics of democracy are far more powerful than any totalitarianism can ever be. We have faith that democracy will and can manifest its strength and power to meet every and any challenge if all Americans—of all races, creeds and political convictions—accept the disciplined responsibility that citizenship in a democracy imposes and count no sacrifice too dear if only freedom may prevail.

We of B'nai B'rith stand ready for that sacrifice today as we always have and always will. That is our message to America, to Jewry and to B'nai B'rith everywhere on the eve of the New Year.

COLLEGE YOUTH HAVE QUEER CONCEPTIONS OF RABBIS

(Continued from Page 65)

discussed the Jewish view of the Messiah and the Messianic era and the Jewish religious approach to modern problems. Questions were asked from the floor. It was gratifying to hear from those in the audience that I had given a clear and candid picture of Jewish views. I must state at this point that I was frequently questioned about the Jewish attitude toward Jesus. On Wednesday night I participated in the panel discussion of 'The Kingdom of God in Arkansas.' My part was to describe the Jewish interpretation of the Kingdom of God and to apply the interpretation to Arkansas. It will be noted that I spoke at eleven meetings at which more than 1,500 were present."

The Jewish Chautauqua Society was organized in 1893 by the late Rabbi Henry Berkowitz of Philadelphia and has been sending speakers to colleges since 1909. In October of last year the Society was taken over by the National Federation of Temple Brotherhoods, an organization of one hundred twenty-nine Temple Men's Clubs with a membership of 20,000 laymen. Arthur Strauss of Chicago is president of the Jewish Chautauqua Society and Albert F. Mecklenburger, also of Chicago, is president of the sponsor organization, the National Federation of Temple Brotherhoods.

POLL

"Two additional facts of interest were developed. A special mailing was sent to voters with Jewish names. The returns did not vary 1% from the general averages. This would seem to dispose effectively of the myth that there is a 'solid Jewish vote' which will go to Roosevelt. There is no Jewish vote. Jews, like Catholics and Protestants, vote as Americans, not as members of a particular faith."

—Representative Bruce Barton (Republican, New York)

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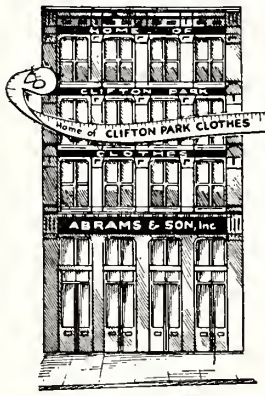

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OPPORTUNITIES FOR EDUCATION BY RADIO IN A DEMOCRACY

(Continued from Page 17)

tinued black-out of freedom in countries of the Old World. "The World Is Yours," the oldest of U. S. Office of Education programs, is a running account of the scientific and artistic wonders of the world as seen through the rich store house of knowledge known as Smithsonian Institution.

These broadcasts and others presented by the Office of Education have been important contributions in the field of education. But important as they have been they are but first steps, for the road of education is long. However, long as the road may be, education has an obligation to assist in the development of the power of the individual for selection between alternatives. Education has as its duty the increase of knowledge to the end that the citizen's disposition is to make purposeful and proper selections in the affairs of democratic life. The democratic process is essentially educational in nature. We must prepare now to attack the "fifth column" of ignorance. We must do it as a matter of defense for the preservation of those things that are American our human liberties, our right to progress up the ladder of civilization rather than downward, our rights to be free citizens paying no allegience to any dictator, king or other potentate. We have progressed this far because our ancestors who came to these shores had a new concept of liberty—that all men are at least created equal. Their struggles gave us our basic freedom, freedom of speech, freedom of the press, of worship and other constitutional guarantees. Perhaps we need the assurance of other freedoms. We will achieve them as we need them, without blackouts or a "blitzkrieg" on our fundamental freedoms.

National defense certainly means internal defense. This is largely a job of education and one in which the United States Office of Education should have a very important role.

Commissioner of Education, John W. Studebaker, suggested that all educational forces "including the various twentieth century instruments for engendering public understanding, might join in some plan to focus widespread attention upon particular public problems for a period long enough to make a considerable proportion of the American people acquainted with the important facts bearing on our major national questions, and with the various programs of action suggested for their solution."

Commissioner Studebaker suggested unemployment as one of the outstanding major problems which should be dealt with. Experts have time and time again said that unemployment is our number one problem. It is definitely connected with the "fifth column" ignorance. The Nazis in Germany made capital of unemployment. Moreover, the other dictators of Europe rose to power by utilizing the ignorance that goes along with problems similar to unemployment. Large masses of unemployed are open prey for any demogogue who happens to come along with a so-called cure-all. Radio can help to surround and conquer such problems by educating people how to make our system work. Let the people have light. When they ask for more light, let them have it, for that is the democratic way.

There is no formula or prescription which can be filled at the corner store as to the part radio can plan in an expanding democracy, but we do have now some years of tested experience in education by radio. The United States Office of Education has tested methods educationally. Approximately 40 per cent of the radio stations of the United States have availed themselves of the instruments used—I mean the scripts and other services of the Educational Radio Script Exchange of

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the Office of Education. Many of these programs have gone into vital questions always aimed at overcoming ignorance, expanding tolerance and buttressing the foundations of freedom. This has been useful work and one which should continue.

The story of the United States Office of Education, Radio Division, during its four years of operation is a human story. The division itself, has operated to help solve problems concerning education facing radio. I want to tell you briefly of a few of its accomplishments.

Guided by carefully planned principles, the Office of Education follows a procedure which assures non-partisanship and educational values. Recognition to the network programs sponsored by the U. S. Office of Education has come from listeners, station managers, organizations, and leaders in American education and civic life. During the past 2 years, 10 formal awards and other types of recognition have been awarded to these programs.

The Radio Division has created employment for 740 jobless radio artists, writers and singers, using emergency funds. It has created 268 weeks of employment for 661 employees; it operated so that the investment of Federal funds resulted in voluntary contribution by radio stations of approximately four million dollars worth of radio time.

The Radio Division has practiced extreme economy—approximately 16,000 listeners are serviced at a nominal cost of 10 dollars. The Radio Division has actively cooperated with such agencies as: The National Congress of Parents and Teachers, The American Red Cross, The American Library Association. The American Youth Commission, The American Automobile Association and many others I mention the cooperation of Columbia Broadcasting System and National Broadcasting Company, and especially that of Sterling Fisher, Educational Director of CBS, and Harry C. Butcher, Vice-President of CBS in Washington; Franklin Dunham and Walter G. Preston, of the Educational Division of NBC. Their cooperation is not represented by dollars but in the sincere desire to cooperate with the United States Office of Education in the interests of radio.

The Radio Division has had a primary interest in the rapidly growing local groups of radio listeners. Through the Radio Script Exchange in four years local radio groups have been supplied with 240,260 radio scripts which were originally broadcast over networks and local stations by some 214 organizations. The Script Exchange Catalogue lists 513 different scripts ranging from biography through music appreciation to wild life. The Radio Division, recognizing that educational radio needs leadership, has cooperated with a number of institutions of higher learning in the establishment of work shops. Graduates of these work shops now occupy important places in radio throughout the country. At the 11th Institute for Education by Radio, at Columbus, Ohio, William D. Boutwell, Director of the U. S. Office of Education, organized a conference on training for leadership. The Radio Division periodically surveys colleges offering radio courses, offering all available help.

The Office of Education has made one successful venture into the field of recording. Recordings have been produced for the "Americans All—Immigrants All" series. These recordings are being used throughout the United States by educational groups and radio stations.

Nineteen research and experimentation programs are now in operation. A study of listening habits has been made in Indiana. In Alameda, California, the board of education is demonstrating a series of educational programs. At the University of Kentucky, a study of listening audiences is going forward. University of Maryland has prepared an exhaustive index of magazines and newspaper articles on radio. The University of Oklahoma is continuing research and radio programs on the theme of family life. Research projects are operating at the University of Wisconsin, Ohio State University, and Princeton University.

The Office of Education watched closely developments leading to Frequency Modulation broadcasting. The Commissioner of Education suggested to the Federal Communications Commission, the reservation of a band of ultra-high frequencies for the exclusive use of educational agencies. The Office of Education is now assisting school systems and colleges in making application for Frequency Modulation frequencies. At the present time ultra-high frequency systems are operating in New York and Cleveland and 17 other city school systems and colleges have advanced plans for applying for licenses in the ultra-high frequency band.

President Neville Miller, other officers and members of the National Association of Broadcasters have cooperated unstintingly with the United States Office of Education, and as its representative here, I want to express gratitude for that cooperation. Likewise, the members of the Fourth District of the National Association of Broadcasters have been very helpful in promoting education. Here in North Carolina for instance a program of education has been developed along community lines. Radio stations have cooperated by opening their schedules to local and state educational institutions. A great deal of credit is due to such local radio leaders as Major Edney Ridge, WBIG, Greensboro, N. C., who has aided in advancing radio and education as a means of perpetuating fundamental freedoms.

In this country, education and radio have joined hands to increase knowledge for the common good. On the other hand, in the dictator Nations, knowledge or culture is subservient to the ends of "information" ministries. As we face grave National problems, we must not forget that cultural progress is in greater need of emphasis than ever.

Our country has need, urgent need, in the continuation of a partnership of radio and education. Together, let us go forward in building a peaceful and happy America.

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JUDAISM IN ACTION IN NORTH CAROLINA

By **MRS. GUSTAV LICHTENFELS**
President, North Carolina Association of Jewish Women

I greatly appreciate the opportunity of acquainting the readers of THE AMERICAN JEWISH TIMES with the purposes and activities of the North Carolina Association of Jewish Women of which organization I have the honor of being President.

For twenty years, we have obeyed the Scriptural injunction "To lift up standards unto the people" and proudly have we dedicated ourselves to the welfare, progress and reputation of Judaism in North Carolina. We have not succumbed to the enervating spirit of apathy and resignation which accepts the false statement "that morality and religion are mere words." With unfaltering courage and zeal, we have endeavored to transmute the statements of our code of action into reality. Twenty years ago we accepted the challenging mission: "To deepen the religious life, to stimulate interest in Jewish affairs, to increase Jewish community activities: to administer funds for religious, charitable, and educational purposes."

Mrs. Gustav Lichtenfels

We are motivated by the God of Israel who, unlike the ancient, Greek, contemplative God of nature, is the God of action, of achievement, of unity. We take pride in the fact that we are a welded, harmonious unity with Orthodox, Conservative and Reformed members and Rabbis working diligently and intelligently in the service of Israel.

The activities of the Association are varied and extended. In the past year, we have concerned ourselves in statewide service for refugees, aiding them financially and helping them to find positions and to adjust themselves to their new environment. We ever bear in mind the Biblical command: "Thou shalt remember the stranger within thy gates for thou knowest the heart of a stranger, for thou too, were strangers in the land of Egypt."

A second project which we have carried out for several years is the frequently revised census of all Jews living in the state. This is a very practical measure and assists us in maintaining the efficiency of our work and helps to preserve the historic, Jewish consciousness of unity. It also enables us to exchange ideas and methods of communal services.

Once a year, more than four hundred people of the larger Jewish state community meet in annual conference for fellowship and friendship and to review the progress of previous activities and for discussion as to ways and means of increasing the social and civic contributions of North Carolina Jewry. In addition to this annual meeting, the membership of the Association is divided into eight districts, each with its own chairman. Each district holds one or two meetings during the year for consideration of activities in their designated area. A permanent record of the work of the Association is published annually in the Year Book, copies of which are sent to each member of the Women's and Men's Associations and to national Jewish organizations and to various college and university libraries.

Another important Association activity is the service of the Citizenship Committee who assists our foreign born to acquire citizenship status. This committee has been most successful in reducing the number of aliens in our state.

The Association through its medium of the district units is very active in the promotion of efforts to raise sufficient funds for the welfare of the unfortunate in their communities and for overseas relief and rehabilitation. The members also assist in the social service work of their communities and take an active part in the welfare councils and financial campaigns.

We are also interested in improving the quality of the teaching in our religious schools of the state. Towards this end we have the enthusiastic cooperation of the Rabbinate and our Religious Education Committee is always ready to give assistance in problems of curriculum, textbooks, finances, teacher training and to provide lecturers who are specialists in religious education. This fall, we are establishing a series of institutes with lectures, discussions to increase the training of teachers in religious schools.

We have also launched two valuable projects. The first is significant assistance and encouragement to the Jewish youth of North Carolina who

at our last conference in Raleigh, April 7-8, organized the North Carolina ssociation of Jewish Youth to work shoulder to shoulder with the parent organizations, the North Carolina Association of Jewish Women and the North Carolina Association of Jewish Men.

The second project is concerned with supplying the libraries of the colleges and universities of North Carolina who have many Jewish students, books and magazines of Jewish content. These books will remedy a pathetic condition and will enable Jewish and other students as well as the faculties to read scholarly written books on Jewish history, literature and Jewish contributions to civilization.

It would be a fine thing if the districts of the association or individual members would purchase a membership ($5.00 a year) in the Jewish Publication Society of America for any of the colleges in their vicinity, so that year by year the colleges will receive the finest type of Jewish books as they are published. By the same method, subscriptions to some of the splendid Jewish magazines could be sent to these college libraries, or here is another suggestion: We all have splendid Jewish books on our own shelves, many of them little used. If they are the right type, they would be very valuable if available to students attending our colleges and universities. Why not select a few (especially books of history or statistics or the picture of the Jew in the contemporary scene) and give them to a local college library? If this is done, please notify Rabbi Robert P. Jacobs, Asheville, N. C., so he will be informed as to which books on Judiaca the libraries are receiving. Rabbi Jacobs is chairman of this project for the Association and this information would prevent any duplication.

Not the least of our activities are our two Scholarship Funds commemorating two noble women of Israel, the Sophia Einstein and the Etta Spier Memorial Scholarship funds. For fifteen years, we have aided a number of selected Jewish young men and women of our state to complete their professional training who have been most scrupulous in repaying their scholarship loans, that other boys and girls may have their opportunity. The income from these funds are from contributions of generous individuals and societies and religious schools in the state. This year we have aided nine young people to continue their college courses and it is our hope that additional funds will enable us to assist other worthy young people.

Insignia of the North Carolina Association of Jewish Women

Our Association has also cooperated enthusiastically with the Hillel Foundation of the University of North Carolina at Chapel Hill. Each year, we contribute a sum of money for the purchase of books of interest and profit to Jewish students. And so convinced are we of the value of the work of the Hillel Foundation and its need for a permanent building to be used as a center of activities and as a House of Prayer and a Sanctuary of Peace for the Jewish students of the University of North Carolina and the neighboring Duke University; we are striving with the North Carolina Association of Jewish Men and the B'nai B'rith to raise sufficient funds to build a synagogue at Chapel Hill.

Our organization works faithfully in behalf of Jewish interests and welfare of the state and my fellow members join with me in this prayer: "Look with compassion upon Thy children and grant us strength of love and purity of purpose, that we may live together in unity and work together in peace and concord, so that the well-being of all may be promoted and Thy name, O God, he glorified in all the earth."

HITLER USES A KOSHER SWASTIKA

Jerusalem (Palcor)—Even the swastika filched by Hitler from historic records has been proved to be of pure Semitic origin. The excavations completed on June 7th at Tell el Jeriebeh (Napoleon's Hill), between Tel Aviv and Petach Tikvah, has brought to light a wealth of material which Professor Eleazar Sukenik of the Hebrew University will now study at his Department of Archaeology. His field expedition had conducted the "dig" on this ancient site. A broken earthenware jug of the Bronze Age 1400 B.C.E. had a swastika engraved on the handle.

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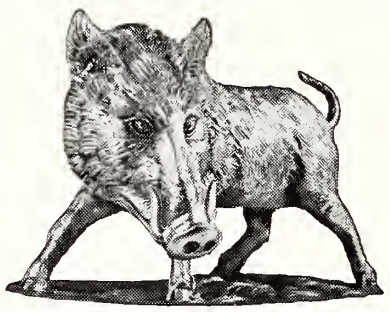

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Hillel Welcomed by the University of S. C.

Washington, D. C.—Establishment of a B'nai B'rith Hillel Counselorship at the University of South Carolina as part of a major expansion in the scope of Hillel movement providing for the creation of 12 new units at as many universities was announced this week at B'nai B'rith headquarters here by Henry Monsky, president of B'nai B'rith and chairman of its National Hillel Commission. At the same time, Mr. Monsky announced that Rabbi Sidney Ballon, spiritual leader of Temple Tree of Life, Columbia, S. C., had been appointed to direct the Hillel Counselorship at the University of South Carolina.

The new Hillel Counselorship, which will provide a cultural, religious and social welfare program for the 100 Jewish students at the University of South Carolina, brings to 43 the number of Hillel Foundations and Counselorships maintained by B'nai B'rith on as many campuses for Jewish college men and women. With 11 others scheduled to be opened shortly, the 54 Hillel units will be serving 30,000 Jewish students.

The South Carolina unit is classed as a Hillel Counselorship and differs from a Hillel Foundation only in that a Counselorship is staffed by a director serving part time or as a volunteer.

Rabbi Sidney Ballon

Its budget comes from B'nai B'rith sources, in the case of South Carolina, from B'nai B'rith District No. 5.

The University of South Carolina unit is one of eight in District 5, the others being at the Universities of Maryland, Virginia, North Carolina, Georgia and Florida and Duke University and Florida State College for Women. With the South Carolina counselorship, Hillel serves 2,000 Jewish students in Maryland, Virginia, North and South Carolina, Georgia and Florida.

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Looking Back 100 Years

By Carl Alpert

Editor's Note: The first hundred centuries, to paraphrase an old gag, are the hardest. On the threshold of the fifty-eighth century of recorded Jewish history, we pause for a look back at the hundred years that have just ended and find that, for the most part, they were pretty much the same as the previous 56 hundred years.

THE fifty-eighth century of Jewish existence opens none too auspiciously in the midst of a devastating war which threatens more than half of world Jewry, not to mention the very civilization upon which all sixteen million Jews depend for security.

Fifty-seven centuries is a long time. During these times the Jews have survived many persecutors, have out-lived many detractors, have gone through untold "final" attacks, only to emerge again with renewed strength. The one hundred years just elapsed, the fifty-seventh century of Jewish life, were typical of Jewish survival despite hindrance and deliberate onslaught. During the past century, from the Jewish year 5600 to date, the Jews have lived through eight major wars; on one occasion, and with one stroke, lost one quarter of their population, to be followed a few years later by the loss of another quarter; have undergone two extensive migratory movements, and have lived through the dislocations and shocks, despite their lack of the usual requirements for national survival.

The century which has just elapsed opened with the echo of the Damascus Case, an anti-Semitic incident which had international repercussions, and which set the stage for other incidents of which it was the fore-runner. In 1858 there was the equally famous Mortara Case, in which the central figure was a Jewish lad kidnapped from his home and reared in a monastery. A mere few months ago, the central figure in the case, raised as a priest, passed away.

There were other cases, and other trials which figured in the Jewish history of the century. The name of Mendel Beiliss comes to mind; the records indicate that there were more than half a dozen major prosecutions on the trumped up charge of ritual murder, not to mention the hundreds of instances in which the accusation was used as a pretext for murder and pillage.

The Dreyfus Case, involving the unfortunate French army officer, the Schwartzbard Case, in which the defendant, slayer of the pogrom leader, Petlura, became the martyr, and more recently the Frankfurter and Grynszpan cases, will be recalled. Truly the Damascus incident of 1840 was predecessor of a long chain of occurrences of like nature during the ill-fated fifty-seventh century.

Civil Freedom

It should not be thought that those years were entirely black. There were intermittent, and at times prolonged periods of freedom, of good will, of national progress accompanying world enlightenment. It was during this century that most of the nations of Europe cast off the final shackles imposed on minority groups and granted full and complete civil rights to their Jews. Such freedom was given Jews by the German states in the 1860's, by Italy in 1870, and England removed the last distinction in 1858. Jews at last became full-fledged citizens of the countries in which they dwelled, and the final ties with the ghettoes and the middle ages were severed—or so they thought. Spiritual revolution accompanied the physical emancipation, and the desire to conform with their neighbors led many Jews to embark upon assimilation.

The refugee flights of today find their counterparts in two mass movements during the 5709 era. The year 1848 was a year of revolution throughout Europe, and the failure of the masses to establish liberal governments, especially in Germany, led many of them to seek homes elsewhere where the spirit as well as the body could be free. Thousands of German Jews, at the opening of the century, made their ways to America, and while the immigration never reached mass proportions it was highly significant in its effect upon the development of the Jewish community in the United States.

Thirty years later there was another wave of immigration, this time of tidal proportions, as the Russian May Laws and pogroms of 1881 and 1882, and the years that followed, sent countless thousands to these shores. Many times more Jews came from eastern Europe to America than followed Moses out of Egypt; many more made the trek than were exiled from Palestine by the Romans: many more than were banished from Spain in 1492. The migration was one of the great mass movements of all time, and in one brief generation, less than half the century which now slips away, millions of Jews have made the adjustment to a new environment.

It need hardly be pointed out that the closing hours of the century witness another migratory movement of great importance in Jewish history.

Conscription

There were wars, many wars, during those hundred years. Armies marched back and forth across Europe, and everywhere the Jews were the first victims, convenient and defenseless before the conquering hordes. The wars of France, Austria, Prussia, Turkey, Russia, found the Jews, as ever, the supreme sufferers. Almost half the Jews of the world, under the benighted rule of the Czar, found themselves subject to a military conscription far transcending anything in effect these days. Boys between the ages of twelve

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At this opportune moment, we extend to the people of the Jewish Faith, on the occasion of Rosh Hashonah, our sincere good wishes for a Happy and Prosperous New Year.

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GOD OUR HOPE AND COURAGE OUR BADGE

By **RABBI MORDECAI M. THURMAN**

I WELCOME this opportunity to extend New Year greetings and best wishes to the many readers of THE AMERICAN JEWISH TIMES, and to my friends throughout the South. May the New Year bring to all of you health and happiness, and to Israel and the world a rich measure of peace, hope, and good cheer.

The Jewish year 5701 will be ushered in with prayer and solemnity while

Rabbi Mordecai M. Thurman

suspicion, hate, war and death are still in the saddle. Confusion, terror and chaos beset us on all sides. Our world and civilization are sick and diseased. Mankind is afraid, and humanity is groping its way stumblingly through the almost universal blackout of decency, brotherhood, justice and morality.

We Jews, inseparably bound to the world and its destiny, naturally share these fears and uncertainties. And because the average human being is today more nervous than he has been in decades, we find countless Jews, especially in our blessed land, succumbing to the creeping paralysis of gloom and despair. These myopic prophets of doom, employing the language of escapism, compromise, and appeasement, would have an eternally optimistic people cringing and apologetic pessimists. They would have us declare a moratorium on Jewish breathing, Jewish activity, and Jewish aspiration. This spirit of defeatism is altogether alien to Judaism and American democracy. Such self-hatred and self-contempt constitute the "fifth-column" in our American Jewish community life.

American Jewry cannot afford the luxury of panic. Fear and indecision weaken and disrupt. There is work to be done—heroic work. In this tragic hour every American Jew must enlist in the cause of his faith and country, contributing generously — even sacrificingly—of his talents, energies, and means. Our Synagogues must become "the laboratories" of Jewish life: our homes must be reconsecrated to Jewish religious idealism; our religious schools must be revitalized. We need a spiritual regeneration. And America—"God's latest gift to mankind"—must remain, through our efforts, an impregnable citadel of righteousness, liberty, and human brotherhood.

Professor Salo W. Baron, in a brilliant address delivered a few months ago, said: "If ever, since the days of the first Exile, the Jewish people has been in need of a farsighted and courageous leadership, it is in these days of great crisis. If the leaders, in particular of American Jewry, equipped with the knowledge furnished them by the methods of modern social and historical sciences and imbued with the accumulated wisdom of the ages of rabbis and thinkers, will undertake to look courageously into the realities as they are and to adopt measures which they will consider best, regardless of whether or not they meet with the instant approval of the less informed, then they may yet be destined to render a historic service lesser to none performed by their predecessors in other ages of great transformation."

This is the ringing challenge of our New Year. Ours is an urgent and unpostponable task. We need, more than anything else in Jewish life today, self-affirmation, self-respect, and dauntless courage.

"Judaism is martyrdom, but heroism too—
No coward can be a Jew."

Long ago the prophet Jeremiah said to the children of Israel:

"It is a time of trouble unto Jacob, but out of it shall he be saved."

Jacob is in great peril today. He is fighting for his very existence on all fronts. His back is to the wall. But he greets the New Year with the undying assurance that ideals will yet prevail over battalions. He knows in his heart that out of all this devastatain he and the world will yet be saved. For God is his hope, and courage his badge.

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Extends sincere good wishes to their many friends for a very happy and prosperous New Year.
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WHY I LIKE THE U. S. A.

By Fred Goldsmith

Editor's Note: The writer of this article was able to leave Germany shortly before the war broke out. To appreciate America, he admonishes, go to Europe, but be sure that you will be able to get back.

WHEN after long hours of negotiations on the border the Nazi official finally stamped my passport "aus," out, I could at last, with Nazi permission, embark upon the mighty ocean liner whose shining body was resting in the forenoon sun of an early May day at Bremerhaven. But I was not free. Even though I saw the

Fred Goldsmith

majestic boat turn her nose westward, leaving Germany, my country of birth, shrouded in dark smoke and thick fog, I was still subject to Nazi laws and opinions about the individual and his rights. I was crossing on a German boat, the 50,000 ton Europa of the Hamburg-American line. According to international law I was on German territory as long as I was on that boat. I was coming over under the shadow of the Hakenkreuz, the Swastika, indeed. Because a single word of mine would have found the disapproval of a Nazi official on the boat would have stopped my voyage to the United States —even at the last minute—I did not speak at all. I loafed around on deck watching the endless ocean which spreads before your eyes like a desert. Or I stayed in my cabin thinking about my past life and praying for a better future in the new world. Fifteen months ago, after a stormy voyage, I disembarked in New York city.

You may be surprised to find that I am not writing about Germany and what I think as a native of that country, about the German government and Adolf Hitler. I know the Germany of today is now making headlines in the world, but I am ashamed of it. Do not ask me what those headlines contain—nothing but persecution, murder, denial of every moral law, and the fear that the pestilence may spread to other countries over the entire world. I do not want to waste my words on the worthless ideas that the Germany of today stands for. There are mighty countries today whose citizens are not slaves of the state, where the ideals of liberty and equality and moral law still govern. I do not want to talk any more Germany, let's talk America now.

In talking about America, the people that live here, and the impressions and experiences I have had in this country since my arrival, it seems to me like a sick man talking to a strong and healthy man. Talking about the importance of a good heart and how unhappy you would feel if some of those important organs were disturbed by an infection. Because you enjoy your liberty day by day, you can hardly understand somebody talking about its loss. If you define a sick man as one who feels the different organs working in his body, and a healthy man as one who does not notice them at all, you may see what I am trying to say. Because you possess what makes a happy and worthwhile life, you are not aware of those organs which make your enjoyment, and which, infected by strange "isms" may work no more like they used to. Because you have been born with them, you may not be conscious of the meaning of country, fatherland, mother language, equality and freedom.

I, myself, did not understand the meaning of those conceptions so long as I enjoyed them, but when I lost them, I did appreciate them. My heart gets sick in its longing for home, peace, and liberty. Losing them was not my fault alone. It was the fault of 60,000,000 people in Germany who forgot that it is not enough to be an heir to those ideas—it is our daily task to fight to keep them. If you consider that mankind has been 2,000 years arriving at those ideas, that the struggle for them has cost the lives of the best and cleverest of men, you can imagine what good you possess, living in a free and democratic country. You can also see the forces which have always fought the conception of man as a free individual.

But if you would ask me how I feel about living in a country thousands of miles from my birthplace, across the ocean from the place where my mother first taught me the first words of love, peace, honesty, and God, you would be mistaken if you expected me to say I felt I was living in exile.

We presume that an exile is away from the country which one belongs to. To me Germany does not exist, since Hitler and barbarism have come into power. In coming to America, I not only wanted to lose what tied me to Germany, I wanted to make America

(Please Turn to Page 81)

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***By* SYVAN MEYER**

Man's progress in thought and deed through the centuries has lived and flourished with the printed word. Without this means of preservation and general distribution great philosophers and inventors could have labored to no avail.

To acquaint themselves with the works of man which have rolled from the inked type, the members of Tau Epsilon Phi at Chapel Hill have made the accumulation of good books and the development of a complete, though compact, library one of their principle projects during the last year.

Neatly labeled, shelved, and catalogued volumes which, between their collective bindings, contain writings to appeal to all tastes, line the walls of the East room of the fraternity. Comfortable furnishings and pleasant surroundings have made this room the busiest in the house.

Knowing full well that the wealth of Jewish literature, both ancient and modern, often goes unread merely because interest in it has not been stimulated, the library committee has arranged novel displays of pamphlets on current Jewish problems so that the striking subjects command attention and invite the casual visitor to the library to search the covers for interesting, and, more important, useful, necessary information on the Jewish world of today.

Attractively designed shelves, psychologically planned to arouse reader curiosity have resulted in the reading of valuable books. Heretofore, they had been dormantly gathering dust in some shelf where other works, less potent, had subdued its vital personality.

Books do have personality. Every book has its own peculiar appeal to certain tastes, its own message. Just as we should meet people who are intellect, so we should meet books. People, however, present themselves and this, the book cannot do. Therefore, the TEP library committee, David Arner and Lester Etter, considers it its duty to present the personality of the book in its best light so that readers may read, explore the minds of the men who have set themselves down on paper.

Other types of work in addition to all matter of Jewish literature may be found in the Omega library. But close cooperation with the library of the University of North Carolina the fraternity avails itself of thirty of the leading new books by all authors. These thirty books are withdrawn each month, a new list every time, and are kept in a shelf of the house library reserved for the purpose. Thus the members of TEP are kept in constant contact with new developments, new writings, new ideas. This is education which most students would fail to derive from college, merely from class attendance.

Autobiographies, biographies, the leading non-fiction works are on the Tau Epsilon Phi library list. Great fiction works, just interesting and entertaining books, magazines which include the latest issues of the leading periodicals, music and record collections, reference and textbooks are also there for the reaching to the self and removing.

But the most important factor in a library is not to have merely books, it is to have the best books, and mainly to see that the books which you do have are read. This has been the aim and purpose of the library here in the TEP house and it has been most gratifying to see the increasing number which use and enjoy the East room and the green leather chairs.

And more gratifying still, is to see the gradually growing interest of the members in the new worlds and topics which they find in their library.

Season's Greetings

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Why I Like the U. S. A.

(Continued from Page 79)

my country, for me and those who may come after me. In New York I filled out papers declaring my intention to become a citizen of the United States of America.

Getting here was not easy. Many who write about the immigration problem haven't the slightest knowledge of immigrants, or of the immigration laws. The immigrants could tell them that getting to America is not like buying a ticket to New York. From my own experience I can tell you that getting a ship passage is the easiest step, while getting a visa from the United States consul is like getting water from a rock. You have to knock on the door for years before you are granted a visa. I had to answer numberless questions and to produce papers showing I was of good character, good health, and that I would not become a public charge.

But I do not consider that a grievance—I just had to work for it and to be patient. The worst was having to leave behind me my country, my mother and brother, and my countrymen. That was the highest price I paid for coming over here.

I stayed only a short time up north. Two months after I landed in New York harbor I left to get a job in a textile mill in North Carolina, where I have been ever since. I was warned by friends in the north not to go south, where I would have to live with colored people, would have to work for low wages, and would learn to speak a bad English. I am glad I did not listen to their advice. In the north I would have been living among people of my own race and background, people who knew almost as little as I did about America. Leaving New York for that reason, I have come to a place where all my friends and associates are native-born Americans. I believe I have learned here in one year so much more about the American people and language than I could have learned in years and years in New York.

After one year of residence here I have to tell you—I like you and your country and I will never leave it.

I am living in the richest, freest, and friendliest country on earth. I have seen many peoples and many nations, but none like yours. There are many cultures but none like yours. There are many countries on Mother Earth but none like America.

The eagle is the symbol of the government of the United States; also, the eagle symbolizes your blessed country—stretching his wings from the Atlantic to the Pacific, his powerful head reaching toward the North Pole, his feet bathing in the hot sun of the equator.

In the north I like the roar of your big cities. I have seen Broadway of

(Please Turn to Page 92)

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CAN WE HELP JEWS UNDER FIRE TODAY?

By MICHAEL FREEMAN

In an hour when millions of Jews are in the direct path of the catastrophe of war, this question is uppermost in the minds of Jews throughout the United States. The following article presents the answers to questions of what is being done to help Jews in distress, and how American Jewry is making possible the continuation of the programs of rescue, resettlement and relief through the instrumentality of the United Jewish Appeal.—The Editor.

IN a world torn by earth-shaking conflict, we naturally shrink from the reports of horror and suffering that fill the daily press. We have read so much of the suffering of the Jews in Poland, or the Jews in Greater Germany, that our emotions are either completely numb or shattered by an uncontrollable though unwarranted fear that all is lost and there is not much left to do but to pronounce solemn words of lamentation on the passing of European Jewry.

This is an entirely erroneous impression born out of the peculiar instinct of human nature unconsciously to seek out misfortune and embrace it as the only reality. Certainly the facts do not in any way support the view that there is no future for the Jews in Europe, or that we are not in a position to help assure the survival of the Jewish communities which have had a distinguished role in the development of Western civilization. The ordeal of fire and the sword which they are enduring at this moment cannot be minimized by any undue spirit of optimism. Nevertheless, there is a great deal of encouragement to be derived from the fact that despite the overwhelming difficulties created by the war the work of bringing to European Jews relief assistance, aiding them to emigrate to Palestine and other overseas countries and providing help to refugees in the Americas is being carried on without interruption. The problem is not one of how this help can be given. Our chief problem is rather one of obtaining sufficient funds with which to meet the responsibilites which the war has placed upon us.

What Is Being Done

Up to the present the great community of American Jewry has made possible through its generosity the saving of many lives. The existence of an instrument such as the United Jewish Appeal which through its constituent agencies, the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, operates over a vast field, is in itself evidence of this generosity. Since the outbreak of war in September, 1939, our American Jewish community has heroically responded to the appeal for help that comes to us from a Europe in chains. But as the engulfing war spreads, the number of persons requiring assistance mounted with appalling rapidity. The United Jewish Appeal was constrained to augment its appropriations, extend its sphere of activity, and its constituent bodies were compelled to speed up their work on all fronts and enlarge their programs. Throughout the first year of the war these agencies have continued uninterruptedly to evacuate refugees, reestablish them in lands of temporary and permanent refuge, find new homes for them in Palestine and in the Americas. What is perhaps even more significant, we have been able to carry on relief, emigration and restraining operations in countries immedately affected by the war or in countries under German domination. The only factor that has hampered us is lack of sufficient funds and our paramount concern is how to obtain these funds.

Recently one of the leaders of the United Jewish Appeal drive, replying to a question regarding the disposition of contributions, declared that the only funds that do not reach Jews in need are the funds that are not contributed. Every dollar contributed goes to the people for whom it is intended. Contributions are used to feed the hungry, house the homeless, clothe the naked. They buy steamer reservations. They provide a new future for refugees arriving in Palestine. They tide over immigrants in the countries of the Western Hemisphere until such time as they are oriented to their new way of life and can support themselves.

How Funds Are Spent in Europe Today

While the dollar that is contributed does all of these things, it is not sent into Germany or lands controlled by Germany. The objections some people have against contributing to overseas relief, formulated on the false theory that they are indirectly helping Nazi economy, have no basis in fact. Nevertheless the doubts and the questions which many of us have regarding the manner in which the work of the United Jewish Appeal agencies is carried on and the manner in which its funds are spent, deserve the utmost consideration and it is the purpose of this article to answer the doubts and questions that may be in the reader's mind.

Have the agencies of the United Jewish Appeal been able to continue their work in the face of the war? How do we manage to avoid helping Nazi economy and at the same time

continue with our relief work? Does the Red Cross duplicate the work of the United Jewish Appeal?

The Joint Distribution Committee which has since its inception 25 years ago built up an efficient machinery and personnel that can cope with every kind of problem under changing conditions, is functioning without interruption in many European lands. In Greater Germany the J. D. C. subventions programs of relief, vocational training, schooling of children, care of the aged and infirm and emigration assistance in behalf of the Jews. The J. D. C. has the sole responsibility for providing for the needs, insofar as funds are available, of suffering Jews totaling more than 240,000 in old Germany, about 50,000 in Austria and similar numbers in other lands within the German orbit. The work is done through central local committees in each of the respective countries.

Relief Work in France, Holland and Belgium

In unoccupied France today there are over 12,000 German Jewish, Belgian, Dutch and native French refugees congregated in primitive, makeshift camps. They are without funds, adequate food or any of their possessions. Outside these camps, there are 20,000 refugees in desperate need of food and clothing. They must have a minimum of $100,000 monthly even to attempt the work of rescue so frantically needed. The requirement of 4,000,000 francs monthly is based on a substandard scale of 9 francs daily per person for food and shelter only, without provision for essential medical aid or clothing. It is also exclusive of aid to the 12,000 refugees in camps, large numbers of Jews among the soldiers now being demobilized from the Polish Army; it does not cover occupied France; it does not cover the needs of OSE which has charge of 1,300 refugee children.

No dollars are being sent into any parts of France by the J. D. C. but funds are made avaibale through a clearance arrangement whereby American currency remains outside the territories controlled or dominated by the Germans. Where no such arrangement can be effected local committees have been instructed to borrow funds on the basis of a definite commitment from the J. D. C. to repay such loans as soon as conditions permit.

The J. D. C. has received desperate appeals from its Amsterdam committee which resumed its activities following the dislocation caused by invasion. Four hundred persons are ready for immediate emigration, via Lisbon, at a cost of $250 each. This requirement alone totals $100,000 and does not include the internal welfare budget.

The J. D. C. received an appeal from Belgium through the U. S. State Department for funds. As a stop-gap measure, the J. D. C. has advised its local committees in Brussels and Antwerp, as in Holland, to borrow funds locally against eventual repayment by the J. D. C.

The Jewish welfare agency in Luxembourg has been reconstituted and requires a minimum of $2,000 monthly.

Portugal, whose refugee relief program hitherto required a subvention of only $400 a month from the J. D. C. has now become a focal center for this work For July, $2,500 was required; for August, $3,500, and the figure must continue to rise

Close to 3,000 German refugees of the 4,500 now in Italy are dependent upon outside help. Many East European Jews were trapped in Italy when that country entered the war and suspended Mediterranean shipping. Both groups must be fed and sheltered. The plight of the native Italian Jews who are victims of racial legislation aimed at reducing them to the status of the German Jews, has aggravated the relief problem in the country. Since the outbreak of war, J. D. C. transmissions to Italy have been in the form of blocked lira in order to avoid the sending of dollars into that country.

The Situation in Poland

Perhaps the most challenging demands made upon the J. D. C. come from Poland where 1,250,000 Jews lack life's barest essentials. Because of curtailed appropriations, the J. D. C.'s Polish branch has already been forced to close some of the 850 relief stations which it operated in German-occupied Poland earlier this year. The threat impends that more of these institutions, perhaps those which service 50,000 children daily, will have to be shut down.

The most graphic summary of the needs in Poland is to be found in the text of a cable received by the Joint Districation Committee on August 8:

"FOR AUGUST REQUIRE (1) $50,000 REFUGEE AID; (2) $50,000 CHILD ORPHAN CARE; (3) $50,000 PROFESSIONAL TRAINING AND TRADE SCHOOLS; (4) a. $30,000 MEDICAL WORK, b. $10,000 CHALUTZIM, AGRICULTURAL RETRAINING; (5) $50,000 SEPARATELY FOR EASTERN UPPER SILESIA AND LODZ ABOVE $240,000 MONTHLY BUDGET NECESSARY IN CASH AND FOODSTUFFS STOP URGE REMIT IMMEDIATELY OTHERWISE COMPELLED TO CLOSE OUR ASSISTED AID INSTITUTIONS STOP RECOMMEND URGENTLY MAKE LARGER ADVANCES TO US."

More than 11,000 of the 15,000 refugees from Poland now in Lithuania are being fed daily by the J. D. C. whose representatives continue relief operations despite the Russian occupation and upon whom the full responsibility falls. In Hungary, Rumania, Yugoslavia and other Balkan states, hundreds of thousands of native-born Jews and refugees who are being declassed, uprooted and deprived of economic and civil rights, are receiving every possible kind of assistance. Throughout South and Central America and in Shanghai the J. D. C. conducts extensive programs of refugee aid.

From the day of the founding of the republic, we have had no struggle, military or civil, in which there have not been citizens of Jewish faith who played an eminent part for the honor and credit of the Nation.

—Theodore Roosevelt

5701-1940

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Shakespeare in Hebrew

Up at Ridgefield, in Connecticut's rolling hill country, on an estate converted into a summer theater, Michael Chekhov, the famous Russian Shakespearean director, is polishing up a performance of "Twelfth Night" for a nationwide road tour in the fall. Chekhov and his Theater Studio "aspire (in the words of a newspaper release) to give America as vital and serious a form of living art as was once given to the world by the famous Moscow Art Theater."

We're glad we didn't let the "vital and serious" scare us away, for on a recent scorching Sunday we drove to look in at a preview of "Twelfth Night" and had a rollicking good time. This superbly-directed band of youngsters performed the Shakespearean comedy with rare zest and horse-play that bode well for the forthcoming tour.

The visit also gave us a chance to meet Chekhov and ask him about the time he, a non-Jew, directed the Habima Players in a performance of "Twelfth Night" in Hebrew. Chekhov's work is referred to by Ben-Ari in his book on the Habima.

It Happened in Berlin

It happened in Berlin, in 1929, he related, as we sat in the front row of the rustic theater after the show. "I had many friends among the Habima troupe from Moscow days, and they approached me with the idea of producing 'Twelfth Night' in Hebrew for the first time.

"I knew not a word of Hebrew, but the task was not as difficult as one might expect. I had a literal Russian translation in front of me as the actors rehearsed in Hebrew, and I could follow their lines. As I became acquainted with the Hebrew sentence structure, I could even correct them in such matters as emphasis on certain words.

"I learned to love Hebrew. It is such a beautiful language—like music. I managed to pick up a good many Hebrew words myself, some of which I still remember. The performance was a great success. In the audience were not only Jews, but also many non-Jews, among them such prominent people as Sir Rabindranath Tagore. Later the Habima produced the play in London, and, I think, in several other cities."

Chekhov accounts his experience with the Hebrew stage as one of the most fascinating experiences of his career.

WOMAN LAWYER TO SUPREME COURT

San Francisco.—Mrs. Lenore Underwood, a San Francisco attorney, has been admitted to practice in the Supreme Court, the highest tribunal in the United States.

On a recent visit to the nation's capital, Mrs. Underwood appeared before Chief Justice Hughes, while court was in session, and received a certificate entitling her to the honor.

Mrs. Underwood, past president of the Woman's Grand Lodge, Dist. 4, B'nai B'rith, was sponsored by Elizabeth Reed, president of the Kappa Beta Pi, national legal honor society, of which Mrs. Underwood is a member.

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"THERE IS HOPE FOR THY FUTURE"

By **RABBI EDWARD T. SANDOW**

Editor's Note: An inspirational theme from Jeremiah is interestingly developed by Rabbi Sandrow, in the following Rosh Hashonah article.

A WORLD crisis of frightful dimensions in accompanying the birth of the Jewish New Year. Rosh Hashonah 5701 finds the economic, social and political life of the world in a sorry plight.

Vicious ideologies breeding hatred, violence, insane nationalism and racialism have darkened the lives of men and have paralyzed the hopes and distorted the reason of our people.

War has for the second time in our generation shaken the foundation of democracy and liberalism. It has robbed small nations of their liberties. It is destroying life and property.

In many parts of the world international gangsterism and political opportunism have wrested from people's hearts the human ideals of equality, peace, the freedom of the mind, and the sanctity of the individual.

In such a world and in such a time, the Jew celebrates the approach of the New Year. Member of a defenseless minority in Europe he has been despoiled of economic security. Wherever the shadow of the arch anti-Semite has been cast, "Juda Verecke" has become a reality.

The tragedy of millions of Jews—politically disenfranchised, socially outlawed, exiled, in dire distress, and in flight—is a saga which only a historian with a flair for the morbid will be able to relate. The American continents alone find the Jew, together with his fellow citizens of other creeds and backgrounds, in freedom and in peace. But there, too, the grim and sinister aura of a world in flames has roused us to gird our national energies, harnessing wealth and armaments for war preparedness.

Rosh Hashonah 5701 is then a great testing hour for the Jew. His problem, so overwhelming and complicated, bound up as it is with the welfare of all mankind threatens his very survival.

There are two paths open to the Jew: to creep into some nook or crevice of the earth, waiting for the scourge to pass—a role of escapism; or to analyze his position, play whatever role is rightfully his in society and the world of ideas, placing upon the altar of a fainting civilization his contributions for the remaking of the world.

To accept the former would be rank renunciation. It would mean obeisance before the prophets of doom and destruction whose pagan philosophies have brought decay and degeneracy into the world. It would help enslave minorities, nations, and religious groups for many generations to come. It would be an admission that the Jewish heritage has lost its dynamic idealism, its unquenchable prophetic message. Such a role of abdication would cast the Jew into a moral, not to speak of a physical ghetto, where he would become a useless organism in the world body.

The only realistic approach for the Jew is found in the message of Rosh Hashonah which calls for introspection and courage to refashion the world. Centuries of history have taught the Jew that progress is not always a straight line. Progress proceeds more often on a zigzag course.

The current lack of concern for the welfare of others, poverty, starvation, and social disillusionment indicate a deep incline on the graph of civilization's growth. A concomittant of such a regression has been a truncated human spirit and a warped moral law. To permit society to remain thus would be cowardice. More than that, it would be suicide.

We must, with all people of all

(Please Turn to Page 99)

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BLACKOUT OF BALTIC JEWRY

By JOSEPH SAMUEL

Editor's Note: The Jews of the Baltic lands, although saved from the fury of Nazism, came under the rule of the Soviet during the year just ended. This development, as related in the following article by Joseph Samuel, may have averted physical extinction for Baltic Jewry but condemned it to spiritual degeneration.

TO write today about Baltic Jewry means in fact to pronounce an obituary. With the incorporation of Lithuania, Latvia and Estonia into the Soviet Union, the Jewish communities of these three countries have ceased in fact to exist as national entities and as related parts of world Jewry.

In some quarters, not strongly pro-Communistic, one can hear people trying to find some consolation in a phrase like this: "After all it is still better to fall into the hands of Stalin than into those of Hitler." This is partly true. Physically speaking, it may be entirely true. With the exception of some party leaders or "capitalists" probably nothing will happen to the mass of Baltic Jewry. But spiritually, they are condemned to degeneration. In this sense, Jewry has lost its Baltic branches as it lost Russian Jewry after the Russian Revolution.

The loss is indeed very great. The Jews in the Baltic States, especially in Lithuania, formed a great Jewish center, full of life and activity, the last island of Jewish national culture and creativeness in Eastern Europe.

Lithuania had the largest Jewish community in the Baltic, about 300,000 Jews, nearly ten per cent of the entire population of the country. The various regimes that ruled Lithuania since 1918 had one common characteristic with regard to Jews—not to reveal an open anti-Jewish attitude. There were, certainly, all kinds of incidents, some of an economic character, others, too, of a violent nature, but generally speaking, and in comparison with other countries, Lithuania may have been reasonably considered a "paradise for Jews."

Owing to the non-intervention of the government in internal Jewish affairs, Lithuanian Jewry was able to develop during the 22 years of the country's independence an influence that crossed the borders of the country and even those of the Baltic. This activity represented a manifold variety. The Yeshivoth of Slabodka and Telsz emerged after the last war fully preserved in the new Lithuania. They served as the center of Torah for western Europe and America. The Yeshivah of Telsz remained a center of the Agudath Israel until the end.

On the other hand, we had in Lithuania a great net of Zionist parties and organizations. All Zionist shades of opinion had their partisans in Lithuania. They represented a very active body full of idealism and initiative.

The Jewish Folkspartei, commonly known as the Bund, likewise had a notable membership in Lithuania.

After the World War, the Jews built up economic positions in Lithuania exceeding in strength their proportion among the Lithuanian population. The cooperative movement was very highly developed among the Jewish communities. A net of 105 Jewish popular banks gave credit facilities to their members.

The Jewish communities also had a system of social institutions, schools, workshops, sanatoriums, etc., organized by the ORT and OSE organizations. The most notable was the network of high schools, Yiddish and Hebrew, and other schools. There were three Jewish dailies, more than fifty Jewish libaries, two Jewish theatres and so on.

The return of Wilno to Lithuania added another valuable asset to Lithuanian Jewry.

This is not a time for dry statistics. Lithuanian Jewry represented a Jew-

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ish society, with all its qualities and defects, with a deep-rooted tradition, a strong link with Palestine and a genuine Jewish feeling of responsibility and solidarity.

Latvia's Jewish community numbered some 120,000. Its economic position was good. From a cultural point of view the Latvian Jews were a bridge between Eastern European Jewry and that of Germany. Some of the Latvian Jews were assimilated and their language was either Russian or German. But this did not prevent Latvian Jewry from developing an intensive Jewish social and national life, with many Jewish parties and associations.

This situation was greatly changed by the advent of the Ulmanis regime, economically and politically. Some of the most prominent leaders of the Latvian Jewry then left the country, mostly for Palestine. But life continued and Jews were allowed to continue their occupations and business. For political representation they had to rely on the age-old "Shtadlanuth," the "intermediary" who happens to find favor with the authorities. This role was played by the local Agudath Israel leader, Dr. Dubin.

Estonia is a country with only 6,000 Jews. But it was the only country where Jews had cultural autonomy. They used it to develop an intensive Jewish life. Dorpat University had a special chair of Jewish science. The struggle among Hebraists and Yiddishists never ceased. It did not, however, prevent the Yiddish club from being called "Bialik Club," and the Hebrew club, "Peretz Club."

Another community of full-hearted and sincere Jews.

The last year was a stormy one for Baltic Jewry.

Since the conquest of Poland they had constantly the feeling of being very near to the battle-field. The problem of the refugees from Poland absorbed all their activities and energies. To this were added economic uncertainty and physical separation from the rest of the world and Jewry as a result of the war.

Baltic Jewry tried hard to maintain its equilibrium. It was helped in this by the fact that the German-Russian agreement excluded the possibility of their falling into Hitler's hands. More liberal governments were established in the three countries. In Lithuania, a Jew entered the government for the first time in more than twenty years. But all this did not last.

At the end of July new elections were proclaimed by the pro-Soviet governments that came to power in the three Baltic republics. They resulted in the Anschluss of Lithuania, Latvia and Estonia with the Soviet Union.

World Jewry has lost an independent and national-minded Jewish community of about half a million. It is a tragedy for Jewry as a whole. But we may find some consolation in the fact that, at least "physically," most of them will not be molested.

Anti-Semitism can be uprooted only by education.

—Bertrand Russell,
Philosopher and Scientist

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Prophet of the Zionist Ideal

By **PIERRE VAN PAASEN**

Editor's Note: On the occasion of the commemoration of the 36th anniversary of Dr. Theodor Herzl, we are glad of the opportunity to publish the accompanying article in which the noted author of "Days of Our Years," in his characteristically brilliant style, sketches the role of the founder of modern Zionism against the background of his times. Mr. Van Paasen's essay appeared as the introduction to an English translation of Herzl's Diaries published recently by Scopus Publishing Corporation.

STRANGE—is it not?—that in a time of dying faith, in an era when death-chants are intoned for what is noblest and best on earth, there also appear those men on whose shoulders has fallen the mantle of the Prophets. They come upon the scene silently and humbly, seldom recognized, frequently despised and the object of jeers, if not of outright persecution. For the world, set in its ways as it is, resents being disturbed and therefore has no eye and no ear and no heart for the high idealism of the Prophet and for his burning passion for that wondrous life from which

Pierre Van Paasen

rises like a still, white rose the eternal prayer for redemption.

Unaccountable to the multitude, those mysterious figures, whose souls are torn by the sharp pangs of Weltschmerz, in turn cannot but feel intensely lonely in the midst of the modern world's din and in that Babel of voices which is our loquacious human race. Even so, the clatter of everyday life distracts them not. Above the universal cacophony they hear in their own hearts the echo of mighty sounds that come welling up from the unplumbed mystic depths and that reverberate against the sounding-board of infinite backgrounds.

And then at last they too raise their voices. They can no longer hold their peace. Something more powerful than themselves compels them to utterance. The multitude may laugh with contempt, it may hound and break them on the pillory, call them fools or denounce them as dangerous revolutionaries; in their own heart—which is the principle of life—they have heard the age-old, ineluctible command: Son of man, prophesy! Prophesy, son of man! Touched by the coal of fire, their lips utter the Word of the Most High. And the sound thereof is like that of many waters, at times like a storm-wind that shakes the pillars of the existing order of things.

Thus they become, though they themselves may perish, the trail-blazers to the coming day, the harbingers of the new spring that must follow the long winter of man's sorrows. Their word causes the sandy walls of proud materialism to sag and melt, the beggars' wisdom of tired souls to appear as folly, and the sick illusions of the armed hosts to evaporate like mist in the penetrating light of dawn.

The word that the Prophets announce, the eternal word of redemption, never-dying, always rising again from the depths of forgetfulness, ever restated anew by the true messengers of God, that word is: humanity.

Hitherto we have had only fragments of humanity, as we have had only snatches of peace and particles of art. Humanity cannot emerge so long as we make war one with the other, so long as there exist social inequalities dividing men, no matter what the value of their individual souls, into exploiters and exploited. So long as the reign of violence and force prevails we will not be the masters but the slavish servants of nature. For what characterizes nature is the predominance of force. Man will never escape the thralldom of nature, that is, the servitude of hatred, brutality and ferocity, until he has created a real fraternal harmony. Then only, when he has done that, will a new bond be established between humanity and nature, and all the unknown and unsuspected tenderness and goodness that slumber in the human heart will be-

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come manifest and visible and luminous.

For the creation of the new humanity it is necessary not only that the world be penetrated by the conception of the essential dignity of the human personality, but also by the need and the right of nations to cooperate freely, according to their own character, in a personal-national sense, in the construction of the new earth. Every man must come to recognize that he has two fatherlands, his own and the City of God. Of the first he is an inhabitant, of the second the builder, whose task it is to raise the walls higher and higher above the rivers of hatred and woe that have devastated our world so long.

The Emancipation (of the Jews) decreed at a moment when the high tide of idealism, engendered by the French Revolution, swept over Europe, fell short of being a truly liberating movement for the Jewish people. The French revolution, it is true, proclaimed the individual, the citizen, as the center and the goal. The human personality was set free. But it did not liberate Jewish life. On the contrary: it isolated and impoverished it. Without question the individual belongs to a vast system. But humanity has no transcendental value. The liberation of the individual is but half-work if the national group to which he belongs is not free or set free at the same time to work out its own destiny.

Theodor Herzl

The Jewish people was not set free in a national sense by the Emancipation. The Emancipation did not invite Israel, as a collective unit, to collaborate henceforth in his own folkish way in the furtherance of the cause of humanity. It merely provided an opportunity for individual Jews to conform to the general form of life of the peoples amongst whom they happened to dwell. It did not open the road for the Jewish people to contribute out of the wealth of its own national experience and creativeness to the sum total of civilization.

Therefore it is not too much to say that the Emancipation took more—or, rather, demanded more—from the Jews than it was prepared to give. If

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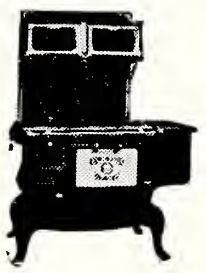

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asked of them assimilation, surrender of their national ethics, self-effacement, national death by withholding national self-determination.

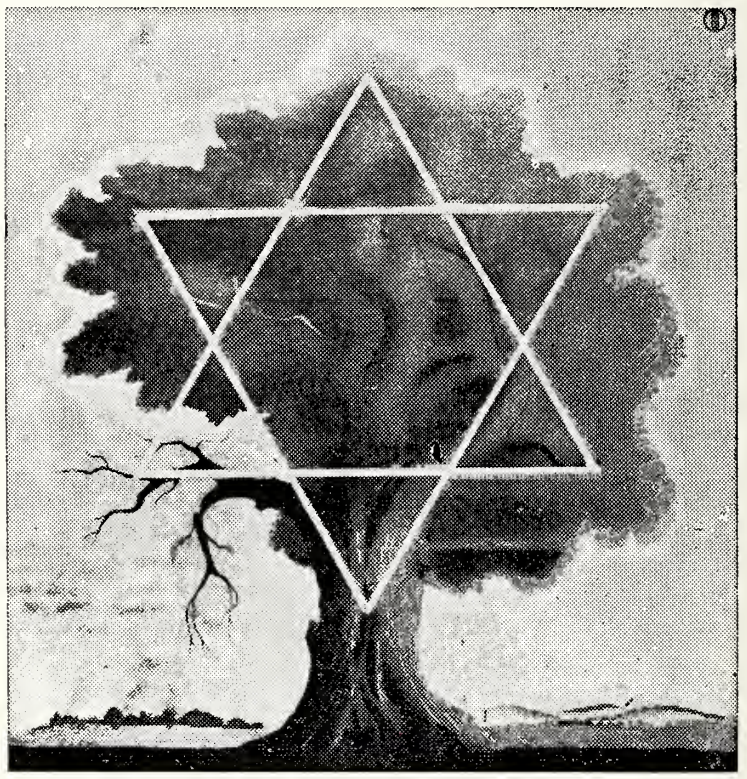
On the other hand, it must be conceded, too that the national emancipation of the Jewish people was hampered a priori by obstacles flowing from the historic circumstance of the Dispersion, which had in no small measure caused the scattered Jewries to lose the idea of nationhood. With the Jews their earthly fatherland, Palestine, had become wrapped up in mystical clouds of unreality.

True, the nostalgia for Zion had never died in the Jewish people. During all the centuries that had pased since the destruction of the Judaean state by Titus and the final uprooting of the Jewish people from its homeland by Hadrian, the prayer for the restoration of the Holy City had not been stilled in the synagogues of the Galuth. From time to time, unable to bear the separation any longer, bands of Jews had returned to Palestine, here to join the struggling community of pious men and women in the consoling nearness of the crumbling ruins of the holy places. The vigil at the dusty remnants of God's house had never been totally abandoned. There were at all times Jews in Palestine to testify by their mere physical presence that they, as a people, had not given up their claim to possess the land of their fathers. But it is also true that the return of these Jewish pilgrims had never assumed the character of a national endeavor, or an effort on the part of a national vanguard.

It was Dr. Theodor Herzl, a Viennese journalist residing in Paris as correspondent of the Vienna Neue Freie Presse, shocked by the resurgence of militant anti-Semitism in the land of the Declaration of the Rights of Man and the Emancipation, who saw the path that would lead to the Jewish people's salvation. The Dreyfuss Affair awakened Herzl to the necessity of creating somewhere on earth a refuge for the Jewish people, a physical refuge and a spiritual rallying center for their drooping national spirit. For if anti-Semitism could rear its ugly head in France, the most civilized of European countries, what could not be expected of Germany and other places if ever nationalist chauvinism should come to the fore in days of national adversity?

A wave of nationalism extending over half a century or more had run through the European continent. Hungary had revolted and loosened the ties that bound it to the Austrian Empire to the extent of achieving cultural autonomy at least. Poland was clamoring to be free from the onerous Czarist yoke. Italy had known the Risorgimento under Mazzini and Cavour, and in 1871 the troops of Garibaldi had marched through the Piazza del Popolo in the Eternal City to weld the Italian states into one cohesive commonwealth. At the same time the beggars' blanket of Germany's thirty-odd principalities had been forged into the First Reich by Bismarck's diplomacy and Moltke's hammer-blows. Belgium had torn itself free from Holland in the late thirties. Even the Slavs of the Balkans had begun to shake off the Ottoman might. Hellas was freed. The Cretans hoisted the banner of independence.

Only the Jewish people remained untouched by the fever of the new nationalism. Jews were dying on all the barricades of freedom. Jewish poets inspired the Poles to revolt, the moujiks to break the feudalism of the Romanoffs, the Spaniards to throw off the medieval obscurantism of the Bour-



"Branches of Jewry may wither and die, but the tree lives on."—*Theodor Herzl.*

bons. Their own national cause was left unfought.

Theodor Herzl opened that battle with a demand on the civilized world that the Land of Israel, which ages of neglect had turned into a wilderness be restored to the People of Israel. The demand alone had for effect a beginning of awakening Jewish national consciousness. Herzl did not liberate the Jewish people. Like Moses, he brought them the vision of the Promised Land but himself saw it only from far off. Herzl was the prophet of the national ideal. He gave the scattered and fragmentarized Jewish people one common hope and inspired them to one common task: the redemption of their national homeland.

Personally Herzl went under in the struggle. He died at the age of forty-four of overstrain in his self-imposed double task of convincing the Gentile world and persuading the Jewish people of the necessity of providing a home for a homeless nation. He literally moved heaven and earth, sacrificed his personal wealth, broke off a promising career, fought night and day on the platform, in conference rooms and in the press, against the critics of his plan: the assimilationist Jews, whose tranquality was disturbed by the prospect of a revivified Jewish nation with whom they might by application be identified. In the end he ruined his health.

But the idea lived and grew until a new wave of idealism swept through the world at the close of the Great War. This wave, which was set in motion by Woodrow Wilson, projected the doctrine of self-determination for small nations out of the welter and chaos of conflicting national and international interests, and on its areas carried the elementary fabric for the establishment of a Jewish commonwealth in Palestine into the realm of reality.

The Prophet's dream came true. The miracle of a regenerated Jewish Palestine exists today for all the world to see. Not only has Palestine provided a haven of refuge for hundreds of thousands of Jewish refugees from the lands of terror, but interest taken in the building of Palestine by Jews in the Diaspora has filled their lives with new meaning and content. Judaism as a religious civilization is slowly awakening again after years of torpor and indecision. In the Book of Job it is said that the flower resuscitates by the distant smell of water. In response to the regenerated Jewish life flowing today in Palestine Judaism all over the world begins to function once more as a conscious collaborator, in a personal national sense, in the construction of Olam Ha'Ba, the world to come, to the good of the cause of humanity.

BIRTHS IN GERMANY ON THE DECREASE

Berlin.—Since the outbreak of the war, only five Jewish children are reported to have been born in all Germany. The Jewish death rate, however, has risen considerably. During the past six months, 1,844 Jews are said to have suffered natural deaths in Berlin alone.

PERIL

"It is my conviction, drawn from my own experience and from the information in the hands of our government in Washington, that the United States is in as great peril today as was France a year ago. And I believe that unless we act now, decisively, to meet the threat, we shall be too late. . . .

"There are . . . Americans who argue that if Hitler should conquer Great Britain he would be content to stop there, and that the United States would be able to cooperate happily with the Hitler empire of Europe. To believe this is to misunderstand the entire nature of the Nazi system. It is not organized to develop an empire in peace. It is organized as a dynamic military machine. The ruthless hold of the Nazi leaders on the German people is based on the gearing of all energies for the sacrifices necessary to wage war."

—**Ambassador William C. Bullitt**

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Why I Like the U. S. A.

(Continued from Page 81)

New York, daytime and night time, flowing over with its people looking for amusement and excitement. There I have seen your prides and your sins. I saw your Wall Street and your East Side. I saw your skyscrapers stretching into the elouds and heard your subways thundering under my feet. I saw your working people, felt the rhythm of American labor, and I liked it.

But coming down south and staying a year, I learn that was not all of America.

America is where you may go days and nights without seeing a human soul, where the blue sky arches about the country; where the wheat, corn and tobacco fields stretch from sunrise to sunset. You will hear America in the thunder of its mighty rivers and in the darkness and silence of its great woods.

But I know that America is not the Biblical country of peace where the shepherds pasture their sheep and everybody rests under his vine and fig-tree. You need only to look at your newspapers to know how many problems in your cultural, political, economic, and social structure you have to face and solve. America is not a perfect unit either politically, culturally, racially, or economic. Differences in east and west, in north and south, not only geographical but of deep psychological nature, have their roots in the people.

I did not come to America because I thought it was a paradise of virtues, where you could easily make a fortune in a short time. I have no illusions about it. I know this great and vigorous country is a human society full of difficulties, inadequacies and human frailties; but, in my opinion, they are caused by its youth and abundant vitality.

When I was coming to America, and the Europa entered the harbor of New York, I saw, looming through the thick fog, sixty feet above the water, an arm, holding a torch.

"Listen," I said to a friend who was watching the same spectacle. "Isn't that symbolic for us? Behind us we have left our country of birth in whole darkness and thick fog. Coming to the new world we are greeted by a hand raising aloft a torch, the symbol of liberty."

Behind us stood a man, tall and in his fifties. I heard his voice, "You are just entering a new world, new to you in every way. You'll find here freedom and liberty, but always remember what liberty means. You are not free of laws, but as human beings you are free to make your own laws."

And isn't he right in what he told me about the meaning of freedom? "We are not free of every law, but free to make our own laws."

The fog drew back, and, coming out of it I saw a virgin with a torch in her fist, tall and sparkling with youth in the rising sun, the Statue of Liberty.

God bless America.

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THE JEWISH HERITAGE AND THE AMERICAN SPIRIT

(Continued from Page 64)

onstructive result was obtained, but n the other anarchy and destruction.

Neither in the Palestine of the udges, of the kings, of the exile, of he post-exile or of Jesus were condiions like those of today. In those days here were neither telephones nor auomobiles nor corporations. The Jews f Jesus' time had no responsibility for overning their own nation. It is not urprising therefore, that we should ind so little in the Gospels about perneating the economic and political orer with a sense of spiritual responsiility on behalf of the people. Ground nder the heel of an alien race, the ews of the time of Cæsar Augustus ould care for the ill-clad, ill-housed, nd ill-nourished only on a very simple ocal basis. It would have been comletely impractical to have thought bout the problem except on a local asis. In brief, the problem of the eneral welfare was a local problem in esus' day. Today it is only partly a ocal problem and the national and orld problem cannot possibly be overooked. Most of the readily quotable erses of the Bible, if we follow sound exegesis, apply most forcibly to local roblems. Those religious people who teep themselves completely in Bible exts without regard to their inner neaning, would be much happier therefore if all national and international roblems could be returned to their ocal form.

In the time of the prophets the Jews had a much greater responsiility in international affairs than in he time of Jesus. We therefore find in the prophets somewhat more attention given to international problems. Jeremiah as he looked into the heart of nations was moved to prophesy. "Behold evil shall go forth from nation to nation and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground."

Fundamentally, and in the long run, our fight is not against Naziism or Communism or any of the other dread psychic entities. These are merely manifestations of something evil which to some extent we have among us, even in the United States. As St. Paul puts it, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rules of the darkness of this world, against spiritual wickedness in high places."

Somehow it has always seemed to me that the final triumph of peace, democracy and justice was never more beautifully portrayed than by the prophet Micah in the following words:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and the people shall flow unto it. And many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid; For the mouth of the Lord of Hosts hath spoken it. For all people will walk everyone in the name of his God and we will walk in the name of the Lord our God for ever and ever. In that day sayeth the Lord,

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will I assemble her that halteth and I will gather her that is driven out, and her that I have afflicted."

The old and new testaments are completely interwoven with our democracy. The passage from Micah which I have just read visions a land populated by small men operating their own farms, men free to worship God in their own way. Compassion is had upon the poor and the afflicted. Perhaps Micah was overcome by his vision. Perhaps he did not see accurately. Possibly he was impractical. And yet that vision will be an inspiration to a hundred generations as yet unborn. If the fire of that vision is kept alight the day will come when the economists and state builders will give it bodily form. Then we shall have a practical economic democracy fitted to serve the Lord, because every individual citizen will have written in his heart the joy and understanding of the general welfare.

In conclusion I wish to say that the Jewish tradition, the Christian tradition, the Democratic tradition and the American tradition are all one. It is right of course that both Jews and Christians should take pride in their respective heritage. But they should not allow this pride to shut themselves off one from another. The general welfare of the American democracy calls us to big things. On us may depend the fulfillment of many a Biblical prophecy in the trying years ahead. To preserve our democracy we must realize that the dictators have definite designs on this hemisphere. Pan America must stand on guard against both the desperate and the ruthless. We must stand for peace in this hemisphere but to make sure of that peace we must be fully prepared. I know that the Jewish Education Association will do its part to see that the traditions of the past are made into the fruitful realities of the future in terms of a broad and alert Americanism. Our motto must be "Peace Through Preparedness."

BENES REVEALS TERRORISM IN "GERMANIZING" PROTECTORATE

London.—In a booklet entitled "Nazi Barbarism in Czechoslovakia" and published by George Allen and Unwin, Ltd., Eduard Benes assails the terroristic policy pursued by the Germans toward the cultural, economic, and other activities of the freedom-loving Czechs. Benes is ex-president of Czechoslovakia.

Benes charges that the Jewish question had been "misused in Czechoslovakia by the Nazis to bring about a widespread mass Germanization of Czech industrial life." When the Nazis enforced the Nuremberg anti-Jewish laws in the Protectorate in March, against the wishes of the Czech government, it soon became clear that the aim of the Nazis was wholesale "Germanization" of the country, Benes pointed out.

"According to the Protector's decree, any concern is considered to be Jewish if there is a single Czech of Jewish origin in the management. As the Jewish participation in Czech industry was very widespread, most of this industry has come into German hands."

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HILLEL WELCOMED BY THE UNIVERSITY OF S. C.

(Continued from Page 76)

Rabbi Ballon is a native of Pawtucket, R. I. and was graduated from Brown University, Providence, in 1932. Ordained as rabbi at Hebrew Union College in 1938, he has held his present position since that time. As a rabbinical student he filled pulpits at Owosso, Mich.; Springfield, Mo.; Providence, R. I. and East Liverpool, Ohio. In 1936 he received the Moses Mielziner Prize in Talmud and two years later won the Simon Lazarus Prize for attaining the highest academic standing in his class. He was president of the Hebrew Union College Student Association in his senior year. Rabbi Ballon also served as regional rabbi for the Union of American Hebrew Congregations.

Hillel was officially welcomed to the University of South Carolina by Dr. J. Rion McKissick, president, in a letter addressed to Dr. Abram L. Sachar, national director of the Hillel Foundations. The letter, made public here by Mr. Monsky, reads as follows:

"The University of South Carolina is greatly pleased and honored at the prospect of establishment by B'nai B'rith of an extension unit of the Hillel Foundation on our campus as to which I have just been informed by Mr. Hyman Rubin, one of our most capable, noblest and loyal recent alumni.

"For 133 years Jewish students have maintained high social and intellectual standing in this institution, supplying a substantial proportion of our brilliant and distinguished graduates.

"Our University is proud that throughout its long life doors have been equally opened to students of all faiths.

"Be assured that the new organization will receive the most sympathetic welcome by and cooperation from our trustees, administrative staff, faculty and student body.

"A unit of the Hillel Foundation here would be of incalculable service in its contribution to the thoroughly rounded education and development of our Jewish students as well as to their spiritual advancement.

"I believe that the unit could also greatly serve them by better informing them of the record and traditions of the Jewish people, particularly in South Carolina. For more than two centuries they have been eminent in the Palmetto State in peace and in war for the noblest type of patriotism, and have played a splendid part in the building of our commonwealth.

"I believe that a unit of your foundation would be a highly effective force for creating deeper interest in, knowledge of, and loyalty to religion—one of the supreme essentials for the preservation of our democracy.

"The influence for betterment exercised by your organization would not be confined to Jewish students, but would have effect upon our student body in general.

"The social and religious activities for our Jewish students already begun upon the initiative of and with the guidance of Rabbi Ballon have been uncommonly successful. He possesses the qualities of personality, intelligence, and character which cause his leadership to appeal effectively to our students. The University is glad that he has come to labor here."

CZECHS AND JEWS HAVE COMMON AIMS

Jerusalem.—At a colorful religious ceremony "somewhere in Palestine," Czechoslovakian officers and soldiers swore allegiance to the newly constituted Czechoslovakian Government-in-Exile in London.

Czechoslovakian and Jewish Palestinian citizens have felt a special kinship for each other ever since the march of Hitler's hordes into the little European republic, and thus the Yishuv looked on with particular interest and sympathy at the drama of fealty enacted. They remembered the words uttered in London last May by Jan Masaryk, son of the founder of Czechoslovakia: "The Jewish cause and the Czech cause are the same. We are both fighting for the sake of future generations." And thus the men who renewed their oath of loyalty to their government felt themselves among friends and fellow fighters in whose midst they would appropriately give free expression to their patriotic ideals and yearnings.

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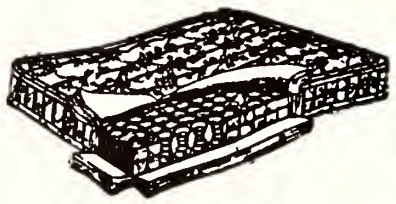

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RELIGION AND CIVIL RIGHTEOUSNESS

By **RABBI BENJAMIN BURSTEIN**

MEN join with each other for the promotion of common aims, and by the very association obligate themselves for the attainment of the general well-being by individual service, individual self-sacrifice.

When an association of men agrees to have its aim and its duties defined for it by a specially constituted authority with the right of enforcing them—as soon as it possesses laws and a government—it creates what is known as a State.

The State is society in its most organized form.

The World is now witnessing a struggle to the death between two concepts of a State—the one a satan-begotten conception that the sole and ultimate end of life is the state—the other, the natural outgrowth of religion which holds, that the State exists to serve the greatest value on earth—the human person—to the end that he may enjoy to the fullest the divine endowment of life, liberty and the pursuit of happiness.

Totalitarianism, if it is to succeed, must place its hope in eternal vigilance,—through a Gestapo, and organizations of similar stamp,—so that the individual does not assert his God given rights.

In the democratic state, it is the individual who must be on the alert, not merely to see that the State does not curtail, or infringe upon, his rights, but also that the State by legislation and proper conduct develops those rights to the fullest.

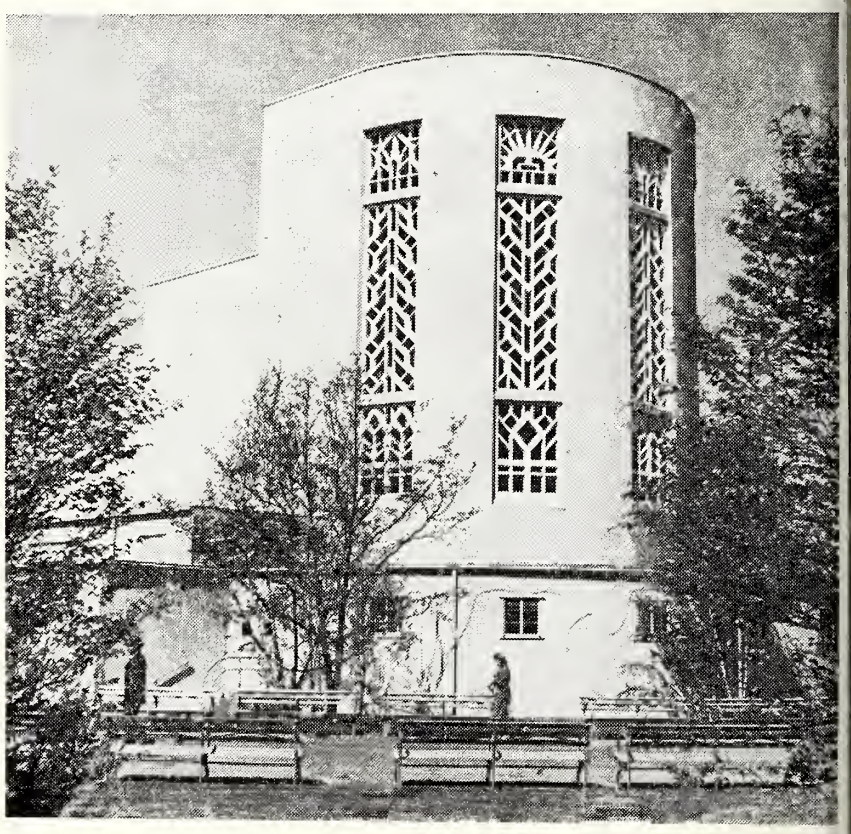
A common life, implies common duties, and therefore every man is bound by special obligations to the State.

Democracy, product of the Judeo-Christian religious culture, envisages co-existent with the obligation of the individual to the State, the duties and responsibilities of the State to the individual.

The obligations and duties of the individual to the State are explicitly set forth in the Bible, and all the more impressively in that the State toward which the obligation and duties are to be performed is sometimes an alien and hostile state. "Seek," says Jeremiah, "seek the peace of the city whither I have caused you to be carried captive, and pray unto the Lord for it: for in the peace thereof, shall ye have peace."

Good citizenship is not merely sentimental sympathy with law and order. Active self-identification with civic life and active labor for the general welfare is of its essence.

Religion teaches respect for law. Law has as its basis moral precepts which were fathered by religion. To the religious man observance of law comes because of an inherent inner



Temple of Religion at New York World's Fair

most desire to do that which will be of benefit to the whole. As appears in Jeremiah "I will put my law in their inward parts and in their heart will I write it." Respect for law in the authoritarian state is imposed from without, but religion and democracy are the instrumentalities which bring the respect from within the individual. Ever mindful of the fact that human values are the best key to the understanding of divine values, respect for law also implies ceaseless laboring within the law, for the ending of any oppressive rule or law.

The maintenance of government faithful to the advancement of the human being is within the hands of the humans within the State. The exercise of the voting franchise by all believers in the democratic ideal will tend towards aiding in the maintenance thereof. No office within the city, state or federal government is so small or unimportant as to justify the failure to vote in each election. The man who fails to vote cannot justifiably complain of the government he receives.

We who have found shelter under the outspread wings of the eagle, made secure by the freedoms vouchsafed us by our Constitution—of religious worship, of speech, of press and of assembly—we liberty-loving Americans trained by a century and a half of democratic traditions to see in freedom a remedy for every form of evil,—we who have learned that man must be the center of all our thoughts —we have all too often accepted the democratic status without in the least exerting ourselves to see that it is maintained.

Events of recent years have shown us that Totalitarianism has made greatest headway in those states in which economic conditions are the worst.

We must recognize that a man can starve even if he has the greatest measure of political liberty. A starving man falls easy prey to the blandishments of a pseudo-Messiah. With hope destroyed, he follows along the path, held forth as leading to "hope renewed." It follows that to maintain democracy we must maintain a human standard of living.

Religion has ever labored for a social reconstruction which will afford all men a better chance of security and happiness. Social legislation has as its background the social vision which is the basis of all religions.

The religious man does not rest content with personal salvation—he strives to bring about a social order which will insure to all men freedom for self-realization.

Rabbi Abba Hillel Silver in his "Religion in the Modern World" says, "Hence it is that the profoundly religious men of all times were the mightiest spokesmen of social justice and its uncompromising champions. It was from the lips of men touched with the burning coal of divine faith from the lips of the prophet, the seer, the man of God, that the first great cry for justice leaped out upon the world. They who sought God most zealously spoke of human rights most fearlessly. It was in the name of God, the stern and righteous judge, that those spiritual men of valor wielded the scorpion whip of their fury upon those who ground the faces of the poor and turned aside the way of the humble. It was in the name of God, the compassionate and merciful Friend, that they pleaded the cause of the orphan and the widow, the beaten and the broken of life. It was in the name of God, the Father of all men, that they espoused the cause of human brotherhood, which over leaping the dreadful boundaries of ancient enmities erected by fear and greed, leads men to turn their swords into plowshares and their spears into pruning hooks."

Religion recognizes that every act of wrong and injustice mars and defaces the image of God in man. Oppression and exploitation are more than violation of social laws. They are sacrilege and blasphemy.

Religion has and will always function as the motive power of enthusiasm for all programs of social amelioration.

Seekers after truth, heroes of justice and the right, champions of liberty, servants of love have always proclaimed that the salvation of the world lay in the maintenance of the brotherhood of man.

"Have we not all one Father," says Malachi, "hath not one God created us—why do we deal treacherously every man against his brother profaning the covenant of our fathers."

A Europe constantly at war because of disunity was the picture before our forefathers when they builded this nation—aye, builded better than they

(Please Turn to Page 112)

It Affords Us a Very Great Pleasure on This Occasion to Extend to Our Jewish Friends a Most Happy and Prosperous New Year

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On the Corner

North Carolina B'nai B'rith Will Hold Annual Convention in Winston-Salem October 13

North Carolina B'nai B'rith State Federation will hold its annual convention at Hotel Robert E. Lee, in Winston-Salem, Sunday, October 13, Ira Julian, general convention committee chairman, announced recently.

The outstanding feature of the event, Julian announced, will be the address of Dr. A. L. Sachar, of the faculty of the University of Illinois, who is national director of the Hillel Foundation. Hillel Foundation is operative in most of the larger institutions of higher learning in the United States, including the University of North Carolina.

Registrations will start early on the morning of the thirteenth. The business meeting will be held at 10:30 o'clock with Harry Doctor, High Point, president of the federation, presiding.

Luncheon Debate

The luncheon will be held at 12:30 o'clock. It will be featured by a debate between District A. Z. A. champion debaters and the Hillel debaters of Duke University and University of North Carolina.

The afternoon will be devoted to sight-seeing. The annual banquet will be held at 8:00 o'clock. The Winston-Salem Lodge will sponsor a dance beginning at midnight.

Officers of the federation are Harry Doctor, High Point, President; Ira Julian, Winston-Salem, First Vice-President; I. S. Kahn, Greensboro, Second Vice-President; Henry Bane, Durham, Secretary; and J. R. Sternberg, Asheville, Treasurer.

Local committees for the several features of the convention include:

The Program

Program: Jack Sosnik, chairman; Morris Sklut and Leonard Eisenberg.

Publicity: Dr. M. M. Miller, chairman; Julius Aronson and Ernest Lefkowitz.

Reception: I. Eisenberg (president of the Winston-Salem lodge), chairman; Eli Katzin, M. S. Cohen, Morris Sosnik and Nat Sosnik.

Registration: Robert Eisenberg, chairman; Louis Feingold and Sam Sosnik.

Dance: Ben B. Clein, chairman; Morris Brenner and Louis Backer.

Ladies' Hospitality Committee: Mrs. M. A. Wainer and Mrs. Moe Harris, co-chairmen.

IRA JULIAN
General Chairman

DR. A. L. SACHAR
Guest Speaker

B'nai B'rith Executives Held Special Meeting

A meeting of the presidents, vice-presidents, and membership chairmen of the Greensboro, High Point, Charlotte, Asheville and Gastonia chapters of B'nai B'rith took place on Sunday, September 15 at the Huffine Hotel in Hickory, N. C. The purpose of the meeting, which was presided over by Harry Doctor of High Point, state president, was to organize and present a charter to a new lodge at Hickory. This chapter, which will be known as Lodge No. 1437, includes members from Marion, Morganton, Valdese, Lenoir, Newton, Statesville, Cherryville and Hickory. There there thirty-three charter members. The following officers were elected: President, S. R. Cheslock, of Morganton; vice-president, Ben Krieger of Valdese; secretary, Ted Kramer of Hickory and treasurer, Louis Gordon of Statesville. The new lodge was installed by Alvin Kartus of Asheville, past president of district No. 5, while his father, Joseph Kartus, also of Asheville, delivered an address. Special addresses were delivered by Julius Fisher of Roanoke, Va., secretary of District No. 5 and by Hyman Jacobs of Atlanta, Ga., past president and at this time membership chairman of the district. With the formation of this new lodge in the state, added interest and cooperation among the smaller towns is expected to bring excellent results in B'nai B'rith work.

Don't bargain with human misery! Increase your 1940 pledge to the United Jewish Appeal.

"THERE IS HOPE FOR THY FUTURE"

(Continued from Page 85)

other faiths, search some road away from disaster. We must reconstruct mankind's plan for a better society. That plan is found only in a compelling and coordinating belief in the peaceful and decent human goal which religion has set for humanity.

Religion must carry on where science and education have unloaded their burden. Its spiritual vision must harness all that is worthwhile in the mind of man for the betterment of the world. A universe that has lost God permits economic insecurity, reaction, injustice, national exhibitionism, and race arroganee.

We must, then, recapture the spiritual interpretation of human destiny and use it as a weapon against the false gods of eruelty and aggression. That is in keeping with Rosh Hashonah's clarion Shofar call for the establishment of the kingdom of God on earth.

In addition, the new year must give us an opportunity to appraise our position in America and plan for the future. Our lot is inextricably bound with those democratic ideals which are an essential part of America's history and destiny. We have a share in their preservation and enhancement.

As to our own inner life, the path is clear. The neo-pagans who would destroy us, actually fear the spirit of the Jew, his religious strength, his inner life. It behooves us then to take up the challenge by giving thought in the coming year to adequate Jewish communal organization, to the proper education of our Jewish youth in the religion, the literature, and the history of our people. It should stimulate us to add to our own spiritual and intellectual wealth so that our young people and our adults may derive sustenance and pride from Jewish life. The new National Academy for Adult Jewish Studies established this past summer by the Jewish Theological Seminary of America is a great step forward in this direction and offers promise for the new year. We must also keep before our mind's eye the responsibility we owe to millions of our people scattered over the face of the earth and caught in the iron crucible of affliction or living in the midst of appalling disaster. Many will have to be brought safely to the shores of Palestine where a resolute band of one half million Jews stands today as a powerful bulwark for the survival of the Jew and Judaism.

This Rosh Hashonah comes to us laden with fears and misgivings. "The clouds are dark before us." A stygian blackness of agony and despair hovers about the world. The Jew must remain unshaken, as never before, in his new year determination to enthrone God, the King of the whole universe.

What does that mean? We must consider this a destined hour in which spiritual resoluteness, a belief in human liberty, and the survival of the Jew are bound up with religion, the moral law, justice, social happiness, and brotherhood.

"Thus saith the Lord:
Refrain thy voice from weeping,
And thine eyes from tears;
For thy work shall be rewarded,
saith the Lord;
And they shall come back from the
land of the enemy.
And there is hope for thy future,
said the Lord."

—Jeremiah 31:16-17.

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to
Its Jewish Friends on this festival of Rosh Hashonah
Good wishes for your happiness and prosperity

New Year Message

***By* E. I. KAUFMAN**
President of Zionist Organization of America

VICTORY belongs to the brave, and they are brave, who throughout centuries of oppression and persecution, of injustice and cruel attack have refused to accept defeat. Brave are they who when they saw their homes destroyed, at once began the task of rebuilding. Brave are they who when robbed and pillaged and deprived of all human rights, endured without once abandoning hope for the future. This has been the story of our people these past twenty centuries. This has been the story of our generation.

It is wrong to assume that we have been singled out for special visitation. Other generations have suffered too and have survived totalitarian attacks. We take courage not alone from the examples of the past but even more from the manner in which our people are facing the dangers of the present.

We, the Jews of America, are doing all we can to bring relief to those of our family caught in the "no man's land" of Europe. We have seen however that relief in itself, while necessary, cannot adequately meet the problem of Jewish homelessness. It is to our credit therefore that we had the foresight to begin the preparation of a home of refuge in Palestine for those made homeless in Europe.

Since the coming of Hitler, and particularly since the beginning of the war, all of us in America have been overwhelmed with appeals for help from fellow Jews deprived of all their material possessions, of all human civil and political rights. In our desire to rescue them we sought refuge for them in all countries of the world including our own. Everywhere the doors were shut; or opened just a little way —reluctantly and grudgingly. True we have managed to save a fortunate few and to provide them with some measure of security in our own midst, but the great problem of resettlement for the many thousands, still caught in the European upheaval, remains. We have tried and investigated many schemes of resettlement in many sections of the world. But the experience of these past years gives convincing proof to even the most doubting of our fellow American Jews that our greatest hope rests in Palestine. For this great task we must appeal on this New Year not alone to the Zionists of America but to all the Jews of America. The problem of Jewish homelessness and its solution is the concern of all of us. I appeal to all Jews of every class and of every shade of opinion to join in helping to preserve what we have already established in Palestine. We must unite to help extend the possibilities of Palestine as a place of immediate refuge. Tens of thousands of Jews eagerly await the chance to settle there. We must give them that chance.

Hitler did not find us all together unprepared. One-half million Jews who otherwise would have been without a home over their heads now have home and security in Eretz Yisroel; organized, strong, self-sufficient they face the future with courage and faith. They have proven what Jews can do in a land they can call their own. They have proven their ability to defend it as well as to build it. They present the greatest human manifestation of our time, establishing not merely a haven of refuge but a rich new life and social order that invites the admiration of the world.

This achievement of our people in Palestine should make us proud. The example of their courage and bravery should inspire us with new hope and with new courage to face the future. As we join in prayer for the New Year we should thank God for the privilege that is ours to help build once more the Jewish Homeland. We should be grateful that in these United States we have the freedom not alone to shape our own lives and to worship in our own way, but also the means and the opportunity to help save the remnant of Israel. We must resolve to devote our means and our strength to preserve and to extend what our Chalutzim have already established in Palestine. As Americans we shall pray for the preservation of democracy and for the redemption of free peoples everywhere in the world. We must have complete faith in the ultimate defeat of the enemies of democracy.

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CHARLOTTE, N. C.
Will Open Dec. 1, 1940

ASHEVILLE, N. C.

BY-PRODUCTS OF HAVANA CONFERENCE
INTER-HEMISPHERE CHRISTMAS GIFTS

By CHARLES V. VICKREY
President, The Golden Rule Foundation

THERE were certain by-products of the recent Havana Conference of Foreign Ministers of the American Republics which were not on the official agenda, but may contribute as much to permanent world peace as will the important official national defense pronouncements.

One of these by-products was the proposal for Pan-American Christmas gifts to the war orphans, destitute mothers and homeless refugees of the war-torn nations of Europe and Asia. These gifts are an acknowledgment and a partial repayment of indebtedness by the New World of the Western Hemisphere to our mother-lands and the civilization of the Old World of the Eastern Hemisphere, for most of the basic factors in our culture and civilization.

This gesture of helpfulness and good will found a responsiveness on the part of the Latin-American nations, as it gave each republic an opportunity to cooperate on an equality in promoting the cause of good neighborliness.

The Christmas Gift proposal was unanimously approved at a luncheon conference participated in by Monsignor Jorge J. Caruana, Papal Nuncio; Bishop Hugo A. Blankingship of the Episcopal Church; Dr. Leon S. Rowe, director of the Pan-American Union, and Dr. Louis Anderson, president of the Costa Rican delegation, who spoke in behalf of the conference delegates who attended the luncheon. Others present included representatives of various Latin-American countries and members of the Havana clergy.

Attention was called to the fact that the chief sufferers in any war are not the dictators or the generals who direct the war, nor the soldiers who are killed, but the far greater multitude totaling millions of innocent children, mothers and refugees who are made orphans, widows and destitute by the war, frequently without shelter or food such as provided for the soldiers.

Including both Europe and China, it was estimated that by next Christmas, at least 25,000,000 noncombatant civilians will not only be without Christmas trees and firesides, but in many instances will be homeless, in strange lands, without any claim upon employment or the simple necessities of life, unless these are provided by Golden Rule charity.

The plan presented and unanimously approved in Havana provides for a coin-a-meal globe, to be placed as nearly as practicable on every dining table in the 21 American republics with the request that each time an American family partakes of a bountiful, unrationed meal, they place in this globe "a coin of gratitude"—a penny, nickel, dime or more—with which to buy food and clothing that may be shipped as rapidly as practicable to provide the necessities of life on Christmas day, or before, for those who will otherwise hunger and perish.

The proposal is of equal interest to all war relief agencies, since each donor is free to direct his gift through the relief agency or channel of his own choice; and each republic can retain sufficient control over the administration to prevent any possible unguarded diversion of supplies to other than innocent refuge victims of war.

Attention was called to the fact that there are at least two forms of national defense, both of them probably necessary. One is militant defense with which to meet organized armies, and the other, more subtle, is like the warmth of the summer sun, possibly more pervasive and effective — the warmth of friendship and good will, as expressed through these Christmas presents and other life-giving tokens to the larger number of noncombatants

Best Wishes for the New Year. May it See Your Hopes Fulfilled and May it Be Rich in the Successful Accomplishments of Your Highest Aims

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who are not fighting us—who are themselves greater sufferers from war than we, and who in the course of history, sooner or later may have a larger share in restoring and maintaining enduring peace than those who temporarily are wielding destructive arms.

A paraphrase of the Golden Rule for Christmas, 1940, was proposed at this conference, reading:

"Whatsoever ye would that others should do for your family if you were killed in battle, your family bombed from home and driven into exile in a strange land, or if, in our own land, you were an innocent victim of financial reverses, unemployment and economic maladjustments: do ye even so for one or more of the millions of war orphans, widows, refugees and exiles of Asia and Europe or for underprivileged children of unemployed in our own land. 'For this is the law and the prophets'."

The Golden Rule Cooperative Program for War Relief and Permanent World Peace follows:

Objectives—To proclaim the Christmas message of Peace on Earth and Good-Will to all men; to save life and relieve suffering of orphans, civilian refugees, exiles, and other innocent victims of war; to develop a will for peace and a constructive preparedness for permanent peace.

Guiding Principles—Each nation to retain full control over all relief committees, agencies, and funds operating within its domain: each donor to have the privilege of designating or directing his gift to the area and through the agency of his own choice, subject to regulations and policies of his government; the cooperative program would encourage and support all approved relief organizations in the furtherance of their present, tested, and established appeals. Everything done in connection with the Christmas appeal and other new plans hereinafter suggested, would be designed to supplement and augment the income of all approved and cooperating relief organizations.

Goals—Some gift from every man, woman and child, even though it be no more than a boy's marble, a girl's paper doll, or a used picture postcard to express thoughtfulness and sympathy for the millions of orphans and others in war-torn countries, whose sufferings and privations are so much greater than ours; a truly Golden Rule Gift from every citizen who is employed, or enjoying an income from the peaceful harvest fields, busy factories, stocks, bonds, or other securities of the Americas: the gift should be commensurate with the size of income and our sense of gratitude. Major appropriations, wherever practicable, from national treasuries for humanitarian relief work, commensurate with appropriations being made for military defense. Without minimizing the importance of national defense, the suggestion is respectfully made that bread costs less than bullets, is less constructive, begets less revengeful bitterness and builds more friendship, good will, and enduring peace.

Methods—Among the methods suggested for cooperative action wherever

(Please Turn to Page 110)

A Happy New Year

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We await the pleasure of being your host in the coming year.

Organization and Personal News

Weddings

Sternberger-Weinstein

Greensboro, N. C.—In an impressive ırden ceremony at the home of her ırents, Miss Elizabeth Sternberger, aughter of Mr. and Mrs. Meyer Sternerger, was united in marriage with avid Benjamin Weinstein, of Bristol, a., son of Mrs. Samuel J. Weinstein and relatives of the families. Miss Sternberger, who was given in marriage by her father, had as her maid of honor, her only sister, Miss Mildred Sternberger, while bridesmaids were Miss Rachel Leonardy, of Orlando, Fla., cousin of the bride; Miss Shirley Theana of New York City and Miss Madeleine Hayes of Winston-Salem. Mr. Weinstein had as his best man, his brother, Dr. Albert Weinstein of Nashville, while Milton Weinstein, another

Mrs. David B. Weinstein (Nee Elizabeth Sternberger)

f Nashville, Tenn. Rabbi F. I. Rypins erformed the ceremony, which was witnessed by several hundred friends brother, Milton Green of Bristol, Va. and Dr. Sidney Davis, uncle of the bride, acted as ushers. After a week at White Sulphur Springs, W. Va. and a trip to New Orleans, La., Mr. and Mrs. Weinstein will be at home in Bristol, Va. The bride, whose engagement was announced in early August, has been very extensively entertained for the several weeks preceding her marriage.

Pearl-Hamburger

Greensboro, N. C.—Miss Dorothy Pearl and Alvin X. Hamburger of Baltimore, Md. were united in marriage in a lovely ceremony at high noon on Sunday, September 22 at Temple Emanuel, with Rabbi Rypins officiating. Miss Pearl was given in marriage by her father, Mr. Charles Pearl, while Mr. Hamburger had as his only attendant, Sigmund Pearl, brother of

(Please Turn to Page 105)

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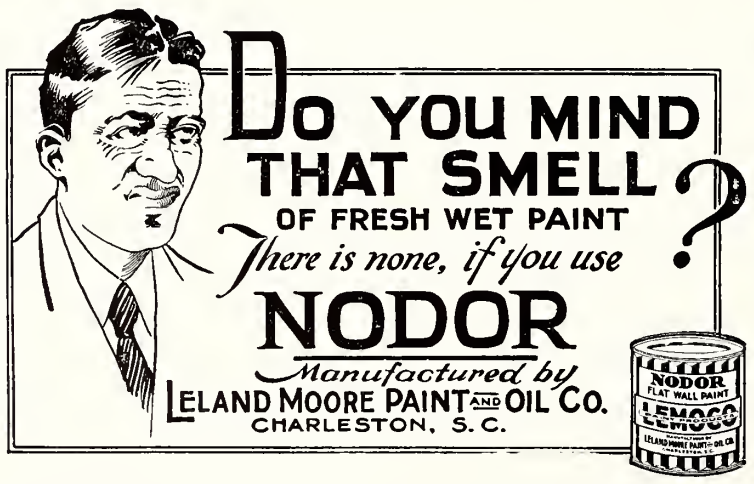

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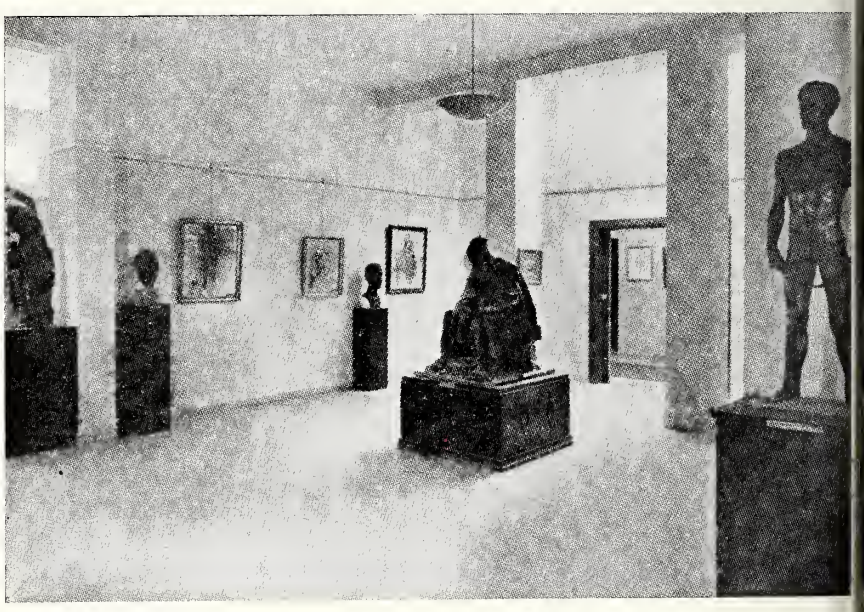
Jewish Art

By DR. FRANZ LANDSBERGER

Dr. Franz Landsberger, formerly professor of History of Art at the University of Breslau; for several years Director of the Jewish Museum in Berlin, now at the Hebrew Union College, Cincinnati. This scholar, internationally known in the field of art, has published many works on medieval and modern art. He also edited the letters of the German-Jewish impressionist Max Liebermann.—The Editor.

IS there such a thing as Jewish art? How often this question is heard when one mentions Jewish art. There are obviously two aspects of this question. The first is whether or not the Jews really possessed an art, at least during the era when they still held faithfully to the ordinances of their religion, in which the second commandment expressly forbids making "any manner of likeness that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth." This law, moreover, is so all-comprising that it covers every representative form of art, i.e., sculpture and painting. But, on the other hand, it does not prohibit architecture, which is independent of the imitation of nature. One need remember only the Temple of Solomon to realize what significance the Jews places on a structure of this sort. Its dimensions, its divisions from the outer courts to the Holy of Holies, its decorations, all were very carefully set down and preserved for posterity. Besides the sacrificial altar of the Temple, gradually, no one knows just when, there began to appear in every part of the world where Jews congregated, synagogues for reading and prayers. Some are simple rooms, some magnificent buildings, particularly in their domed and pillared interiors.

Thus an architecture existed, unhampered by the second commandment. An artistic craftsmanship wa likewise practiced, creating no pi torial art, but merely objects to serv specific purposes. In Jewish art thes were primarily the implements whic stood in the service of the synagogue holy arks, curtains, candelabras, t mention only a few example from great variety. The pious Jew in th religious use of these objects, easil forgets that they may also be viewe as works of art. Yet they are suc for they constantly transcend thei practical use and delight the beauty seeking eye.



Interior of Tel Aviv Museum of Art

But how did the representative art sculpture and painting, prohibited b the second commandment, actuall fare? At any rate they existed to much greater extent than one is in clined to believe. In the Temple o Solomon there stood two winged crea tures, named Cherubim, whose ou stretched pinions guarded the Ark o the Law. Furthermore, in the palac of this king was built a throne o whose steps lions were mounted. Also recent finds in Samaria, likewise fro the time of the kings, show relie figures of men and animals on littl ivory plaques which adorned Kin Ahab's "ivory house."

As far as painting is concerned, a astonishing discovery was made a fe years ago. In the Syrian village Dur Europas, among other non-Jewis

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 103)

ıe bride, as best man. Ushers were :aymond Stadiem, Ernest Stadiem, ylvan Sauls and David Levine, ousins of the bride. After a bridal rip to Canada, Mr. and Mrs. Hamurger will be at home in Baltimore, Id. Since Miss Pearl's engagement as announced in June, her many riends have entertained for her very ıvishly.

and Buffalo, N. Y. The wedding will take place on Oct. 6 in Augusta. Miss Levy, daughter of Mrs. Levy and the late Col. Abram Levy, is a descendant of a family prominent in all phases of civic life in Augusta, and who have played an important role in the American Revolution and all successive wars. Miss Levy attended the schools of Augusta and the New York School

Mrs. Alvin X. Hamburger (Nee Dorothy Pearl)

Engagements

Levy-Jacobowitz

Augusta, Ga.—Mrs. Abram Levy of ugusta, Ga. announces the engageıent of her daughter, Lois Clarice to heodore Jacobowitz of Detroit, Mich.

of Fine Arts.

Mr. Jacobowitz is the son of Mr. and Mrs. C. S. Jacobowitz of Buffalo, N. Y. He attended the Nichols Preparatory School and Carnegie Institute of Technology.

Michalove-Miller

E. B. Michalove of Winston-Salem announces the engagement of his

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FOR NEARLY A CENTURY THE SOUTH'S FINEST

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daughter, Ruth, to Julius Miller, son of Mr. and Mrs. Henry Miller of Winston-Salem. The marriage will take place in the early fall.

Births

Durham, N. C.—Mr. and Mrs. A. R. Suritz announce the birth of a daughter, Ella Susan, on August 3, 1940.

Durham, N. C.—Mr. and Mrs. Sam Freedman, announce the birth of a daughter, Neilda on July 13.

Greensboro, N. C.—A son, Jonathan, was born to Mr. and Mrs. Mare Friedlander, on Saturday, August 24.

Greensboro, N. C.—Mr. and Mrs. Theodore Samet announce the birth of a daughter on September 18th.

Raleigh, N. C.—A son, Max Hubert, was born to Mr. and Mrs. Irvin O. Garodnick on August 25. The Bris ceremony was performed by Rabbi Avery J. Grossfield and Rabbi Michael Zev.

Bar-Mitzvahs

Greensboro, N. C.—Larry Cohen, son of Mr. and Mrs. Ned Cohen, celebrated his Bar Mitzvah on Friday evening, September 27, at a special service in the Temple, with Rabbi Rypins in

Larry Cohen

charge. In an able manner, Larry delivered a very interesting talk. A reception in the assembly room was held immediately after the services by Mr. and Mrs. Cohen for the many friends who came to attend the Bar Mitzvah. In the receiving line, were Mr. and Mrs. Cohen and other relatives.

Raleigh, N. C.—The Bar Mitzvah of Shervin Glass, son of Mr. and Mrs. Samuel Glass was celebrated at the House of Jacob Synagogue on August 24. A reception in the Synagogue followed the serviees, while a special reception was held at the home the following day.

Hendersonville, N. C.—The Bar Mitzvah of Sidney Kalin, son of Mr. and Mrs. Sam Kalin, took place on Friday evening, August 30, and Saturday morning, August 31. A lovely reception was held in honor of the Bar Mitzvah at the home of his parents following the Friday evening services.

ASHEVILLE, N. C.

The first meeting of Hadassah for this season, met at the New Jewish Community Center on Charlotte Street on Monday, September 16 at 2:30. Plans for the year were formulated and committees appointed. Mrs. Frank Marder presided.

The Tau Gamma Sorority met at the home of Miss Sally Lipinsky in Lakeview Park on Wednesday evening September 11. Plans were completed for a game-medley to be given at the new community center on September 25 for the benefit of the Center.

The Temple Sisterhood sponsored a Keno Party at the American Legion Fortune Hall on Friday afternoon, September 13. The committee consisted of Mrs. Leon H. Feldman, chairman, Mrs. A. J. Lichtenfels, Mrs. I. Gradman and Mrs. Max Crohn.

Miss Deborah Rubin, daughter of Mr. and Mrs. H. R. Rubin, appeared in a Violin Recital on Thursday evening, September 12 at "Homewood," home of Dr. and Mrs. Robert S. Carroll, under the auspices of the Saturday Music Club. Miss Rubin was accompanied by Miss Anne Hoffman formerly of Leipsig, Germany, and now of the Music Department of the Asheville Normal College. Miss Rubin has been studying in New York under the well-known teacher and conductor, Albert Polinarioff and for a year in Paris before that time. The program consisted of the following:

Concerto in D Minor, Wieniawski.
Concerto in A Major, Mozart.
Gravotte (violin only), Baeh.
Leibesleid, Kreisler.
Leibesfreud, Kreisler.
Hejri Kati, Hubay.

Miss Rubin was very well received and graciously rendered two encores. Plans are being made for her to appear in other concerts in Asheville and other cities in this territory.

The following students have entered college or resumed their studies: Arnold S. Goodman, State at Raleigh:

(Please Turn to Page 108)

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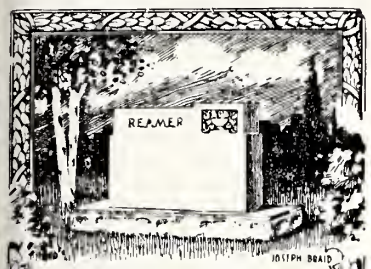

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Looking Back 100 Years

(Continued from Page 77)

and twenty-five, if not younger, were called, and service was for 25 years. Jews fought and fell in Crimea, in the wastes of Manchuria, and elsewhere, as slaves in the Russian army. Jewish literature has immortalized the "Snatchers," official kidnappers of the Russian army.

Two developments during this period shed their glow over the entire century and constitute historical alleviation of the endless succession of persecution and misery. One was the growth of the American Jewish community and its assumption of leadership in world Jewish responsibilities; the other was the creation of the Zionist organization and the beginning of the restoration of the Jewish Homeland in Palestine.

While one quarter of world Jewry was passing under Communist domination, and another quarter under Nazi rule, both constituting Jewish extinction, five million Jews in America composed a community of free, comparatively happy people, conscious of their responsibility to their brethren, and alert to the necessity for safeguarding American democracy.

National Rebirth

The Zionist renaissance is a unique development, and the fact that it occurred during the century under review is sufficient, were everything else to be disregarded, to make the hundred year period one of the most outstanding in Jewish history.

In Palestine, in this century, Jews have served notice upon the world that come what may, they have determined to continue their existence as a people, and are possessed of the will and the courage to execute that determination. It is still too early to predict what may come from the social experimentation in Palestine, but it is very likely that history will record the century not only as the one in which Jewish survival was again confirmed, but also as one in which new social forms, first given expression by the Hebrew prophets, were pioneered by their ancestors centuries later.

At the outset it was stated that the fifty-seventh century was typical of many that had preceded—typical in wars, in expulsions, in persecutions, in mass migrations. In this alone, in Jewish national expression in Eretz Israel, does the century stand alone.

The Jew has learned to think of history in terms of these centuries; he has learned to appraise current developments against the yardstick of his ages of experience. In these terms, and against this yardstick, the present difficulties are transient, passing, fleeting.

Read the American Jewish Times!

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 106)

David Pearlman, Jerry Marder, U. N. C., Chapel Hill; Leon Rocomora, Georgia Tech, Atlanta; Bob Weintraub, Clemson; Libby Izen, Mississippi University; Doris Patla, Elaine Fater, Women's College, Greensboro; Thelma Pearlman, Northwestern; Henrietta Silverman, University of Louisiana.

Miss Carolyn Lichtenfels is teaching Dramatics at St. Genivieves-of-the-Pines this year.

BURLINGTON, N. C.

Robert S. Biller, son of Mr. and Mrs. Jack Biller left for Lewisburg, W. Va. where he will attend Greenbrier Military School this coming year. Robert spent the summer at Camp Shaw-Mi-Del-Eca, White Sulphur Springs, W. Va. and returned home just before leaving for Military School.

Mrs. A. N. Bernstein and daughter, Bettie Mae, spent the summer at Atlanticville, S. C. returning to Burlington, in September.

Mrs. Harry Eisenberg had as her guests for several weeks, her two sisters from Washington, D. C.

Mrs. Isadore Goldman spent a week in Baltimore, Md. and Newport News, Va. While in Baltimore, she visited her daughter Sally Ann, who was at Camp Pleasant Hill for the summer.

DURHAM, N. C.

On Wednesday, September 11, Senior Hadassah met at Shul to begin their activities for the coming fiscal year. The feature of the meeting was a talk by Rabbi Mowshowitz on the future of Palestine. Mrs. Joe Rose, program chairman, sponsored a Quiz program for the members, all of whom participated.

On August 29, Junior Hadassah met at the Shul under the leadership of their new president, Miss Sara Munich. An attempted outline was made for the year's activities, and business was postponed until the next meeting. One change was made in the official staff. Miss Mildred Moss was named corresponding secretary in the absence of Miss Sophia Margolis, who is now residing in New York City.

Mr. and Mrs. S. H. Dworsky were hosts at a joint meeting of Mizrachi, and the Mizrachi Auxiliary at their home on Roxboro Road on September 10. A very important step was taken at this meeting—the act of selling Shekolum (Shekels) which is a means of census taking in order to determine the strength and supporters of Mizrachi. This will be carried out all over the city.

A delightful Minstrel show was presented on Sunday evening, September 15 at the Shul under the auspices of the A. Z. A. boys. This, followed by the raffling of many attractive objects for the benefit of the Shul, proved a great success. The minstrel show was directed by Mrs. Nathan Wolff.

GREENSBORO, N. C.

Nineteen members and interested listeners attended the annual board meeting of the N. C. Association of Jewish Women in Greensboro on September 17. The meeting was held at the O. Henry Hotel and was presided over by Mrs. G. Lichtenfels of Asheville, who is serving her second term as president of the Association. A luncheon at one o'clock divided the meeting into a morning and afternoon session. Reports from the various committee chairmen were heard, and plans made for the next annual convention to be held in Wilmington on April 6 and 7, 1941. Mr. Sidney Stern of Greensboro, representing the Hillel committee of the Association of Jewish Women and Men, asked that the Women's organization undertake the raising of funds to build or buy a permanent home for the Hillel Foundation at Chapel Hill, and in stirring words pointed out the desperate need for such an undertaking, asking that a committee be appointed from the Association to work on this project.

David Cooper, editor of THE AMERICAN JEWISH TIMES, was guest speaker at the weekly luncheon meeting of the B'nai B'rith on Wednesday, September 18. Mr. Cooper used as his subject "The Anglo-Jewish Press." An open forum discussion followed the talk. Max Zager, president of the local lodge, was in charge of the meeting.

The Junior Hadassah met at the home of their president, Marjorie Silbiger, where they formulated plans for the coming year. Projects for the year's work were discussed. Another meeting is planned for October.

Marjorie Stadiem, daughter of Mr. and Mrs. Morris Stadiem has gone to Washington, D. C. where she entered the Marjorie Webster School for Girls. Others leaving for college are: Irma Oettinger, daughter of Mr. and Mrs. J. R. Oettinger, for her senior year at Goucher in Baltimore and Mildred Sternberger, who is entering Northampton School for Girls at Northampton, Mass.

HENDERSONVILLE, N. C.

Hendersonville regrets the loss of Mr. and Mrs. A. Kantrowitz and family, who have moved to Asheville after living her for more than a quarter of a century.

The annual B'nai B'rith picnic was held at Lake Falls on September 1

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with a large crowd from Asheville, Greenville, and Spartanburg attending.

Mrs. Ben Epstein and daughter of Charleston are visiting Mrs. Epstein's parents, Mr. and Mrs. A. Horowitz.

Those leaving for college include: Miss Louise Lazarus, who plans to attend W. C. U. N. C.; Joe Mottsman, Ed Kalin, Ed Kantrowitz, and Ben Patterson who go to the University of North Carolina; Alvin Margolis, N. C. State; and Julian Raynes, Georgia Tech.

ROCKY MOUNT, N. C.

The first meeting of the Beth El Sisterhood was held at the home of the president, Mrs. E. Epstein. A benefit card party for the relief fund was among the first of the fall projects of the Sisterhood. The affair proved very successful.

Mrs. Jos. Gold has returned from Hendersonville, where she visited her children. After returning home Mrs. Gold had the following visitors, all of whom have now returned to their homes: Mrs. J. A. Mano and daughter of Langley Field, Va. and Mrs. I. E. Weinstein and son of Lumberton, N. C. They are daughters of Mrs. Gold.

Mrs. Francis Gold and son Joseph have returned home after several weeks in Brooklyn, N. Y. where they visited Mrs. Gold's parents.

Mrs. Earl Kellert and daughter have returned from Miami, Fla. where they visited Mrs. Kellert's parents.

Miss Mollie Gerwich has returned from Des Moines, Iowa where she visited relatives for six weeks.

Bobbie Rosenbloom has gone to New York where he will enter N. Y. U. for the coming year.

WINSTON-SALEM, N. C.

Robert Martin Backer, son of Mr. and Mrs. Louis Backer, has just completed a thirty day training cruise on the U. S. S. Arkansas, sailing out of Guantanomo Bay, Cuba and Panama. Robert, who has returned to Duke University for his junior year, will go back next summer to complete his course of training at a Naval Base, at which time he will automatically become an Ensign in the Naval Reserve and enlist for four years. Requirements for this are at least two years of college training and a certain number of points to their credit before being accepted.

The first meeting of the season of the Council of Jewish Women was held in the National Bank Building, with the newly elected president, Mrs. M. A. Wainer in the chair. Mrs. I. I. Cohen opened the meeting with a prayer. This was followed by the recitation of the Council Preamble by the group. Plans were made for the coming year's work

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by the following officers and committee chairmen, elected at the spring meeting: Mrs. M. A. Wainer, president; Mrs. B. Clein, vice-president: Mrs. Eli Katzen, secretary; Mrs. Ira Julian, corresponding secretary; Mrs. Charles Sosnik, treasurer, and the following committee chairmen: Mrs. Hannah Siff, Mrs. M. S. Cohen, Mrs. L. Feingold, Mrs. B. Clein, Mrs Ira Julian, Mrs. I Eisenberg, Mrs L. Elden, Mrs. Charles Sosnik, Mrs. B. Harris, Mrs. Phil Robin, Mrs. Jack Manton and Mrs. L. Levin. Plans were made for the picnic supper held at Reynolds Park on September 18.

Mrs. M. Hirsh entertained at an informal reception on Friday evening, September 13, honoring Mrs. S. Smulin who is leaving Winston-Salem to make her home in Florida. Delicious refreshments were served and the honoree was the recipient of many lovely farewell gifts. The following guests were present for this occasion: Mesdames I. Sosnik, Sam Sosnik, Henry Miller, Nathan Berlin, Jennie Brenner, Moses Horowitz, Moe Harris, H. Harris, B. Silverstein, M. Hirsch, Mrs. Blumenthal and Mrs. Reznick.

AUGUSTA, GA.

The Augusta unit of the Junior Hadassah are planning to begin their activities for the coming season, with the hope that the ensuing year will prove to be just as successful as the past year.

The newly-elected officers are: Francis Popkin, president: Estelle Blum, vice-president; Ann Tanenbaum, treasurer; Shirley Blum, corresponding secretary; Freda Menkow, recording secretary.

Mrs. Aaron Shapiro continues to be senior adviser to the group.

ANTI-SEMITIC GROUP ACTIVE AMONG INDIANS, SENATE COMMITTEE TOLD

Washington.—A "fifth column" directed by anti-Semitic propagandists has been unsuccessful in its attempts to enlist American Indians under the "Nazi" banner, Indian Commissioner Collier told a Senate committee. On the other hand, the Senate Indian Affairs Committee, Collier declared, has been received by "misrepresentations and inaccuracies" of the American Indian Federation. The federation, said Collier, is affiliated with the James True Associates and organizations sponsored by William Dudley Pelley and the German-American Bund.

GOING TO CANADA?

All native-born and naturalized American citizens may enter Canada without passport or visa. It is advisable, however, though not essential, for naturalized citizens to have some identification papers, such as naturalization papers, voting receipts or other certified documents.

Non-citizen residents of the United States, or native-born women married to non-citizens, are cautioned against entering Canada. If you are in doubt as to your status, inquire at the local U. S. Immigration Office.

BY-PRODUCTS OF HAVANA CONFERENCE

(Continued from Page 102)

practicable are the following: large pre-Christmas gifts of both money and surplus commodities to be sought at once for homeless refugees who are now on the verge of starvation and who may not be alive for Christmas if relief is not provided promptly. Such pre-Christmas gifts sent without delay may be counted as part of the Christmas gift total.

National committees are being organized as rapidly as practicable in each of the American republics, as well as in states, counties and communities. Persons who are able to give time to the organization of local committees or are otherwise interested, are requested to communicate with their pastors, priests, rabbis, favorite relief or charity organization, or write to the Golden Rule Foundation, 60 East 42nd street, New York.

TEACHERS' UNION ASSAILS DICTATORS

Buffalo.—A strong resolution condemning all forms of dictator government was approved recently by the American Federation of Teachers at its 24th annual convention.

The resolution, in part, read: "We unequivocally condemn and utterly oppose all dictatorships, whether of Nazi Fascist or Communistic origin, whether in Germany, Italy, or Russia, and the transplanting or practice of their duties and their methods within the confines of our country or our profession."

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NEWS OF THE WORLD

CHARLES E. BLOCH, PUBLISHER, DECEASED

Charles E. Bloch, President of the loch Publishing Co., died at his ome in Great Neck, N. Y., on Sepmber 2, 1940. He was in his 79th ear.

Mr. Bloch was born in Cincinnati, e son of Edward Bloch, who had tablished the firm in that city in 54, in partnership with his brother-law, Dr. Isaac M. Wise. The firm is been continuously in existence er since. They were the publishers the American Israelite and Die eborah which were among the very rly Jewish papers published in the ited States.

In 1879, Charles E. Bloch entered s father's business as "printer's vil," learning all its branches, and came superintendent in his early enties. In 1885 he went to Chicago, here he undertook the management of e Chicago Israel, an edition of the ncinnati paper.

In 1891, Mr. Bloch projected and anded the Reform Advocate with manuel M. Newman as partner. Dr. nil G. Hirsch became the editor hen the paper started.

In 1901, yielding to the persuasion his aged father, who was still conecting the business in Cincinnati, Mr. och decided to establish it in New rk where it would have a larger ld and greater opportunities. The business grew under Mr. Bloch's able direction and is now known the world over as the first and foremost of its kind, until today it possesses one of the largest collections of Judaica and Hebraica in this country. During the past decades many hundreds of books have been published under Mr. Bloch's direction—a considerable number when it is considered that only books of Jewish interest, mostly in English, are issued, and that the field is a limited one. These include Bibles, prayer books, religious school textbooks and every other branch of Jewish literature which have found their way throughout the world. The firm carries on the traditions of its founders, and there has never been any lowering of its ideals or the slightest decline in the high standard of business probity for which it has deservedly earned such a high reputation.

NINE REFUGEE SCHOLARS APPOINTED TO POSTS AT HEBREW UNION COLLEGE

Cincinnati.—Nine refugee scholars have been appointed to posts at Hebrew Union College, pioneer American Jewish Theological Seminary in Cincinnati, according to a statement just made by Dr. Julian Morgenstern, College President.

New members of the 1940-41 Hebrew Union College faculty and their positions follow:

Dr. Julius Lewy, Professor of Semitic Languages and Biblical History; Dr. Alexander Gutmann, Professor of Talmud; Dr. Franz Landsberger, Assistant Professor of the History of Jewish Art; Dr. Isaiah Sonne, Assistant Professor of Jewish History and Rabbinic Literaturre; Dr. Albert Lewkowitz, Assistant Professor of Jewish Philosophy; Dr. Max Weiner, Instructor in Jewish Liturgy; Dr. Arthur Spanier, Fellow in Talmudic Literature; Dr. Franz Rosenthal, Fellow in Bible and Semitic Languages; Dr. Abraham Heschel, Fellow in Bible and Jewish Philosophy.

All new faculty members except Drs. Lewkowitz and Spanier are already in Cincinnati, the announcement stated.

Founded in 1875 by the Union of American Hebrew Congregations, Hebrew Union College is one of the world's outstanding Jewish theological seminaries. Many of its 439 graduates occupy outstanding positions throughout the world.

PALESTINE ABSORBED 90,000 REFUGEES FROM GERMANY SINCE 1933

New York.—Approximately 90,000 Jewish refugees from Germany were absorbed in Palestine since 1933 with the aid of the United Palestine Appeal, which receives its funds in 1940 from the United Jewish Appeal for Refugees and Overseas Needs, it was announced.

In addition to the United Palestine Appeal, the United Jewish Appeal embraces the Joint Distribution Commit-

(Please Turn to Page 113)

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Jewish Art

(Continued from Page 104)

sanctuaries, a synagogue was excavated, which had been erected in the third century of this era. Its walls were found covered with mural paintings from floor to ceiling, depicting Biblical scenes, as well as single characters. This figure is dressed in Greek garments, but may be recognized as a Jew by the zizit which hang from the corners of his robe. The round box near him is presumably a container for scrolls, protected by a cover. It is not quite clear who is represented by this portrait: Moses, Samuel, and Jeremiah have been suggested. The last scholar engaged in research on this synagogue, Comte du Mesnil du Buisson, proposes Ezra the Scribe, returned from exile, reading the Torah before the Children of Israel. But whoever he may be, in his appearance, his stature, and his mien he possesses a solemn dignity; and from the artistic point of view he is of outstanding rank.

As is apparent, the second commandment has not always been taken literally, but has been interpreted rather in the sense that it is understood today, that the represenation of existing things is forbidden only insofar as it leads to the adoration of the objects represented—"thou shalt not bow down unto them, nor serve them."

If, therefore, the question as to whether there is such a thing as Jewish art refers merely to the existence of Jewish works of art, the answer must decidedly be in the affirmative. Frequently, however, the query is taken in a second sense—is the art of the Jews so different from that of other peoples or religious communities, that it may be considered as distinct? This question is naturally more difficult to answer. For a complete solution one must become thoroughly familiar with the products of Jewish art. Accordingly, this series of articles will endeavor to help make the reader acquainted with selected works, thereby learning what aspects are common to them, and in what way they exhibit the expression of a distinctly Jewish character.

—The Jewish Layman.

Read the American Jewish Times!

RELIGION AND CIVIL RIGHTEOUSNESS

(Continued from Page 97)

knew. They builded this land on uni for therein would lay its strengt They saw that the great weakness European civilization was an utt lack of unity and a super-abundan of disuniting fear and hatred.

The greatest strength of this nati lies in our democratic unity. Respe for the rights and beliefs of others stronger than misunderstanding a fear. Good will is stronger than hatr cooperation is stronger than confli liberty is stronger than enslaveme

Because of that unity this nati grew—in power, in progress, in fr dom and in humanity.

Yet there are a few among us w would have us abandon this unity who would have us take up inste the way of despotism, of hatred a of conflict among ourselves. Th would set group against group, ligion against religion, and cla against class. They denounce major rule, they nullify democracy, th frown on justice, equality and liber By these means they hope to te down the democratic unity of all groups and enforce the substitution its place of the totalitarian kind national uniformity in which m must think alike, look alike and alike—for fear of the concentra camp, for fear of death, for fear violating the commands of the d potism which controls their lives.

Repeatedly, dictatorship has dem strated that a great military mach may be rendered impotent if the mo unity of the people behind that chine is destroyed.

Let us all then, reflect that to en the inalienable right to the pursuit happiness, good citizens must work gether for the happiness of the gre est number; that the privilege of s government imposes the obligation select representatives who will h estly and disinterestedly govern; t to preserve democracy all citizens m vigilantly exercise their democra rights, give generously of their ti and their energy, and maintain th self-respect and respect for their cho government, and above all they must united, ready to exert the uni strength of all in a determination preserve this system and our way life.

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NEWS OF THE WORLD

(Continued from Page 111)

e which deals with relief and rehalitation in Europe, the Far East and atin America, and the National Refue Service whose program is conrned with the integration and adsting of refugees in the United ates.

In the eleven months from Septemr, 1939, to August, 1940, more than ,000 Jewish refugees from war-torn urope entered Palestine, and the flow Jewish immigration is continuing rough alternative avenues of entry to Palestine set up to replace the utes closed because of the war. New utes to Palestine extend from Greece, umania, Sweden, Lithuania, and Soet Russia. Many refugees also use legal immigrant refugees from internment camps in Palestine placed a new burden upon the Jewish Agency for Palestine which is called upon to guarantee the maintenance and absorption of all non-quota immigrants released on its assurances.

TORAH IN MEMORY OF ISAAC MAYER WISE PRESENTED AT WEST POINT BACCALAUREATE SERVICE

The baccalaureate service of the Jewish Chapel Squad at the United States Military Academy at West Point held recently was marked by the presentation of a Torah to the Chapel by Dr. Jonah B. Wise, rabbi of Central Synagogue, New York, in memory of his father, Isaac Mayer Wise, the founder of Reform Judaism in America. Officiating at the service was Rabbi B. A. Tintner, of New York, who holds the rank of lieutenant colonel in the Chaplain Corps Reserve and is the Jewish Welfare Board Chaplain at the Academy.

Services for Jewish cadets have been held at West Point by permission of the Superintendent of the Academy for the past four years. In April, 1939, Brig. General Jay L. Benedict, the Superintendent, authorized the creation of a separate Jewish Chapel Squad, privileging its members to at-

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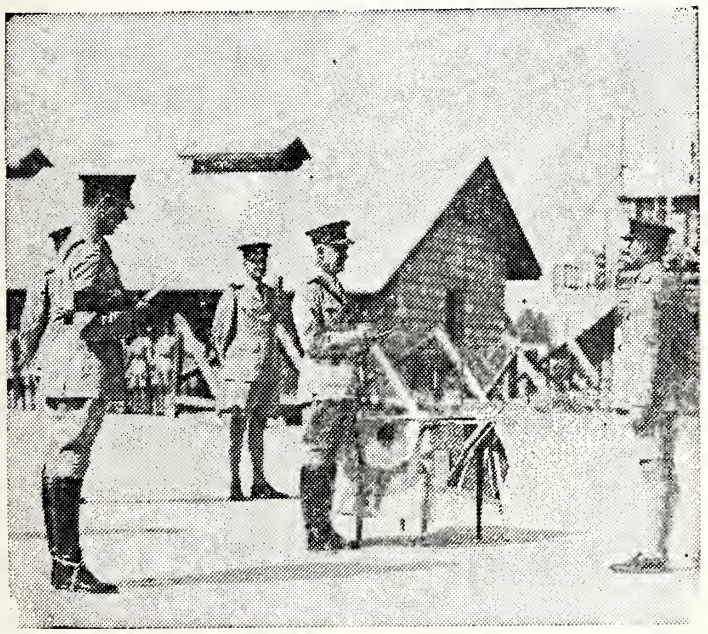

Jewish Soldiers Drilling in Palestine

ıe overland route via Turkey and yria. More than 250,000 Jews from reater Germany, Poland, Rumania, ıd other lands have been settled in alestine since 1933 through support rovided by the United Palestine ppeal.

In addition to the normal programs immigration, colonization, and reuilding supported by the United Jewh Appeal, emergency needs created the conflict are now severely taxıg the resources of the Jewish Agency r Palestine. To offset the interrupon of trade with European countries, ew industries have been established ıd new markets for Palestine prodcts have been opened up in Egypt, yria and Turkey.

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Pearson Announces New Model "A" Sander

(See Page 21)

The Pearson Sanding Machine Co., High Point, N. C., presents a new Model "A" moulding sander, embodying advanced features and improvements lacking the original Pearson sander. These innovations are said to expand the range of work handled, to decrease operating costs and to make for accuracy and ease of operation.

The base is a sturdy cored, one-piece casting, designed for stability and elimination of vibration.

A valuable feature which the makers stress as important and unique, is the adjustable motor shaft, which can be raised or lowered to a distance of 8", by the gears and slides housed within the cored base.

The lower hand wheel controls the raising and lowering of the motor unit, while the upper hand wheel controls the tilting of the motor from perpendicular to horizontal.

This feature of raising and lowering the motor is a means by which the motor can be extended through the top far enough for the spindle to clear the table by several inches when thrown into a horizontal position, thereby making it unnecessary to lower part of the table top as was necessary in the original model.

Another helpful feature which has been added is the degree gauge indicating tilt of the motor. Also a gauge determining the distance to which the motor unit has been raised or lowered. These two indicating devices enable any operator to duplicate accurately, a previous set up on moulding in a few seconds if he will just refer to a record card, specifying the degrees to which the motor is tilted and the position of the floating shaft shown on the shaft gauge. For example:—one job card shows the motor set at an angle of 35 degrees, and the position of the motor shaft registers 8½". All that is necessary when this job is to be repeated later, is to set the motor and shafts at the figures shown on the card, and, immediately, duplicate the previous set-up. The operator loses no time in trying to figure out the positions of motor and table.

On this new machine, the makers assert that difficult sanding jobs, heretofore requiring several operations, may now be completed in one, easy operation; and, inside radii that have been a real problem, may now be sanded with minimum effort and diligence. Extremely versatile in range of operation, it fulfills many purposes with minimum labor requirements and operating expense.

PALESTINE DONOR OFFERS ESTATE TO WARPLANE FUND

Jerusalem.—An estate valued at 3,000 pounds has been offered by an anonymous donor for the purchase of fighter planes for Britain, it was disclosed recently. The offer was made during a war fund rally at the colony of Nathanya, and bore the condition that one of the planes be named Nathanya.

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tend their own religious services and excusing the Jewish cadets from attendance at the compulsory chapel services on Sunday mornings. There are approximately 60 Jewish cadets at the Academy. The Jewish Chapel Squad conducts regular weekly services, special holiday services and an annual Seder service.

The photo shows the Torah presented by Dr. Wise and the Ark, which is a gift from Bernard H. Sandler, New York attorney, in memory of Chaye Sarah Sandler.

MOSLEMS, BRITONS JOIN IN PERFORMANCE OF BLOCH'S "AVODATH HAKODESH"

Jerusalem.—The Sabbath Evening Service, "Avodath Hakodesh," by the American Jewish composer Ernest Bloch, was performed here by a mixed chorus comprising 40 Jewish, 20 English, and 10 Moslem singers. Among the singers was Director MacNair of the Palestine Broadcasting Service. The oratorio was given under the auspices of the World Center for Jewish Music.

JEWS GOOD FARMERS, REPORTS EXPERT

Washington, D. C.—Jews make good farmers, is the official opinion of Alfred Wagg, government expert. He is the assistant secretary of the Inter-Governmental Committee on Refugees.

Mr. Wagg, who has just returned from the Dominican Republic, said the Sosua colonization project "is final proof that the canard that Jews do not make good farmers is false." Within six months, the colonists, now numbering nearly 50, have placed 600 acres under cultivation, he said.

ASSCHER EXECUTED FOR ANTI-NAZI ACTIVITY

London.—The weekly news magazine "Cavalcade" reported execution by the Nazis in Amsterdam of Abraham Asscher, distinguished 80-year-old Dutch Jewish leader and head of one of the world's largest diamond concerns, and his two sons. Alleged anti-Nazi activity reportedly provided the motive for the executions.

Russians Deport Polish Clergy

London.—The Russians are said to have deported to Siberia more than 4,000 Catholic priests and rabbis. Stern measures to enforce atheistic policies in Russian-occupied Poland have been inaugurated, it is reported.

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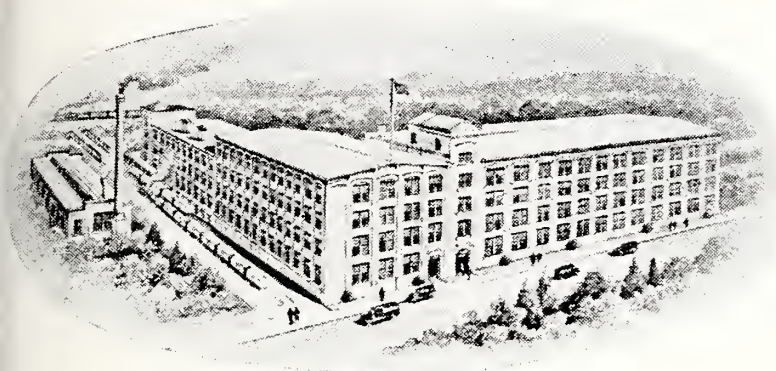

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SUPPLEMENT TO

The AMERICAN JEWISH TIMES

VOLUME 6 OCTOBER, 1940 NUMBER 1

TRANSPORTATION

Every Hour of the Day and Night, All Over America, in Good Weather and Bad, Motor Trucks Are on the Move Performing Services Essential to Human Welfare

Truckers as Taxpayers and Leaders in American Progress

By HARVEY C. FRUEHAUF

President, Fruehauf Trailer Company

ESTIMATES by competent economists tell us that more than 6,500,000 persons make their living directly or indirectly out of highway transportation. There are more than 3,000,000 truck drivers in this country who make and spend a total of more than four billion dollars a year.

The highway transportation industry employs more persons and pays more wages than all other forms of transportation put together. Railways are second, however, in accordance with the records of the Interstate Commerce Commission, a total of 1,136,000 employes in 1937, with wages amounting to a little more than two billion dollars annually.

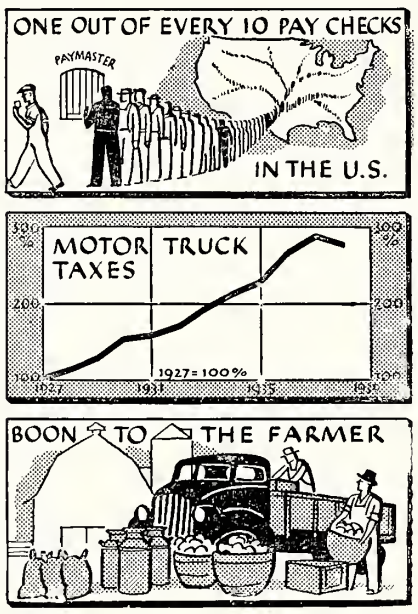
In the highway transportation industry, the earnings of truck drivers alone are more than double the amount of wages earned annually by all railway employees. Add to this the earnings of the other personnel required by highway transportation and this still-young giant in the transportation field dwarfs its next competitor. Yet trucks, even today, transport only about 5 per cent of the interstate tonnage.

The above figures, of course, do not include the thousands of men employed in trucking establishments, factories, gasoline stations and highway restaurants and all that vast army of others who serve indirectly and who owe at least a part of their livelihood to motor transportation units which roll past their doors.

The tremendous extent to which our country depends on highway transportation for its needs may be realized from the fact that there are more than 48,000 communities not served by railroads at all. To these communities the motor truck and highway transportation generally is the only lifeline of supply.

Schools, libraries and other public institutions are largely supported by real estate taxes. Real estate values are largely determined by their location in reference to highways. The coming of the big highway network system, made possible in this country by motor truck transportation, has added billions of dollars to the valuation of real property throughout the country. What this has meant in taxes to every state, town and hamlet throughout the nation is incalculable. The amount of these taxes allocated to public use in direct ratio. The improvements of our rural schools, the consolidated schools, school bus service and libraries, not to mention adequate fire and police protection, have come as a result.

The truck is actually one of the country's leading taxpayers. It keeps our children in school, it reduces unemployment, it contributes to state and national wealth and, during the past 25 years, has been responsible for a large part of the growth of our country, particularly in those factors which involve our standards of living.



Let us not be mistaken in judging as to why highways have been built. Do not let us conceive for a moment that the highways have been built for pleasure purposes. Since the beginning of time in all nations, highways have been constructed primarily to facilitate the conduct of business. Before the coming of the motor vehicle, it was common practice for the people to build roads. Men with horse-drawn wagons never paid any taxes on their vehicles or on the oats, corn and hay which their horses consumed. There were then no limitations on the weight of the vehicles or of the loads hauled in those vehicles.

Then along came the motor vehicle and they began to tax it so that better highways could be built. The railroads, recognizing motor transport as a competitor, began to use every possible influence on law-making bodies, with the aim of increasing taxes on motor vehicle operators. This, from the railroads' viewpoint, was a very practical way in which to try to get rid of competition. Yet, in spite of these efforts to cripple motor vehicle operators through taxation, the motor transport industry has continued to grow and expand.

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MOTOR TRANSPORTATION . . . ITS PROBLEMS AND ADVANTAGES

By **JOHN C. MILLER, President**
Irregular Common Carriers Association of America

RECENTLY there has been a vast amount of information, statistical and otherwise, written and published concerning transportation, including all types, but especially about highway transportation or rather the motor trucking industry of the United States.

Assuming the average lay readers are not familiar with the problems and advantages of present day motor freight transportation, nor are they interested in a lot of figures and statistics, we would like to attempt to point out a few of these problems and advantages.

The Motor Freight Industry is still young and growing, therefore, it is besieged with "growing pains." A short ten or fifteen years ago there were only a very few small trucks operating in the thickly populated districts and long-haul motor freight transportation was virtually unheard of. About this time a number of truck operators began pioneering in the long-distance operation of hauling general commodities and almost immediately the shippers and consumers realized the many advantages of a quick transportation service and patronized these operators. This led to rapid advancement of those already in the field and attracted many others. Five years ago this industry had grown to such proportions that the National Congress realized there should be some regulation placed on this form of transportation to safeguard the operators as well as the shipping public, hence the passage of the Motor Carrier Act of 1935.

Since this regulation has been effective there has been vast improvement in the industry as to service, safety, rates, etc., and it has continued to grow steadily until today it is one of the leading industries of the country, employing directly nearly four million persons.

During this phenomenal growth there has developed also a rather distinctive difference in the types of operation of various individual carriers and the service offered by them. This of course, has brought about a point of competition, which must be handled in such a manner as to avoid any diversion within the industry on common problems. To do this there are now being carried on several National Associations and these are maintained to protect the interests of these various types of operators and in doing so also protects the shipper's interests at all times.

The biggest problem of the motor truck operators today is the steadily increasing cost of operating. While costs have been growing from year to year, incomes from revenue have been decreasing due to general reductions of rates. The operator is constantly faced with the problem of securing the traffic, rendering satisfactory service on competitive rates and at the same time keeping his costs within or below his revenue. This requires the extremely capable and very dependable type of men who are at the head of the carriers making up the commercial trucking industry in the country today. They are useful and solid citizens.

The advantages of motor freight transportation service to the shipping and consuming public are many-fold, among them, speedy, reliable, safe, dependable deliveries. Direct service from door to door and in many instances without transfer eliminates damages, etc. Above all this kind of service allows quick turn-over of stocks, small inventories, less invested capital and numerous other advantages.

Therefore, when it is considered that the trucking industry, according to authentic reports, is now and always has more than paid its way in taxes and the building and upkeep of the highways and is rendering a superior service at a competitive cost to shippers, not only the shipping public, but the general public should give consideration to the maintaining of this form of transportation.

One of the problems confronting the trucking industry is the matter of uniformity in size and weight laws throughout the country. It is most absurd that in the forty-eight states there are virtually as many different size and weight laws.

Practically all carriers in motor freight transportation operate their equipment in several states and, due to different laws, it creates the problem of transfers which result in loss of time, damages, etc., which in turn adds to the cost of transportation service to the shippers.

The railroads were a number of years in standardizing equipment and getting uniform State laws, but the trucking industry can secure such relief more quickly if they will concentrate their efforts.

Recently the third in a series of technical reports has been released by the Committee appointed by the Interstate Commerce Commission to study this problem of uniform size and weights. It is believed progress is being made but there is yet a lot of work to be done to bring about the needed relief.

It has been pointed out that, should the matter of uniform size and weight laws be handled with the individual states, it would require a considerable length of time to secure the cooperation of all of the states. However, if action can be obtained from the Federal Government, it is safe to assume that shortly all of the states would fall in and carry out such a program; in the event of any states refusing such cooperation, by court action it is believed that the Federal Government would be supreme in final decisions.

The advantages of uniform size and weight laws are many. For one thing,

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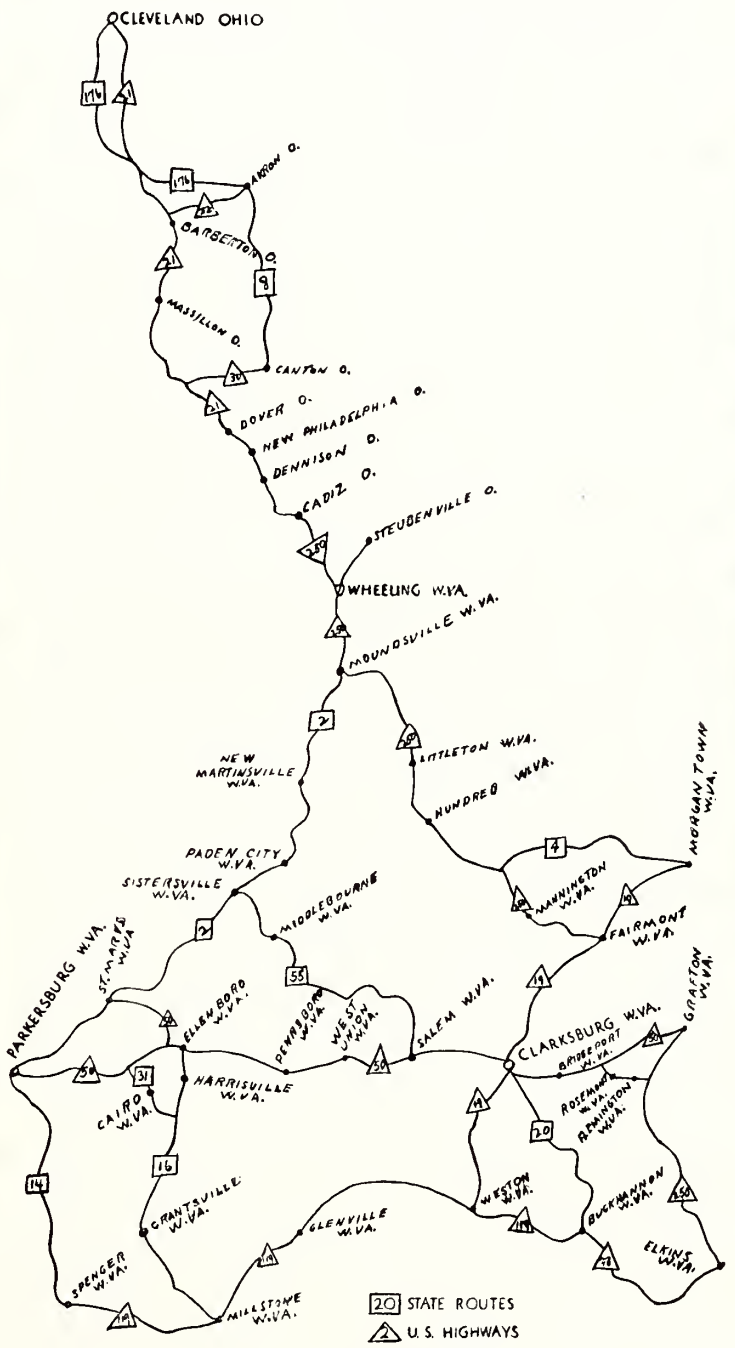

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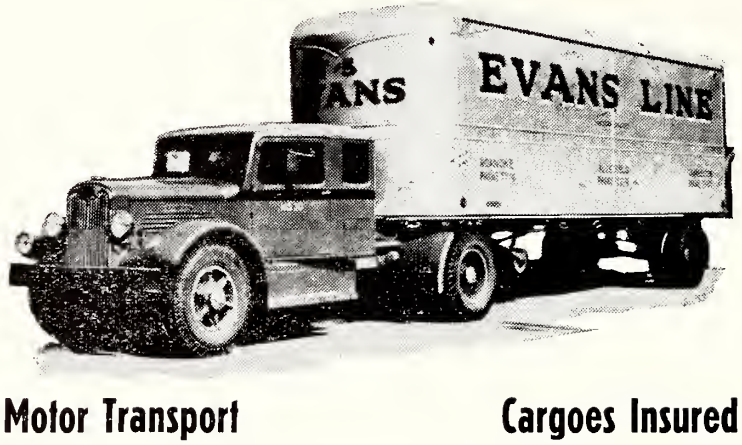

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An Open Letter to Shippers

By **R. S. COOPER**

Bachelor of Traffic Laws

Publishing Agent, Motor Carriers Traffic Association

Greensboro, N. C.

The motor trucking industry has now been under federal regulation for a period of four years, during which time it can be said that great progress has been made from every viewpoint, when you consider that the rail lines have been under regulation for a period of approximately 53 years. The progress made in motor truck transportation has been such that the public cannot very well dispense with it, inasmuch as it has afforded them an opportunity to reach thousands of points where no transportation facilities were available. In fact, statistics show that 40 per cent of the communities in this country have no railway service whatever, and which points must get deliveries of their goods by truck, regardless of the cost involved; however, the trucking industry's rates have become stabilized to the extent that they are in a position to serve these communities just as efficiently as the communities that are served by other transportation agencies upon the same per cost basis, therefore, it is of interest to all shippers and receivers, both from a business and financial standpoint, to continue to ship as much freight as they possibly can via motor truck transportation.

The public at large is not familiar with the fact that the motor trucking industry is paying over one million dollars in taxes daily, which is far greater than the taxes paid by any other commercial carrier.

Statistics show that the motor trucks carry only 5 per cent of the nation's inter-city freight, whereas the railroads carry approximately 65 per cent, the other 35 per cent transported by the various modes of transportation via water.

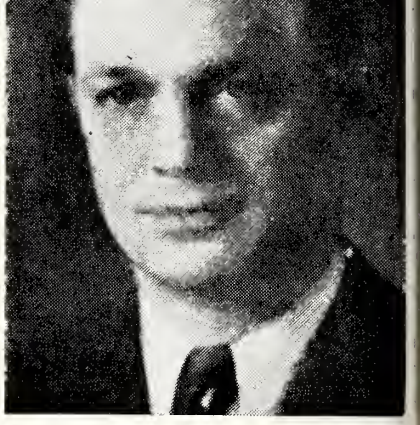
In 1938, the gasoline and motor vehicle state tax receipts totaled nearly 40 per cent of all taxes collected by the states, therefore, it can readily be seen that the motor trucking industry is most certainly bearing their part of taxation.

In 1937 class I railroad taxes were 1.43 per cent of property valuation. Typical manufacturers were taxed 5.6 per cent of property valuation. But truck taxes were 47.6 per cent of truck valuation.

It should be called to the public's attention that various bills to retard motor truck transportation are being sponsored in various states by railroad interests, wherein they are attempting to place certain restrictions on motor truck transportation, which if passed, will force higher transportation costs; therefore, if and when these bills are called to your attention, you should lend every aid possible to defeat same, for if you do not, then of course the effect from the passing of these harmful bills will means that high transportation charges will have to be made, which most assuredly will have to be passed on to the consuming public.

It is urgently requested that the above facts be considered by the shipping and receiving public to aid all possible in maintaining a transportation system throughout the United States via motor truck that will preserve the inherent advantages of and foster sound economic conditions in such transportation that is in the public interest, thereby promoting adequate, economic, and efficient service by motor carriers without unjust discriminations to anyone, which will improve the relations between the shippers and all motor carriers, thereby developing and preserving a highway transportation system adapted to the needs of the commerce of the United States.

Your past patronage of motor truck transportation is highly appreciated by all carriers who have been serving you, and your continued cooperation is solicited.



R. S. Cooper

North Carolina Truck Owners Paid Truck License Fees and Gasoline Taxes for 1938 as follows:

State License Fees	**$3,058,200***
Gasoline Taxes	**6,392,484**
Total State Taxes	**$9,450,684**

** Figures obtained from U. S. Bureau of Public Roads.*

The Growth of the Rutherford [illegible] Lines

The Rutherford Freight Lines, Inc., originally started doing business in 1906 with horse-drawn vehicles, serving the general public in Bristol and vicinity from the railroad stations of the Norfolk & Western Railroad and Southern Railroad, to the various merchandising firms; and by moving families from one residence to another in and around Bristol, Virginia-Tennessee. For a period of eight years the Rutherford Freight Lines continued this operation, with occasional trips hauling pianos, store fixtures, etc., from Bristol to the nearby towns, which are: Abingdon, Johnson City, Elizabethton, Kingsport, Saltville, Damascus, Marion, etc.

In 1914 Rutherford Freight Lines bought its first motor truck and instituted a service between Bristol and its surrounding localities, hauling general merchandise and continuing the removal of household goods within the city limits of Bristol and the handling of general merchandise from Bristol to nearby points. Rutherford Brothers Transfer Company was then organized and successfully bid on quite a bit of construction work, such as furnishing motorized service for the transfer of rock, slag, sand, and cement, for building the concrete highway between Bristol and Kingsport, Tennessee. Various contracts within the state of Virginia were enjoyed by the Rutherford Brothers Transfer Company over a period of approximately five years, when a regular daily service was instituted between Bristol and Marion, Virginia, handling general commodities to all intermediate points.

In addition to the Bristol-to-Marion run, trucks were dispatched on call to all destinations within a radius of 100 miles of Bristol.

In 1929, Rutherford Brothers Transfer Company bought several certificates from some other operating companies and got into the Common Carrier section, and immediately instituted service from Bristol on a daily basis to all points or places within 100 miles of Bristol, taking in various destinations in the Clinch Valley coal fields, nearby Eastern West Virginia, all points in Southwest Virginia, and Western Carolina. As the years have progressed, more units have been added, and when the Interstate Commerce Commission assumed supervision of the Motor Carrier industry, application was filed and certificate issued covering the operations of Rutherford Freight Lines from Rossville, Georgia, and Chattanooga, Tennessee, to Richmond, Virginia, via Cleveland, Athens, Sweetwater, Louden, Lenoir, Knoxville, Morristown, Greeneville, Johnson City, Bristol, Marion, Wytheville, Pulaski, Roanoke, Bedford, Lynchburg, Appomatox, Farmville, Petersburg, Hopewell, into Richmond, Virginia. Certificate was also issued covering all operations from Bristol as follows: To Kingsport and the Clinch Valey coal fields, and intermediate points. Rutherford Freight Lines, as it now was known, having been incorporated under the state laws of Virginia, applied for authority to operate from Bristol, Virginia, to Rock Hill, South Carolina, through Gastonia and Charlotte, also from Bristol, Virginia, to Greensboro, via Wytheville, Fort Chiswell, Galax, Mount Airy, Winston-Salem, to Greensboro; then from Greensboro to Erwin and Raleigh, North Carolina. Rutherford Freight Lines also operate from Covington, Virginia, through Clifton Forge to Roanoke, then through Martinsville, Leaksville, Spray, Reidsville, Burlington, Greensboro into High Point, North Carolina.

The business has grown from eight pieces of equipment operated in the year 1930 until the present number is approximately ninety complete units.

We certainly appreciate the support and cooperation of the general shipping public in assisting us to build up our present organization, and we will be pleased to handle all inquiries forwarded to any of our terminals located at Chattanooga, Knoxville, Kingsport, Johnson City, Mount Airy, High Point, Greensboro, Burlington, Roanoke, Lynchburg, or Richmond, Virginia. We shall always endeavor to render the best service possible, and ask for your continued cooperation in the future.

Georgia Motor Truck Owners Paid Truck License Fees and Gasoline Taxes for 1938 as follows:

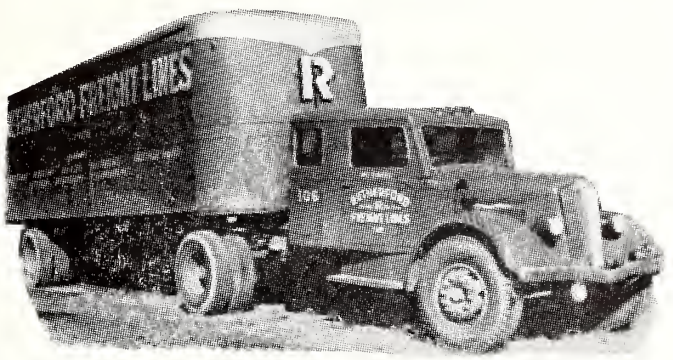
State License Fees	$ 763,000
Gasoline Tax	6,145,104
Total State Taxes	$6,908,104

Tennessee Motor Truck Owners Paid License Fees and Gasoline Taxes for 1938 as follows:

State License Fees	$1,824,800
Gasoline Tax	5,859,840
Total State Taxes	$7,684,640

South Carolina Truck Owners Paid Truck License Fees and Gasoline Taxes for 1938 as follows:

State License Fees	$ 920,300
Gasoline Tax	3,471,552
Total State Taxes	$4,391,852



RUTHERFORD

FREIGHT LINES, INC.

GENERAL OFFICES

BRISTOL, VIRGINIA-TENNESSEE

A fast reliable daily motor freight service with a large fleet of closed vans from the South to the Northern market.

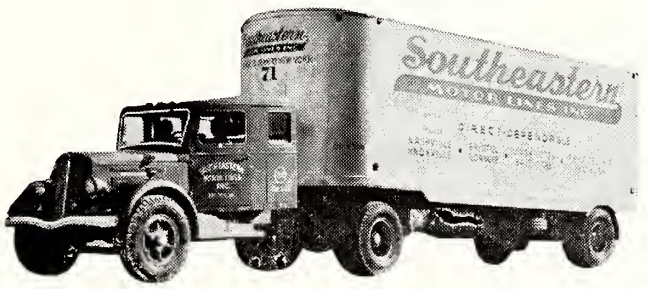
Daily Connections at All Terminals for All Points in the South, Middlewest, North and East

Cargoes Insured on Every Load

Terminals	Phone No.	Terminals	Phone No.
Bristol, Va.	5133	Chattanooga, Tenn.	6-8127—6-8128
Roanoke, Va.	2-8673	Cleveland, Tenn.	507
Richmond, Va.	5-2990	Kingsport, Tenn.	1413
Greensboro, N. C.	9672	Lynchburg, Va.	4493
Knoxville, Tenn.	3-8323		

Southeastern Motor Lines, Inc.

Daily — Direct — Dependable



NASHVILLE, TENN. TO NEW YORK, N. Y.

General Offices: BRISTOL, VA.-TENN.

Second morning delivery from Nashville and Knoxville to Baltimore, Philadelphia, Newark and New York City. Overnight service between Winston-Salem, N. C., Bristol, Va.-Tenn., Knoxville and Nashville, Tenn.

Connections for all Southern and New England Points

Fully Insured

Terminals:

New York City—Tel. WA 5-2393-4-5
Newark, N. J.—Tel HUM 2-1854
Philadelphia, Pa.—Tel. SAG 1822
Baltimore, Md.—Tel. Calvert 4535
Roanoke, Va.—Tel. 4437
Nashville, Tenn.—Tel. 5-5615-6
Knoxville, Tenn.—Tel. 3-8183-4
Bristol, Va.-Tenn.—Tel. 5205
Boone, N. C.—Tel. 27
Winston-Salem, N. C.—Tel. 2-3473

Ship by: SOUTHEASTERN

Virginia Motor Transport Corporation

Motor Transportation

STANLEYTOWN, VA.

Stanleytown Motor Lines

Incorporated

Motor Transportation

STANLEYTOWN, VA.

Ship by Truck

Faster, More Reliable and Better Service

All Cargoes Insured

PARRISH FREIGHT LINE, INC.

S. M. Farabow, *Pres. and Gen. Mgr.*

SUMTER, S. C.

Fast and Reliable Freight Service To and From North and South Carolina, Virginia, Georgia, District of Columbia, Alabama, and Florida.

All Cargoes Fully Insured

We Are Specialists in Handling and Moving Fine Furniture To All Points

Highway Barriers Hit as Menace to Nation's Program of Defense

REPRESENTATIVE Cartwright (D., Okla.), chairman of the House Roads Committee, declared in a statement recently that "there must be no such thing as highway barriers between the states" if the United States is to have a uniform program of preparedness.

"This is no time," he said, "for establishing or maintaining ports of entry between neighboring commonwealths. How can we move produce, materials and other necessities of a great nation if our own states are surrounded by walls; if motor vehicles must halt their much-needed loads at state lines, to be checked for weight and length, and perhaps delayed or refused admittance?

"The fields of the South and West must move crops to the homes and factories of the North and East. Finished goods may have to be rushed from one section of the land to another. If they travel by motor truck, they must not be halted or hindered by these restrictions that have sprung up in the last few years. There was no such thing as a state highway barrier in 1917 when Federal aid in highway construction began. In building our defenses to keep out of future conflicts, we must keep uniformity of rules and regulations governing interstate traffic within our own 48 states.

"Today we find the state of Texas limits truck loads to 7,000 pounds unless the load is being moved to a railroad station for reshipment, in which event twice this capacity is permitted. Kentucky presents a bottle neck between the North and South with an 18,000-pound gross weight limit for trucks. Her northern neighbor, Illinois, permits 72,000 pounds; her southern neighbor, Tennessee, 24,000 pounds.

"Some states maintain that heavy truck loads will ruin their paved roads. Yet one state with such a restriction makes no limit on the weight of a passenger bus over the same roads.

"It is imperative if this nation is to use our highways to move loads of necessities and supplies rapidly and with dispatch, that there must be uniformity in building and uniformity in rules of the road.

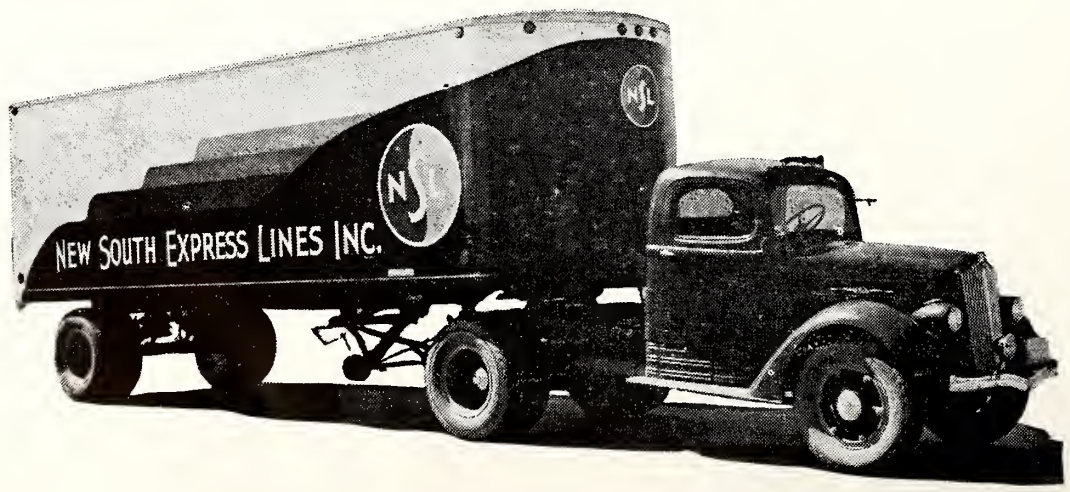
"In the past 23 years we have seen a tremendous increase in motor vehicles and paved highways. In 1917 there were 4,657,340 passenger cars and 326,000 motor trucks registered in the United States, a total of 4,983,340 motor vehicles. At the end of 1939 we find 26,201,395 passenger cars and buses and 4,413,692 motor trucks, totaling 30,615,087 privately owned motor vehicles—over six times as many as in 1917 using our streets and highways.

"In 20 years from 1917 to 1937 our surfaced roads outside the cities increased from 296,290 to 1,127,674 miles. The great increase in highway building in this country would not have been possible without the expenditure of large sums of Federal aid funds authorized by the Hayden-Cartwright Acts and previous legislation. With this national assistance, states have been able to construct roads and bridges to meet the requirements of increasing highway traffic and serve the needs of national defense and interstate commerce. When provision was made for Federal aid in building a national system of highways, it certainly was not anticipated that when these highways reached state borders barriers would be erected to impede interstate traffic.

"Today there are 48,492 communities in this nation served only by motor vehicles. These towns and hamlets are vital to American life, for they represent a population of 7,844,509—as many people as in the entire state of Illinois, and two and one-half times the whole population of Norway."

Dependable Service - Mountains to the Sea

New South Express Lines, Inc.

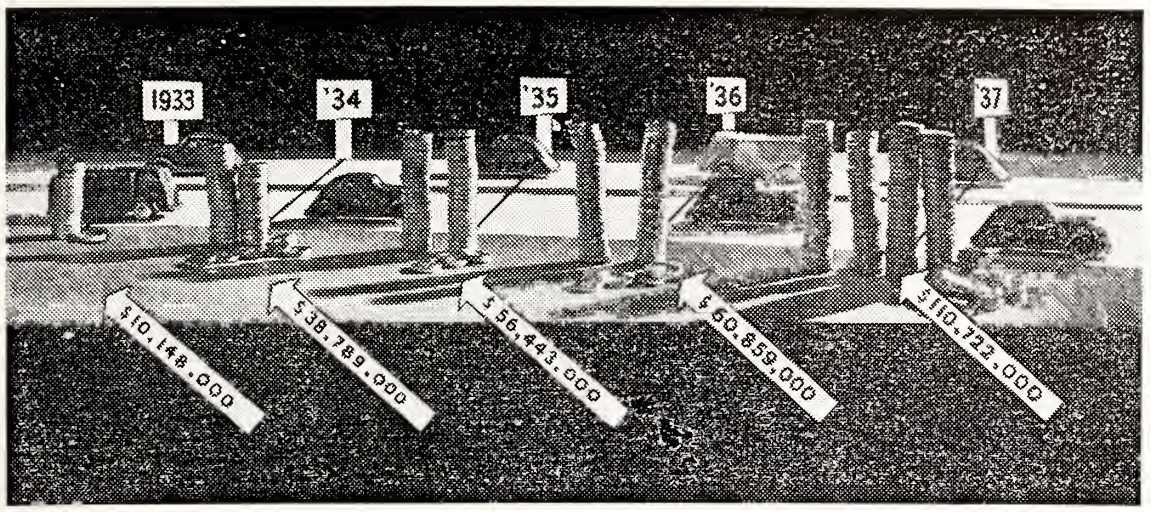


General Office: Columbia, S. C.

Florence, S. C. Phone 1310
Gaffney, S. C. Phone 382
Greenville, S. C. Phone 2303
Hartsville, S. C. Phone 217
Laurens, S. C. Phone 508
Newberry, S. C. Phone 19-J
Orangeburg, S. C. Phone 202
Spartanburg, S. C. Phone 2800
Sumter, S. C. Phone 882
Washington, Ga. Phone 474-J
Anderson, S. C. Phone 564
Asheville, N. C. Phone 4224
Athens, Ga Phone 9133
Atlanta, Ga. Phone WA-0903
Augusta, Ga. Phone 3838
Batesburg, S. C. Phone 180
Charleston, S. C. Phone 4698
Charlotte, N. C. Phone 8188
Columbia, S. C. Phone 22105

AGREED—

- ***To Save Lives***
- ***To Protect Property***
- ***To Serve Faithfully***



Surplus payments for five latest available years after motor transport's share of all highway charges was deducted.

Trucking Industry Produces Vast Revenues

Outside of bank employes and Treasury workers, few people have ever handled a million dollars in cash.

It shows also a small part of the daily tax payment made by motor vehicle owners. Truck operators alone pay out that much in taxes every day in the year, and a small fortune besides.

It would take 1,634 tables, each heaped high with a million dollars, to represent the total taxes paid last year by motor vehicle users.

Taxes on motorists are at an all-time high. As the forthcoming issue of the statistical yearbook, AUTOMOBILE FACTS AND FIGURES, will point out, motor vehicle users paid out $1,634,994,000 in local, state and federal taxes in 1939. Motor trucks paid $432,403,000 of that total.

Under this heavy burden motorists have paid for their transportation system, meeting their full charges for highway, road and street construction and maintenance. Motor transport was singled out in the recent report of Joseph B. Eastman, formerly Federal Coordinator of Transportation, as the one major transportation system having no balance outstanding for financial aids contributed by the government.

While motor transport has built for America the best highway system in the world, continuation of this job is being made harder by extensive diversion of tax funds. Money intended for highway purposes has been spent instead for such things as seawalls, oyster beds and prison camps. The seriousness of the tax diversion problem is recognized in many states, and some state governments have taken steps to combat it. A few—Kansas, Missouri, Minnesota, Colorado, California, Michigan and New Hampshire—have passed constitutional amendments prohibiting taxes being drained off to other channels. Idaho, Nevada, North and South Dakota will vote on amendments this year.

A substantial part of the tax burden—$317,567,000 in Federal excise taxes—goes to support general purposes of the Government or special purposes, such as the pending national defense program. Current proposals involve earmarking increases in this fund for repayment of the new debt load.

While Public Roads Administration figures that motor cars are used approximately 55 per cent of the time for business purposes, motor vehicles are taxed is if they were luxury items, such a sliquor, tobacco and playing cards. Motor vehicles rank third in the federal excise list, preceded only by alcoholic beverages and tobacco.

Just twenty-one years ago the first state tax on gasolina, a mere 1-cent a gallon levy, was inaugurated by Oregon. Now every state in the Union has such a tax.

In 1939, state gasoline taxes reached a record high of $816,433,000.

TERMINAL FOR TRUCKERS

A modern restaurant, complete sleeping accommodations, service station and accessories are to be found in the Truckers' Terminal recently opened at Tryon St. and Keswick Ave., Charlotte, N. C. The building is of brick, concrete and steel. Pick-up and delivery service between the terminal and points in the city is available to customers. The terminal is operated by L. W. Harris, E. O. Griffin and Mrs. Griffin.

ABC
Atlanta—Birmingham
Chattanooga
TRUCK LINES
INCORPORATED
ROME, GA.

Insured and bonded common carrier . . . Serving the industrial center of Dixie

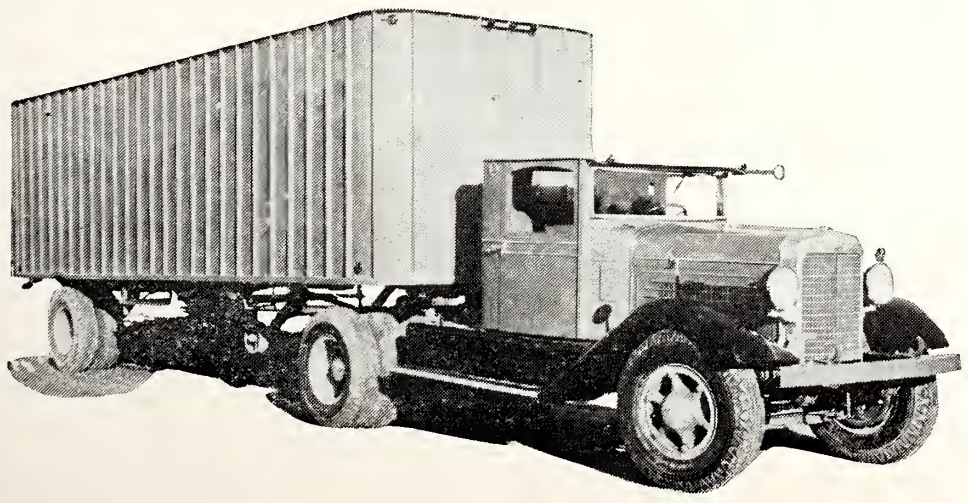
Connections To
All Points

Branch Offices
ATLANTA, GA.
BIRMINGHAM, ALA.
CHATTANOOGA, TENN.
GADSDEN, ALA.

SMITH LINE CHARTERED

A state charter has been granted to the Smith's Tranfer Corp., Lenoir, N. C. C. H. Smith and T. Glen Miller, Jr., of Lenoir, and V J. Smith, Asheville, have subscribed to $30,000 of the $100,000 authorized capital stock

A five-ton truck operating between Charleston, S. C., and Birmingham, Ala., must pay license fees aggregating $1,100; $400 in Alabama, $400 in Georgia, and $300 in South Carolina.



Corbitt Trucks

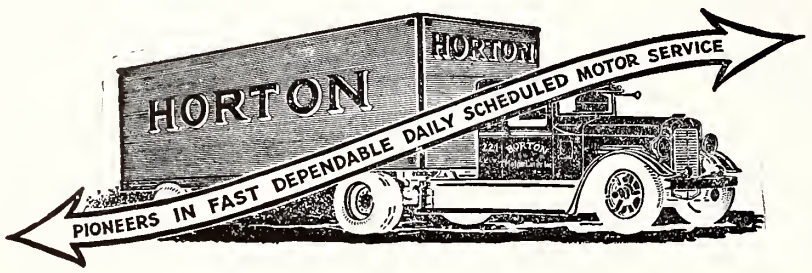
Do BIG JOBS *at* LOW COST

For over 30 years the name CORBITT has stood for dependable service at low cost in the field of transportation. By adopting worthwhile improvements while they are still new, the makers of CORBITT TRUCKS have kept them up-to-the-minute in every respect. Today CORBITT TRUCKS incorporate every modern feature to enable you to operate them conveniently, safely and at a saving in both time and cost. The truck and trailer pictured above is only one of the many different models. Let us place before you facts about how other men in your line of business have lowered their haulage costs through using CORBITT TRUCKS.

Whatever Your Haulage Requirements May Be, We Can
Serve you — *ECONOMICALLY*

THE CORBITT CO.

Trucks—Tractors—Trailers—Bodies
HENDERSON, N. C.



Romance in Transportation . . .

Just as the pioneers of the covered wagon days opened up the Golden West, Horton Motor Lines, Inc., paved the way for Golden Opportunities by pioneering Daily Dependable Scheduled Motor Transportation between the Northern and Eastern Markets and the Textile South.

Nine Years Achievement . . .

Starting in 1931 with one schedule, today Horton performs a scheduled operations from each of its eighteen terminals in the ten states on the Atlantic Seaboard sufficient to enable production of entire plants to be transported to markets within 24 to 36 hours and subsequent replacement with raw materials so that it is no longer necessary to maintain heavy plant inventories. Today Horton serves directly 950 communities, with dependable connections to over 5,500 communities in the Southern States.

Through Performance We Build Industry

HORTON MOTOR LINES

Incorporated

General Office: 1001-1031 S. Clarkson St. Phone 2-2165

CHARLOTTE, N. C.

Terminals at: Charlotte, Greensboro, Burlington, Hickory and Shelby, N. C.; Atlanta and Rome, Ga.; Richmond, Va.; Baltimore and Cumberland, Md.; Washington, D. C.; Pittsburgh, Wilkes-Barre and Philadelphia, Pa.; Paterson, N. J.; New York, N. Y.; Greenville and Spartanburg, S. C.

Whisenant Transfer Co.

MAIDEN, N. C.

Fast and Dependable Long Distance Service To and From New York, New Jersey, Pennsylvania, Delaware, Maryland, Virginia, North and South Carolina and District of Columbia.

All Cargoes Insured

Lloyd E. Griffith Named Branch Manager for Carolina-Norfolk Lines

Mr. J. M. Spence, president of the Carolina-Norfolk Truck Line, Norfolk, Va., recently announced the appointment of Lloyd E. Griffith as Greensboro as Branch Manager.

Mr. Griffith, well known throughout the south, is a young man in his early thirties and has been a student of transportation since his 'teen years,

Lloyd E. Griffith

having majored in transportation at Duke University. Before assuming his new post, Mr. Griffith was connected with the State Department of Revenue, as auditor of the Franchise Bus and Truck Unit.

With his engaging personality and ability, Mr. Griffith will prove an asset to the Carolina-Norfolk Truck Lines.

Gets Virginia Charter

The Stanleytown Motor Lines, Stanleytown, Va,. has obtained a state charter, which notes a minimum capital of $10,000. G. H. Stanley is president.

Trucks Pay Million Daily For Support of Highways

Motor trucks operating over the country's highways are paying special motor vehicle taxes of well over one million dollars a day.

This daily contribution to the maintenance and building of the country's road system is more than one-fourth again as much as the total taxes for all purposes paid by all the Class I railroads in the United States, which account for 90 per cent of the rail tonnage in the country.

The truck taxes, which reached an all time high mark of $417,510,000 for the year 1937, and an estimated $405,000,000 in 1938, are only a part of the total public revenue produced by these vehicles, since neither income, payroll nor property taxes arising from their operation are included. While these additional totals are large, they are not ascertainable in exact figures.

The Class I railroad taxes for the year 1937, according to the Association of American Railroads, totalled $329,400,953, including property, payroll and income levies. The special truck levies were 26.7 per cent higher.

The truck taxes are borne by 4,250,000 vehicles, of which nearly a fourth are owned and operated by farmers. Records of fleet operations show that less than 1,000,000 of the trucks are operated by owners of five or more units.

The more than $400,000,000 these vehicles pay is part of a total of more than $1,500,000,000 paid annually in motor user taxes by the 29,400,000 vehicles registered in the United States. This sum not only constitutes 14 per cent of all taxes, Federal, State and Municipal collected by the taxing authorities during a year, but exceeds total expenditures for highway construction, maintenance and administration.

A recent computation of Federal-aid appropriations to state highway system for the 21 years since the system became operative shows that these Federal expenditures, $2,250,000,000, lacked $324,000,000 of equalling the total Federal taxes levied on motor transportation during the same period.

Carolina-Norfolk Truck Line, Inc.

A Franchise Carrier — Daily Service to North Carolina Points

For PROMPT Pick Up Service Phone 322-323

NORFOLK, VA.

1005 WILSON ROAD

J. M. SPENCE, MGR.

Asheboro, N. C.
Burlington, N. C.
Charlotte, N. C.
Durham, N. C.
Elizabeth City, N. C.
Fayetteville, N. C.
Goldsboro, N. C.
Greensboro, N. C.
Greenville, N. C.
High Point, N. C.
Monroe, N. C.
New Bern, N. C.
Raleigh, N. C.
Roanoke Rapids, N. C.
Salisbury, N. C.
Statesville, N. C.
Wilmington, N. C.
Winston-Salem, N. C.

A Traveling Man's Impressions of the Carolina Freight Carriers Corporation

One who frequently uses the highway between Richmond, Va., and Washington, D. C., cannot help but notice the long, sleek, immaculately clean tractor and trailer units of the Carolina Freight Carriers Corporation plying in interstate commerce on this highway, carrying textile goods from the Carolinas to eastern markets and finishing plants, and various commodities back to the Carolinas. It is remarkable how this company keeps its equipment always looking freshly painted and clean; even the drivers have that fresh and clean look, and seem always to be on the alert.

Often I have passed these Carolina Freight trucks in all kinds of weather, and have noticed that regardless of how hot or cold, or whether it be raining or snowing, they seldom pass a stranded motorist. During the past severe winter, when the territory between Washington and Richmond suffered one of the worst winter snows, I found one Carolina Freight driver who had detached his tractor from his trailer and was pulling a passenger car from a snow bank, much to the satisfaction of two very much disturbed Florida-bound motorists. This one fact alone has convinced me that Carolina Freight drivers and all truck drivers are very human and are the motorists' best friends on the highways.

After seeing the Carolina Freight trucks going and coming on the highways, all painted a bright red with large silver letters on the trailer sides reading "Carolina Freight Carriers Corporation of Cherryville, N. C.," I began to wonder just what this Cherryville might look like. Well, I have had that occasion to pass through Cherryville, N. C., the headquarters of the Carolina Freight Carriers Corporation, and upon approaching Cherryville from Lincolnton, N. C., on North Carolina Highway 150, I found the Carolina Freight terminal; and having been so closely associated with their trucks between Washington and Richmond, I felt that here in Cherryville I was among friends. So I just stopped by Carolina Freight Carriers Corporation headquarters, walked in and introduced myself to the first person I met, a Mr. James Warren of the Mechanical and Maintenance Department, who was most courteous and who escorted me into the office building without having to send in a card or get by some very stern secretary, and without any formality introduced me to—as he said—"the boss," a Mr. C. G. Beam, president of Carolina Freight. While I have always pictured any corporation president as being a man of age, but here was a very young man and a most congenial and courteous man, who, after a friendly chat, took me around and introduced me to various other employees, referring to them as his associates, all of whom impressed me with their friendliness. Among those I met in the Accounting Department was Mr. D. F. Beam, who was introduced as Secretary and Treasurer, and Messrs. Skidmore and Suther, Auditors. Thence to the Operating Department, where I was introduced to Mr. Orlando Hudson, Traffic and Sales Manager; to Mr. James E. Bordeaux, Assistant Traffic and Sales Manager, who in turn introduced me to Messrs. John Mauney, Elden Eaker, Webb Dellinger, and Robert Grey, and many others. On my way out with Mr. Beam, the President, he introduced me to his very attractive secretary, Mrs. George Stroupe.

Mr. Beam then took me over his warehouse and shops, showing and explaining to me every phase of truck transportation. During our conversation I asked Mr. Beam to give me the history of the Carolina Freight Carriers Corporation, and its growth in so short a time is amazing. Mr. Beam stated that Carolina Freight Carriers Corporation was organized in 1936 and are successors in interest to Mauney Transfer, Inc., Cherryville, N. C.; that they had three tractor and trailer units to start with, and due to the fact that they have served well they have grown, and today they own 30 modern 30-foot trailers pulled by fast modern tractors, and have 7 pickup and delivery trucks. I learned that Carolina Freight Carriers Corporation operates from the two Carolinas and Virginia on the one hand, to the District

(Please Shift to Page xiv)

Carolina Freight Carriers Corp.

CHERRYVILLE, N. C.

Insured Carrier

Terminals

Baltimore, Md.
Chester, Pa.
Harrisburg, Pa.
Hartsville, S. C.
Jersey City, N. J.
New Cumberland, Pa.
New York, N. Y.
Pawtucket, R. I.
Providence, R. I.

Serving the Textile and Industrial East and Southeast Since 1931

Interstate Irregular Route Common Carriers in

Connecticut
Delaware
District of Columbia
Maryland
Massachusetts
New Jersey
New York
North Carolina
Pennsylvania
Rhode Island
South Carolina
Virginia

Overnight Service from Piedmont Textile Section to the Northern Market

S. & T. Truck Company

MOTOR FREIGHT TRANSPORTATION

Lenoir, N. C.

Daily Service to Eastern Seaboard and New York, and All Intermediate Points North and East

All Cargoes Insured

D. M. LEWIS, *President* N. P. HOLMES, *Secretary-Treasurer*

Lewis & Holmes Motor Freight Corp.

Covering the Carolinas and Georgia

DEPOTS

Greensboro, N. C.
Telephone 2-1119

Winston-Salem, N. C.
Telephone 9974

Anderson, S. C.
Telephone 212

Greenville, S. C.
Telephone 1292

***General Office*—High Point, N. C., Phone 4503-4**
***Southern Terminal*—Atlanta, Ga., 300 Hunnieur St., Phone Main 4383**

Daily Overnight Service - Between High Point and Atlanta

Spartanburg, S. C.
Telephone 609

Gaffney, S. C.
Telephone 411

Charlotte, N. C.
Telephone 3-5459

Columbia, S. C.
Telephone 3183

Augusta, Ga.
Telephone 3316

THURSTON MOTOR LINES

Insured Service—Fast—Safe—Reliable

GENERAL OFFICES

WILSON, N. C.

Terminals:
Richmond, Va.
Norfolk, Va.
Weldon, N. C.
Kinston, N. C.
Greensboro, N. C.

Terminals:
Goldsboro, N. C.
Wilmington, N. C.
Fayetteville, N. C.
Roanoke Rapids, N. C
Rocky Mount, N. C.

Daily Express Service Between Virginia and North Carolina Points

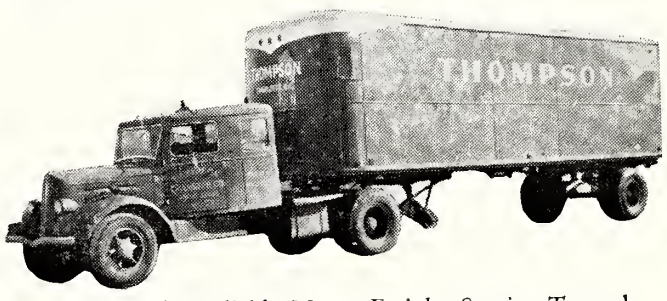
Connecting with Dependable Lines
For All Directions

THOMPSON Transfer Company

General Commodity Hauling

GENERAL OFFICE

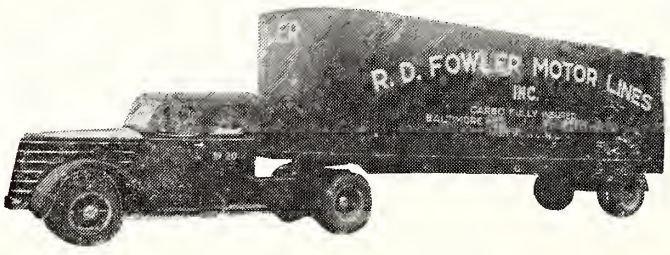
PHONE 37698 CHARLOTTE, N. C.



Fast Daily Reliable Motor Freight Service To and From Piedmont Sections to All Northern Markets
ALL CLOSED VANS
FULLY INSURED

R. D. FOWLER MOTOR LINES, Inc.

Main Office: High Point, N. C.



Terminals

High Point, N. C.; Morganton, N. C.; South Hill, Va.; Richmond, Va.; Baltimore, Md.; and Philadelphia, Pa.

Fast, Reliable Daily Service

CONNECTIONS TO ALL POINTS

The Purpose of the Irregular Common Carriers Association of America

By H. L. HENNIS, Treasurer

More than a year ago, a group of irregular-route common carriers in North Carolina began discussing the need for an association to protect their rights and interests. They felt that such an association would be of great benefit if organized on a national scale.

Late in November, 1939, about 50 irregular carries from North and South Carolina and Virginia met in Greensboro and adopted a set of by-laws and elected temporary officers. Some 20 of these carriers agreed to underwrite the organizing expenses, based on an estimate for a 6-month period. John C. Miller was elected president and executive director with offices now in Washington.

Other officers of the association are: B. D. Kelly, Sumter, S. C., and Jack Stanley, Galax, Va., vice-presidents; H. W. Miller, Durham, secretary; H. L. Hennis, Mount Airy, treasurer and Norman Block, Greensboro, general counsel.

Directors of the association, in addition to the new officers, are: Worth Harris, Charlotte; C. G. Beam, Cherryville; Sam Billings, Lexington; Howard Hall, Birmingham, Ala.; M. D. Hicklen, Columbia, S. C.; J. W. Propst, Concord; C H. Gant, Statesville; M. P. Strauss, Henderson; W G. Bondurant, Mount Airy; O. E. Grist, Charlotte, and R. E. Hipp, Kannapolis.

The objectives of this association may be stated briefly as follows:

1. To protect in proceedings before the commission and in courts rights common to all members of the association.

2. To prevent further action by the I. C. C. in the application of its doctrine of restricting commodities and territory in "grandfather" application.

3. To draft, present and sponsor amendments to the motor carrier act which will protect the rights and operations of irregular carriers.

4. To present to the Bureau of Motor Carriers suggestions for more effective administration of the act as it applies to irregular carriers.

It is the aim of this association to work very closely with all state associations, as well as the A. T. A., for we do not wish to be antagonistic in any manner toward others. We will work with them on all matters of common interest to the industry.

There have been some very encouraging contacts with groups and individual carriers in a number of states and there seems to be considerable interest in the progress we are making. There is an active campaign in progress now toward securing new members.

Trucks are modern miracles in more ways than one. They support an annual tax bill equal to 35% of their valuation, one of the highest on record, yet they have reduced freight costs to the public in the South in some instances as much as 60%.

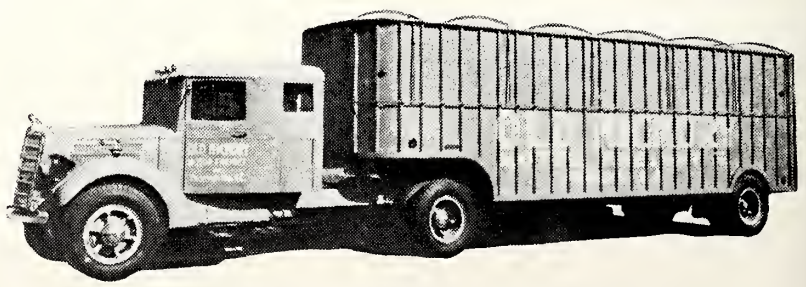
They have laced the South Atlantic states into a close, more profitable trade territory for the public and the shipper.

Virginia Motor Truck Owners Paid Truck License Fees and Gasoline Taxes for 1938 as follows:

State License Fees	$1,827,500
Gasoline Tax	4,864,752
Total State Taxes	$6,692,252

OLD HICKORY MOTOR FREIGHT

Incorporated



Insured Motor Freight To and From the Carolinas Through the East

GENERAL OFFICE

THOMASVILLE, N. C.

Connections Made to All Principal Cities in the South

Officers of the Irregular Common Carriers Association of America

Bottom Row, Left to Right—Mr. Jack Stanley, Vice-President, Blue Ridge Transfer Co., Galax, Va.; Mr. H. L. Hennis, Treasurer, Hennis Freight Lines, Mount Airy, N. C.; Mr. John C. Miller, President and Executive Director, Washington, D. C.

Top Row, Left to Right—Mr. Norman Block, General Counsel, Greensboro, N. C.; Mr. H. W. Miller, Secretary, H. W. Miller Transfer Co., Durham, N. C.; Mr. B. D. Kelly, Vice-President, Kelly Motor Lines, Sumter, S. C.

Highway Gas Tax Money Diverted to Other Uses

Seawalls and Confederate pensions, oyster beds and prison camps are taking a por ion of the money the motorist pays in various states in taxes for highway maintenance.

With $158,000,000 of highway users' money diverted from regular channels last year, 13.5 cents out of every highway tax dollar went for projects remo e from motor vehicle use.

In Pennsylvania nearly $900,000 was diverted to the construction and upkeep of airports. North Carolina spent $66,000 of the money collected from motorists on the activities of her Proba ions Commission.

Assuming serions proportions in the last ten years, the practice of diverting highway user taxes now takes one out of every eight automobile tax dollars. In New Jersey, diversion to non-highway purposes in the past decade has accounted for more than $100,000,000 of the taxes collected from motorists. Over a third of a billion dollars have been diverted in New York State during the past few years.

Mountain Truckers

CHARLESTON, W. VA.

PHONE 5161

Winston-Salem, N. C.—Phone 4667
Cleveland, Ohio—Phone Cherry 6031
Pittsburgh, Pa.—Phone Atlantic 7542

Daily Service to West Virginia, Pennsylvania, Ohio and Kentucky

Bush Transfer

"All Cargoes Insured"

LENOIR, N. C.

A Freight Service That Serves Right

Freight Service To and From North Carolina and New York

Richmond, Va.; Washington, D. C.; Baltimore, Md.; Philadelphia, Pa.; Pittsburgh, Pa.; Camden, N. J.; New York, N. Y.

Blue Ridge Transfer Company

INCORPORATED

GALAX, VA.

Fast, Dependable Motor Transportation
Serving the
NORTH, SOUTH, EAST and WEST

All Cargoes Fully Insured

ANDERSON Truck Line

LENOIR, N. C.

Special Furniture Haulers To and From Piedmont Sections to All Northern Markets

Direct Service To and From the Carolinas, Georgia, Virginia, Maryland, and Washington, D. C.

All Cargoes Insured

Connections to All Points
NORTH and SOUTH

BLIZARD
Motor Express
Incorporated
MOUNT AIRY, N. C.
Fast Dependable Daily Service
Terminals
GREENSBORO, N. C.—WINSTON-SALEM, N. C.
MOUNT AIRY, N. C.—GALAX, VA.
"Over Night—Every Night"
Franchised and Insured—Connections for All Principal Shipping Points
MAIN OFFICE
MOUNT AIRY, N. C.

Hooks Motor Lines
"Service to Sell"
Daily Service to All Points North — To and From Northern Markets to Southern Piedmont Section
All Cargoes Fully Insured
GENERAL OFFICE
HIGH POINT, N. C.

Baltimore, Md.
Phone: Calvert 1588
413 S. Sharpe St.

Philadelphia Office
Phone: Nebraska 0503
Thompson and Tioga Sts.

New York Office
Phone: Walker 5-4165
231 Hudson

Truckers as Taxpayers

(Continued from Page ii)

While the automobile in its inception was a pleasure vehicle, today it is primarily and in many cases exclusively a commercial vehicle. We cannot begin to draw a dividing line between the truck and the passenger car in establishing its commercial usefulness. No. motor-driven traffic is a unit and as a unit its contribution to national wealth through the creation of highways has had a greater effect on our civilization and our mode of living than any other development has had for centuries.

When this broad pictures is in the mind, the efforts of older forms of transportation to hamstring this new method becomes almost pitiful. Motor transportation, even though in its infancy, is so big, so magnificent in its scope that it cannot be stopped. Try to conceive for a moment that all motor traffic were removed, that the highways which it built ceased to exist—in short, that America would be returned to the mud; there are interests selfish enough to have wishes to this direction. It is these interests which have lately been responsible for barriers have become so numerous as to attract public attention, public and governmental indignation has not been slow to follow and we find that the barriers are being removed with increasing rapidity.

During the year 1938, the 48 states and the District of Columbia collected on trucks alone $384,658,592 in registration fees and state and federal gasoline taxes. Add to this federal excise taxes and special city and county taxes and the total comes to over $416,000,000. This does not include personal property taxes on trucks in operation, income and property taxes on garages, terminals, repair shops and trucking companies.

Let us remember that, in addition to the trucks, more than 85 per cent of the travel of passenger cars over our highways is devoted to commercial purposes. Salesmen, servicemen, follow-up men, adjusters and what-not travel by their coupes and sedans over the highways on business. This travel is just as much of a commercial nature as the travel of a 5-ton truck. Every trip made by a motor truck is only the core of corresponding travel by other trucks and passenger cars in related traffic having to do with sales, delivery of materials, warehousing and all of the other functions of a commercial enterprise.

Look at the picture from still another angle. Everywhere a highway passes by a piece of farm land which was previously cut off from the outer world because of the lack of access, that farm land is greatly enhanced in value. Its products become more marketable, the farm becomes more prosperous, more automobiles and equipment of all sorts are sold to the farm owner, employment is consequently furnished at the factories as well as the farms, as a result, and there is no limit to the conception of increased wealth (which in turn means increased tax revenues) due to the use of our highways for commerce.

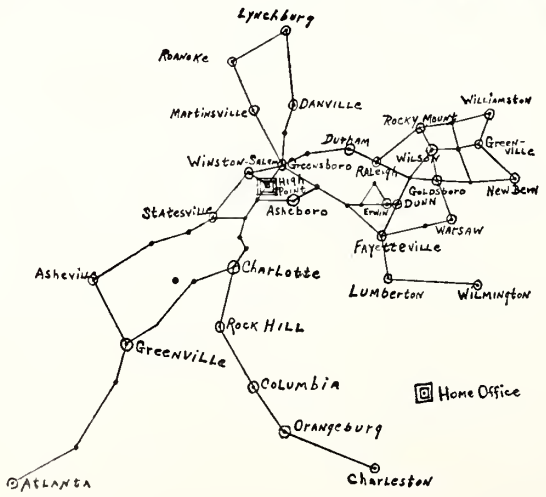
The highway transportation industry is so representative of the growth and so fraught with possibilities for the future of our country that its interests and its full development are an obligation upon those who have the public welfare at heart.

REPLACING BURNED DEPOT

The Rutherford Motor Freight Lines is now occupying its new terminal at Bristol, Va.-Tenn. It is larger than the building burned a few months ago and contains 14,000 square feet of floor space. The general offices are upstairs, with concrete vaults for records, and a fireproof storage basement of concrete. R. T. Coffey, general traffic and sales manager, extends thanks to customers for their co-operation in conection with the fire and the resulting inconveniences.

For Efficiency and Economy Ship by Truck

American Trucking Corporation



Direct Service Between
NORTH CAROLINA, SOUTH CAROLINA, ATLANTA, GA. and ROANOKE, VA.

General Office
HIGH POINT, N. C.
Phone 2137

Office
ATLANTA, GA.
287 Mill St., N.W.
Phone 2885

Charlotte, N. C.
Fayetteville, N. C.
Greensboro, N. C.
Tarboro, N. C.
Raleigh, N. C.

Wilmington, N. C.
Anderson, S. C.
Columbia, S. C.
Charleston, S. C.
Greenville, S. C.

Spartanburg, S. C.
Danville, Va.
Lynchburg, Va.
Martinsville, Va.
Roanoke, Va.

All Cargoes Insured

TRUCKS FOR DEFENSE

America is plumbing the depths of her defensive resources. She is gearing industry to a war-time basis. She is mobilizing men and machines to prevent war spreading to these shores. The President has appointed a defense commission whose duties will be to attune this nation's resources to full production for defense. In the appointment of this commission, the President has not overlooked the importance of transportation. To head this activity he named a man well-qualified and experienced to coordinate the various agencies to their full power. Mr. Ralph Budd is respected in transportation circles as a man of broad vision and outstanding accomplishment. He may be depended upon to do an exemplary job in his phase of the defense commission's activities. Mr. Budd is a railroad man but, being a progressive railroad man, he knows the importance of motor transportation.

In the last war, motor trucks, even the cumbersome, solid-tired, poorly-engined vehicles of those days, operating without benefit of the far-flung, hard-surfaced highway systems most countries enjoy today, did an outstanding job not only in the theater of war in Europe but also in the service of supply on this side of the Atlantic. Since World War I, tremendous truck fleets have been built in this country. They are not the inefficient vehicles of the early days, but are modern, light-weight, fast, full-powered, pneumatic-tired vehicles, capable of fitting into any blitzkrieg maneuvers. These trucks have been carrying the peace-time freight of the nation. Their performance has won for their owners an enviable record and developed a tremendous business. The fleet of motor transport is available to the nation for any emergency that may arise. It is geared for immediate action.

Proof of the effectiveness of commercial fleets in army maneuvers was demonstrated recently when 30 trucks of the Red Ball Motor Freight Lines of Dallas, Tex., tied in with the operations of the Third Army in Louisiana and Texas. Approximately 70,000 troops were engaged in these maneuvers. The Red Ball trucks supplied them with food and various types of equipment in a manner that could not have been duplicated by the regular army vehicle. Trained drivers were supplied, experienced dispatchers detailed and the entire job overseered by the company's managers.

This same type of utiiization of commercial vehicles can be commanded on a moments notice by the President's defense commission. The officers of American Trucking Associations have demonstrated their leadership and ability to organize the industry for any eventuality. The trucking industry undoubtedly will be called upon to participate in the defense program. When this call comes it should be funnelled through the headquarters offices of A. T. A. so that the maximum resources of this tremendous industry may be aligned in support of the program.

The American Trucking Associations offer their full cooperation to the President of the United States and his defense commission in carrying forward the present program.

AKERS IN NEW QUARTERS

Among the finest trucking terminals of the section is the handsome new headquarters of the Akers Motor Lines on New Hope road at Gastonia, N. C. It is of brick and concrete, 65 feet long and 45 feet wide. Modern touches include automatic oil heating, insulated walls and floors, walnut-finished offices and telephone switchboard. A cottage near the main terminal has conveniences for drivers.

The company operates 70 units on its line extending from Atlanta to New York. W. W. Akers, Jr., is president, John M. Akers is vice-president, and Robert Wrenn is secretary-treasurer. C. Scott Akers is manager of the Atlanta office.

Season's Greetings to All for a Very Happy New Year

WARD TRANSFER COMPANY

Insured Carriers

Dependable Transportation Service

Office and Warehouse: 13th and Dock Sts.

Phone 452

WILMINGTON, N. C.

Daily Service

WILMINGTON — RALEIGH — DURHAM

Phone 5581—Phone 6286

M. C. Garner Truck Lines

Specialize in Hauling of General Commodities, Tobaccos and Produce. With Connections to All Points Through North and South Carolina, Virginia, West Virginia, Maryland, District of Columbia, Delaware, New Jersey and New York.

ALL CARGOES INSURED

Main Office

APEX, N. C.

Northeastern Lines, Inc.

LEXINGTON, N. C.—THOMASVILLE, N. C.

From the Carolinas to Virginia, District of Columbia, Maryland, Delaware, Pennsylvania, New Jersey, New York and Connecticut

Serving To and From North Carolina Points into Baltimore, Eastern Pennsylvania, New Jersey and New York

CONNECTING TO ALL POINTS

Jocie Transfer Company

CONTRACT CARRIER—CARGO INSURED

GENERAL OFFICE

CHARLOTTE, N. C.

Efficient, Reliable Truck Service

Terminals To and From

GREENSBORO, N. C. SPARTANBURG, S. C.

CHARLOTTE, N. C. GREENVILLE, S. C.

W. H. CORN
Motor Lines
HIGH POINT, N. C.

From the Piedmont Section to the Northern Markets

All Cargoes Insured

North and South Carolina, Virginia, West Virginia, Tennessee, Maryland, and District of Columbia

PULASKI
Freight Lines
Incorporated

Fast—Dependable Freight Service

To and From Southwest Virginia to the Northern Markets

All Cargoes Insured

PULASKI, VA.

Elders Transfer Company, Inc.

Dependable Service—Cargoes Fully Insured

LONG DISTANCE MOTOR FREIGHT SERVICE

HICKORY, N. C.

Specializing in Crated Furniture Hauling To and From New York, Philadelphia, Baltimore, and All Connecting Points

Harris Safety Awards

Safety badges were given to 14 drivers of the Harris Bros. Transfer Co., Charlotte, N. C., at a safety meeting held recently. President L. Worth Harris presented the awards to Charles Shaw, with a record of three years driving without accident; Milton Bowen, R. H. Dedman, W. F. Hilton, T. F. Kesler and Jerome Patterson, two years, and James Allen, Jack Bridges, B. P. Harrill, J. W. Hatcher, Fain Kesler, Ed Meeks, J D. Stegall and J. C. Sutton, one year.

In his inspiring talk, Mr. Harris discussed safety and the growth of the company in the last few years. He pointed out the importance of ever being on the alert when one crosses highways or streets and emphasized the importance of courtesy to all. He said that he is using every precaution in selecting equipment and that efficient mechanics are needed to see that it is always keep in good condition. Mr. Harris explained to the drivers the importance of making reports promptly upon their arrival at the terminals of any defects in equipment, so that it can be repaired before their departure on another trip.

The Harris company holds safety meetings every few weeks. President Harris is assisted in the work by J. H. Massey, vice-president and general manager, who is keeping an accurate record of all accidents and of infractions of driving rules as reported by the insurance company. Each report is taken up with the individual driver.

A TRAVELING MAN'S IMPRESSION

(Continued from Page ix)

of Columbia, Maryland, Pennsylvania, New Jersey, Delaware, New York, Connecticut, Rhode Island and Massachusetts, and that they maintain South Carolina headquarters at Hartsville, S. C., with Mr. W. C. Newman, Manager, where they have a very modern terminal, pickup and delivery facilities. Mr. H. B. Strine maintains another modern freight terminal in New Cumberland, Penn., serving that particular territory. Mr. W. G. Matthews and Mr. J. J. McIntosh manage the New York City terminal. Other terminals are maintained at Philadelphia, Jersey City, and Providence-Pawtucket, R. I.

Mr. Beam also explained to me that his company owned all their equipment and everybody was a direct employee of Carolina Carriers, and that Carolina Freight was one of the largest trucking companies operating from the Carolinas to the East as per actual truck ownership. Mr. Beam stated that his company had 105 regular employees residing in Cherryville, N. C., and his company has one of the largest payrolls in the city and county of Gaston. These 105 employees have over 350 dependents, and there was an undisclosed number of other dependents upon Carolina Freight's operations in allied industry, — gasoline, oil, parts, paints, etc.

After taking my leave of Mr. Beam and his Carolina Freight Carriers, I reflected that in the Cherryville terminal I had seen freight consisting of candy from the East, linoleum rugs, various packages, etc., machinery, cotton cloth, yarn, asbestos yarn and cloth and other textiles. Truly freight from all over the 48 states was passing over the Cherryville freight platform, being loaded from one truck to another.

I left Cherryville with the kindest of thoughts of the young men who comprise the Carolina Freight Carriers Corporation; for truly they were all young men, and courteous, from the president down to the newest driver. I know now that in traveling the highways used by Carolina Freight, every time I see one of those big red trucks, I can say that here comes one of my friends.

M. S.

Opens Branch Office

The Bottoms Truck Lines, High Point, N. C., recently opened a branch office in the Farmers warehouse at Roanoke Rapids, N. C.

For Efficiency and Economy Ship by Truck

McDougald Transfer Company

General Office

CHERAW, S. C.

Fast—Dependable—Direct Service

Hauling of General Commodities To and From the South to the Northern Market

Direct Service to North and South Carolina, Virginia, Georgia, Maryland, Delaware, Pennsylvania, and New York, With Connections to All Points

TRAINING DRIVERS TO SAVE GASOLINE

By Errol Gay
Fleet Specialist, Ethyl Gasoline Corporation
New York, N. Y.

DRIVER-TRAINING in fleets, so far, has aimed principally at improved safety records and better customer relations. Few fleets have attempted driver-training for the purpose of improving vehicle maintenance or fuel mileage. In this regard, the most important point in driver-training is to give the driver a clear understanding of the mechanics of the vehicle which he operates.

One suggestion for educating drivers in the mechanics of their vehicles is to have them read educational pamphlets on carburetors, ignition systems, etc., which are published by various companies. Pamphlets on good driving habits are published by The International Harvester Co., General Motors, and at least two insurance companies. The difficulty of getting drivers to read these pamphlets carefully, has in several cases been met by giving out one pamphlet at a time, together with a printed test on the contents of the pamphlet. Each driver is asked to return the test with all answers filled in, as many times as necessary until he scores at least 85 per cent. It does not matter whether he answers the questionnaire by cribbing from book—the only reason for the questionnaire is to make him read the book thoroughly. Men will take to this without any resentment if some small reward is offered for passing the tests—a $2.00 bonus, 2 hours' credit toward a day off, etc.

Overcoming bad driving habits can definitely improve fuel economy. For example: One fleet operator selected a driver at random and kept a record of his fuel mileage. His average number of miles per gallon was below the average of the fleet. An inspector found that he habitually waited for traffic lights to change, with his engine turning 200 to 300 r.p.m. above idling speed, in order to get a quick start. Also, he accelerated, in first and second gears, right up to the maximum gov-

(Please Shift to Page xvii)

Truck Transportation Is Responsible for the Great Flow of Commerce

Ship by Truck

All Cargoes Fully Insured

MORGAN TRUCKING COMPANY

GENERAL OFFICES

LEAKSVILLE, N. C.

Overnight Service from Piedmont Sections to Northern Markets

Direct Service to New York, Pennsylvania, New Jersey, Delaware, Maryland, District of Columbia, Virginias and the Carolinas

WARREN Trucking Company

Incorporated

MARTINSVILLE, VA.

Fast Overnight Service To and From New York, Pennsylvania, Ohio, Maryland, New Jersey, District of Columbia, Virginias and the Carolinas

With Connections to All Points

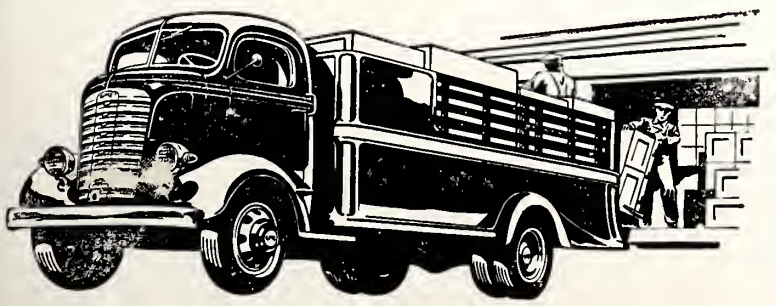
NORTH—EAST—SOUTH WEST

J. F. McLaurin, Inc.

Complete Cargo Insurance

McCOLL, S. C.

General Hauling



Fast Motor Freight Service To and From Southern Textile Sections to Northern Markets

Carolinas, Virginias, New York, New Jersey, Maryland, District of Columbia, Delaware, Pennsylvania and Ohio.

HOLLAND BROTHERS

Local and Long Distance Hauling

STATESVILLE, N. C.

Direct Service Through North and South Carolina, Virginia, Georgia, Maryland, New York and Pennsylvania With Connections to All Principal Points

All Cargoes Insured

Lexington Forwarding Company

LEXINGTON, N. C.—LENOIR, N. C.

Insured—Dependable—Service

Direct Service To and From Connecticut, New York, New Jersey, Pennsylvania, Virginia, Maryland, District of Columbia and Delaware. Serving All Points in North and South Carolina.

Factory-to-Door Delivery at No Extra Charge

Fletcher & Mauney Truck Line

Special Furniture Truckers

WEST END, N. C.

All Cargoes Insured—Contract Hauling

T. J. FLETCHER

Speciality in Furniture Hauling To and From Southern Furniture Factories to Northern Markets
Connections to All Points

C. A. Harvin, Jr., Truck Line, Inc.

Local and Long Distance Hauling

Cotton Hauling a Specialty
Let Us Solve Your Transportation Problems

General Office
SUMMERTON, S. C.

J. W. Propst, Jr., Inc.

Dependable Motor Truck Service

Every Cargo Fully Insured

CONCORD, N. C.

Latest Developments With Irregular Common Carriers Association

A bill has now passed the Senate, having been voted on by that body on September 9, and passed by a vote of 59 to 15. While there was considerable opposition when it first came up, this was broken down and the measure carried. It has now been passed by both the Senate and the House of Representatives and only remains to be signed by the President to become law. Likelihood of a veto by the President is very doubtful.

Since it will be January before most of this bill becomes effective there is time to prepare legislation to be introduced in the next session of Congress that will give relief to the irregular common carriers. This Association intends to do all possible along this line, but will need the support of all irregular carriers to accomplish this purpose. We earnestly solicit the help of all present members in getting other carriers to join with us.

Merger

Hearings, on the proposed merger of some fifty large regular carriers into one company—Transport Company of New York—which were held almost daily for several weeks have been completed. Decision by the Commission will be awaited with considerable interest.

Again, we point out that there was no opposition presented at any time by the railroads against this proposed merger. Also it was very interesting to note from the testimony of the leading carrier in the merger that his company has contributed $100.00 per week to the A. T. A. since it's organization. Therefore, you can readily see where the representation lies.

Uniform Size and Weight Laws

Recently there has been released by the Commission the third in a series of technical reports by a Committee of experts, which have been studying the matter of uniform size and weight laws for all states. It is to be hoped this work will be carried on as rapidly as possible as such uniform laws would be of considerable relief to all carriers operating in several states. Among the advantages of such laws would be increased safety of operation, lower costs, improved service and ability to buy equipment at a lower price.

Again, we would call your attention to the matter of safety of operation. With steadily mounting costs of operation it is certainly worthwhile from an economical standpoint if nothing more that you prepare and constantly keep before your employees the idea of safety. There are many ways to gain and none to lose by always insisting on the safe operation of your equipment on the road.

Motor Transportation

(Continued from Page iii)

it will enable manufacturers to sell their equipment at lower prices. Another point is that it would most certainly contribute to highway safety and it would also protect the highways and no doubt enable the carriers to operate more economically, thereby reducing the cost of transportation service to the shipper.

While this matter is only one of the many problems facing the motor carriers today, it is of vital importance to everyone and should merit the consideration of all carriers and shippers, and your Representative in the National Congress should be acquainted with your opinions and desires.

New Columbia Terminal

Providing complete vehicle repair, lodging and dining services, the Columbia Truck Terminal at 520 Gervais St., Columbia, S. C., was recently opened. It is operated by M. D. Hicklin, C. L. Fuller, Jr., and W. T. Cassels.

New Year's Greetings to Our Many Jewish Patrons and Friends

Roy Stone Transfer Corporation

Long Distance Hauling—All Cargoes Fully Insured

Fast Direct Overnight Service To and From the Piedmont Section to the Northern Markets

MARTINSVILLE, VA.

TRAINING DRIVERS TO SAVE GAS

(From Page xv)

erned speed of the motor, instead of shifting as soon as possible. Correcting these faults bettered the gasoline consumption of this operator's vehicle so strikingly that a driver-education program was inaugurated for the entire fleet.

One difficulty in checking the mileage performance of any driver is the lack of a simple method for measuring gasoline in small quantities, such as that used in a day's or in one shift's operation. The use of special meters has proved very satisfactory. Even on a large fleet, however, such meters are recommended for only 6 or 8 units, as drivers can be tested by rotation. The only point in installing them on an entire fleet would be to check on the record of fuel purchases where drivers purchase their own fuel over long hauls.

Another useful application of the fuel meter is in the measuring of fuel used for auxiliary motors, such as those running air-conditioning equipment on buses, or for purposes other than propelling a vehicle, such as the pumping of fuel oil during delivery, etc. The Greyhound system actually gets a tax rebate in several states for fuel used in air-conditioning.

In city bus operation the problem of checking drivers for fuel consumption is doubly difficult because a bus may be handled by 3 or 4 different men during a working day, and because traffic conditions will vary at rush hours.

When checking the economy record of any driver, the test should be run over a period of at least one month, as in the first few days he will naturally be conscious of the meter and will not drive in his customary manner; soon, however, his natural driving habits will reassert themselves and will then be recorded accurately.

The mileage record of any unit should be kept on a 14 or 15-day basis, not just on a monthly basis, even though this requires additional clerical work. Otherwise a machine may get badly out of adjustment and the accuracy of the test may be destroyed, through an incorrect float-level, a plugged jet, etc.

If there is ever any doubt as to whether the vehicle or the driver is at fault, the driver can be checked by transferring him to another unit on the pretext that his machine needs some repairs.

Patience and consideration toward the driver are necessary in any driver-training program. Few drivers show any faults out of perverseness; most of them have a great many things to worry about, over and above the mere handling of their truck. Food delivery drivers have to contend with irrational housewives; bus driver have both passenger and traffic problems that would drive the average person crazy, etc.

In driver-training for fuel economy, much fuel can be saved by getting drivers of delivery trucks to turn off their ignition while making long deliveries, such as coal, bulky deliveries into office buildings where there is sometimes a long wait for the freight elevator, etc. One way to cut down idling during waits is to equip all vehicles with self-starters. One of the main points of any training program is to establish previously a standard of performance for each type of operation, so that both drivers and the company will know whether the performance of any man or vehicle is substandard.

The "Dutch clock"—a recording clock which shows at what hours a vehicle is rolling and when it is at rest—has saved a good deal of fuel on long-haul operations by checking the driver's natural tendency to loaf at the lunch stand and then make up time by hard driving. These have been found very valuable by many fleet operators and are used universally.

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GENERAL OFFICE
Fletcher, N. C.

Direct Service To and From Ohio, Kentucky, Tennessee, North and South Carolina, and Georgia.

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A Fast Fleet of Closed Vans

Dependable Service—Insured Cargo

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MOTOR EXPRESS

All Closed Vans Fully Insured—Overnight Service With Connections to the Northern Markets

Trips Twice Daily To and From Greenville Connecting North, East, South and West

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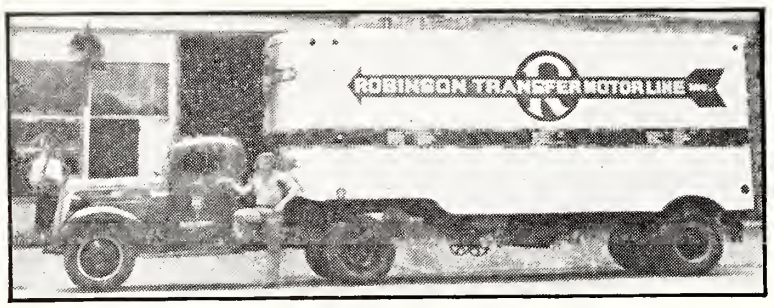
GREENWOOD, S. C.

We Are Agents for
BURNHAM'S VAN SERVICE
"Movers of Fine Furniture"

Robinson Transfer Motor Line, Inc.

Over Night Service



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HUNT FREIGHT LINES

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Terminals Located at

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ALL CARGOES INSURED

Connections Made to All Points With Overnight Service To the Northern Markets

BERRY & DECKER TRANSFER

"Dependable Service"

HILDEBRAN, N. C.

Insured Motor Freight Service

To and From

The Carolinas—The Virginias—Maryland—New York—New Jersey—Ohio—Pennsylvania—Indiana—Illinois

ANIMAL KINGDOM TAKES TO TRUCKS

Animals not only are giving way to the motor vehicle as a means of transport, but in rapidly growing numbers in infinite variety—from the aristocratic silver fox to the lowly hog—they are riding trucks themselves.

Strangest animal cargo for trucks, perhaps, is the silver fox. Raised on farms, nowadays, these precious fur-producers must be exposed to penetrating winter cold to get the full luster and body of fur that women prize. Every year they go north by truck for a season of conditioning before gracing the shops along fashion row.

This year, some Wisconsin fox farmers, foreseeing a deluge of Canadian and Scandinavian pelts when the war closed the great fur markets of London and Paris, hurried the wintering process by trucking 37,000 foxes to their northern ranches, 213 miles away.

The foxes were bedded in groups of six in wire crates and hauled in the cool of night by six-wheeler trucks and trailers.

Another odd transportation job is part of a carefully planned system, built around trucks, used to fight forest fires in the northern Rockies. Once well under way, forest fires burn mile after mile of valuable timber. The United States Forest Service now speeds men, mule teams, and supplies to the foot of mountain fire trails anywhere in the 23,000,000 acres of national forest land in this region, over 7,000 miles of forest roads.

Specially built trucks, each hauling nine mules and a saddle horse, race to the endangered area. Also trucked are fire fighting equipment, tools, beds and camp supplies needed for the front-line forces engaged in battling the "red demon" of the forest. Upon reaching the road end nearest the fire, the mules and hore are unloaded from the truck and the supplies are packed for the remainder of the journey through the rugged country.

The Forest Service has established a ranch in the Clark Fork Valley of western Montana for breeding and training pack animals. From this point it distributes by truck 690 mules and 440 horses for use throughout the various ranger districts. Held in reserve for emergency transport are 170 mules and 200 horses, which can be hurried along by truck at any time major fires develop in the vast area.

In its far flung job of guarding the nation's timberlands, the United States Forest Service operates nearly 8,000 motor vehicles of its own over 60,000 miles of truck trails.

Shipment by motor trucks is becoming the real backbone of the $3,000,000 annual race and show horse transportation business.

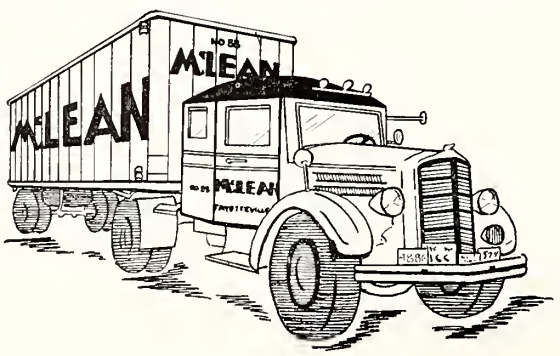
As loading is apt to be a frightening experience for a high-strung horse, trainers prefer motor vans for the entire hauling job, as it does away with excessive loading and unloading. When horses are shipped by rail, it is necessary in most cases to use a motor van anyway at both ends of the journey, which adds to the handling. Another convenience offered by motor van shipping is that the horse can be loaded and shipped when its owner and trainers like; they are not restricted by time-tables.

"The most important argument for shipping by van," the magazine *Country Life* recently pointed out in a discussion of transportation of horses, "and certainly the main reason for the rapid expansion of motor transportation—is cost. Railroad rates are high, vanning rates are low."

Horse show hauling, the magazine explained, is usually done by motor van. As horse shows are always of short duration, many shipments are necessary for those who follow a "circuit." A great many horses are shown by agents trying to sell them, and who cannot afford expensive transportation.

The housewife, buying fresh meats for the table, can appreciate the job the motor truck is doing today in transporting farm animals to the packing house. Only a decade or so ago, less than a fourth of the livestock was motored to market. Since then motor trucks have assumed the bulk of the job, as a result of extension of all-year highways, more dependable and economical vehicles, and the greater facility trucks afford in the marketing of livestock.

Trucks haul anything anywhere—from a quarter ounce of radium to a 143-ton 16-inch coast defense cannon.



Via McLean

There's more that meets the eye behind these two words—we look at them like this:

1) Fast direct through service between New England, Eastern Cities and the South.
2) Strategically located terminals throughout the East and South.
3) Careful, efficient handling of all shipments.
4) A minimum of damage to fragile cargoes.
5) Modern new equipment.
6) Intelligent, courteous drivers.

And these six points add up to an organization that goes out of its way to give the finest in freight transportation—we call that CUSTOMER SATISFACTION.

Investigate the possibilities of shipping your goods "VIA McLEAN."

McLean Trucking Company, Inc.

FAYETTEVILLE, NORTH CAROLINA

Ann Sheridan Tells Five Ways to Say "No" To Truck Drivers

In her six or seven years of work in motion pictures, during which time she has played all sorts of young women, Ann Sheridan has learned the valuable technique of saying "no" in many ways. She demonstrates several of these ways in "They Drive By Night," a picture dealing with trucks and truckers, in which she appears as a waitress in a "hash house" frequented by rough and ready men.

From her own knowledge and experience as well as from this and other roles she has played, Ann has listed five successful ways of saying "No" effectively to importuning males who want to take her home, take her to church, kiss her and borrow money.

Here they are.

First, naturally, says Ann, is the simple method of saying "No," and meaning it. It doesn't work to hold back on the finish of the short word and say, "No-o-o-o." That encourages the one who is asking to grow insistent.

Second method is postponement. Such as "Sorry. Not tonight." It should be used only if the young lady hopes the young man will repeat his invitation. (Ann uses this in "They Drive By Night.")

Third way to decline, according to Ann, is with a "look." This takes practice, explains Ann, but eventually a girl can put a too-anxious male in his place by withering him with a direct and unsympathetic stare. (It's the "How dare you address me, sir" of the gay nineties brought down to 1940.)

Fourth on her list, is a laugh. "Men don't like to be laughed at," she explains, "particularly if they don't understand why they are being laughed at." They almost always "go away from there."

Fifth method and an effective one, according to this fair expert, is to make excuses such as, "My brother always takes me home," or "My folks are waiting outside for me," or, if the case is desperate enough, "My husband wouldn't like it."

All of these will solve the problems of declining unwelcome dates, thinks Ann, and most of them are not so severe but that the girl can, if she eventually wants to, change her mind.

"Every woman is permitted that privilege," she adds.

The answer is still "no." Ann can say it in nine languages!

Annie should know! She's not only one of the lovliest of Hollywood stars, but she is also one of the most "dated" girls in the cinema capital.

BOOZE TRUCK LINE MOVES

Mr. R. J. Spiers, General Manager and Treasurer of the Booze Truck Line, Roanoke, Va., announces the removal of the company's general office and terminal in Roanoke from 510 Rorer Avenue, to 500 Rorer Avenue.

Booze Line operates a regular and irregular common carrier freight service between points in Virginia and certain points in North Carolina and West Virginia.

The new terminal was built especially for the Booze Line and contains sufficient office and warehouse space for several years' growth.

Terminals Combined

The terminal on Franklin street at Mt. Airy, N. C., is now being used by the Lowther Trucking Lines in addition to the Blizard Motor Express, Carolina Motor Express and Rutherford Freight Lines. Griffin Dotson, local manager for Lowther, has acquired the interests of E. S. Hendren in the Blizard company.

The National League of Women Voters is the latest nation-wide consumer group to join actively in the war against highway barriers.

Earl's Transfer Co.

ASHEBORO, N. C.

"Ship by Truck"

Local and Long Distance Hauling

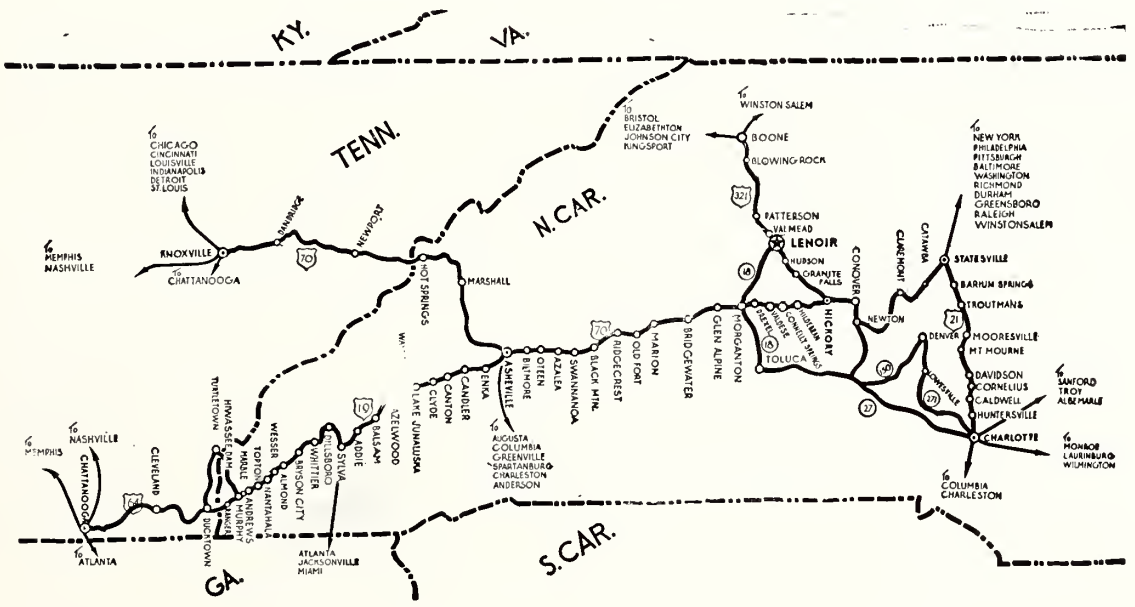
Through Georgia, North and South Carolina,
Virginia and West Virginia
With

Connections made to all points for the Northern Markets, South, East and West

Smith's Transfer Company

MOTOR EXPRESS LINE

General Offices — LENOIR, N. C.



Terminals

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BOONE, N. C.
STATESVILLE, N. C.
HICKORY, N. C.
ASHEVILLE, N. C.
KNOXVILLE, TENN.

For All Points

North — South — East — West

Dependable Service—All Cargoes Insured—Modern Equipment — Reliable Employees

Connecting with Miller Motor Lines at Murphy, N. C., for daily overnight service between Chattanooga, Tenn., and points in the Carolinas. Most direct route.

Trailers Ten Years Ago And Today

With a transformation in the workday appearance of the motor truck's great ally—the commercial trailer—in the short span of a decade! From the drab and dreary, gawky and awkward appearing units which even 10 years ago were showing the way to haulage profits on the part of enterprising operators, great changes have taken place in the form and appearance of the semi-trailer.

These changes and improvements have transformed commercial trailers. Their faces have been lifted, their bodies streamlined, their weight cut down, their strength increased! Like athletes, trim and fit, they are geared to new levels of performance. Resplendid in colorful dress, with moldings and aprons, and hardware, of sparkling chromium, the commercial trailer of today from the standpoint of appearance, loses little in comparison with many of the passenger cars on the road today.

And from the viewpoint of engineering design and performance features, the commercial trailer has advanced in marvelous fashion. Use of light weight alloy steels and improved engineering have stepped up its utility value in marked degree. Operators who have added new units in the last few months are finding improved design and performance features of decided benefit under today's business conditions.

ADVICE TO SHIPPERS

Mr. and Mrs. Shipper—here is some good advice for you. You may not need it—and then again you may. It is not only good advice but it is timely and sincere.

Many of our freight solicitors tell us from time to time that shipping clerks, order clerks, forwarding agents, traffic managers and even as important people as directors of traffic for industrial and commercial organizations often mistake an instruction from a customer to "SEND BY FREIGHT" to mean "send by railroad."

Now we Motor Carriers naturally want all of the freight that is intended for us and all of the freight that we can handle expeditiously and particularly all of the freight that we can handle more advantageously for the consignee.

Webster's dictionary gives one definition of the word "FREIGHT" as GOODS TRANSPORTED BY PUBLIC CARRIERS—Motor Carriers are certainly public carriers, so next time you receive an order to "SHIP BY FREIGHT" caution those whose job it is to pick the type of carrier, to give Motor Transport a chance, because more than 25 years have elapsed since railroads were the only form of freight transportation.

The Motor Transport industry gives employment to 3,109,508 truck operators; to a total of over 6,000,000 people and serves every city and hamlet in the U. S.—48,492 communities are not reached by railroad. Yet trucks carry only 5% of the nation's inter-city freight !

Highways Fill Gap Left When Rails Quit Service

So that state and federal officials may adopt motor facilities most efficiently to the country's transportation needs, a study of railroad abandonment cases is going on as a part of highway planning.

Data on 1,275 abandonment cases, involving 18,847 miles of railroad, have been abstracted by the Public Roads Administration from dockets and reports of the Interstate Commerce Commission. The information is being assembled by states, tabulated, mapped and in general prepared for use by state highway authorities.

In its annual report the Public Roads Administration points out that the studies are made to aid highway officials in planning activities, and to encourage their study of the causes for and effects of changing railroad patterns as they bear on the whole transportation problem.

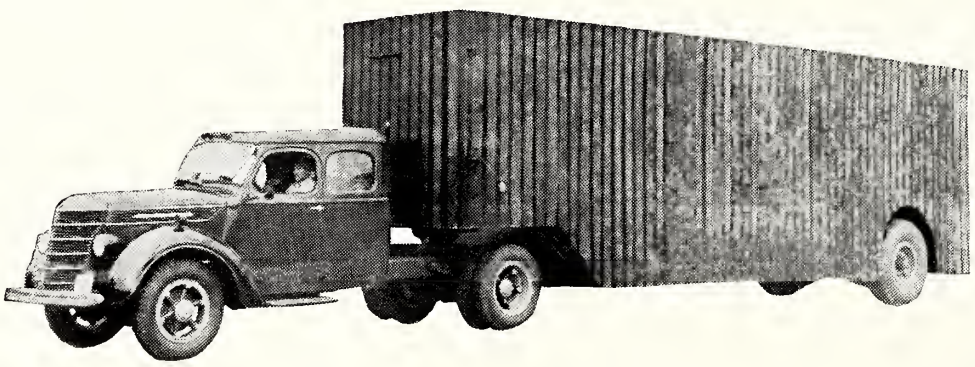
To abandon service on any line, no matter how short, a railroad requires permission of the Interstate Commerce Commission. According to a study by the National Highway Users Conference, hundreds of abandonments have been permitted in recent years because motor highways have provided adequate alternative service where railroad operations were unprofitable.

Special bridge, ferry and tunnel tolls are collected on 635,000 motor vehicles every day of the year.

See The FONTAINES On All Highways

There Is No Other Trailer On the Road As Big, Strong and Light As the FFV "Hytense"

Weighs Less Than 6,000 lbs.



Hauls More Furniture Than a Freight Car

This FFV "Hytense" Trailer is 30 ft. long and has a five-foot tailgate that can be loaded. It is 96 in. wide outside and 92 in. wide inside. The floor is 18 in. from the ground and may be loaded as high as the road laws permit.

Equipped with 10:00-20 tires, 16-½x6 in. Westinghouse air brakes, 5 in. axle, Silica Manganese springs and a 36 in. FONTAINE fifth-wheel.

American Truck & Body Co.

"Tailor-Made" Truck Bodies — Built to the Customer's Specifications

MARTINSVILLE, VIRGINIA

p796
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U. N. C.
CAROLINA ROOM

The AMERICAN JEWISH TIMES

A MAGAZINE DEVOTED TO DEMOCRACY AND RELIGION

NOVEMBER 1940

A Page from AMERICAN HISTORY

In the Revolutionary War, Col. Isaac Franks of Philadelphia was aid-de-camp to General Washington. Haym Solomon gave his entire fortune to save the American Cause. He died penniless. Hundreds of Jews served in the Revolutionary Army.

In the War of 1812, Uriah P. Levy, commander of the Brig-of-war "Argus," ran the British blockade and destroyed 21 British merchantmen. He died a Commodore, the Navy's highest rank

In the War with Mexico, General David de Leon of South Carolina was twice honored by Congress for valor and ability. Moses Albert Levy served as Surgeon-General.

In the Civil War, 10,000 Jews served North or South with distinction and honor. In the Confederacy, Judah P. Benjamin was Secretary of War; L. M. Harby, Commodore of the Navy.

In the North, Frederick Knefler of Indiana rose to the rank of Major General. Edward S. Solomon survived every important engagement to become a Brigadier General.

Lincoln handed Leopold Newman of New York his commission as Brigadier General while he lay dying of wounds received at Chancellorsville.

In the Spanish-American War, 5,000 Jewish volunteers answered the call of their country.

In the World War, 250,000 fought. Forming 3½ per cent of the population, Jews contributed nearly 5 per cent of the fighting forces. Approximately 10,000 Jews held commissioned ranks. Over 1,100 Jews were cited for valor in action. 4 Congressional Medals of Honor were awarded to Jews; 200 won the Distinguished Service Cross. Of 14,000 casualties, 3,400 Jews made the Supreme Sacrifice.

Americans of Jewish faith, proud of their contribution to America in peace and war, will always serve the country they love!

High Point, Thomasville & Denton Railroad

Fast - Reliable - Responsible - Dependable

FREIGHT SERVICE

FAST SERVICE is today's demand. We give it.

RELIABILITY as a carrier is a proved factor of our service.

RESPONSIBILITY, financial as well as otherwise, is an essential which shippers and buyers should never overlook.

DEPENDABILITY is an essential factor of our service. Established and regular schedules to all parts of the United States — through our connections — assure you of deliveries as expected.

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AIR CONDITIONER

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CAVALIER ELECTRIC RANGE

1023 West Morehead Street
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Slower Burning

CAMELS

Give You---

Extra
Mildness

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Coolness

Extra
Flavor

The American Jewish Times

A Monthly Journal of Vital Jewish Interest

VOLUME 6 | NOVEMBER, 1940 | NUMBER 2

EDITORIALS

National Defense Demands National Unity

Congress, aroused by the aggressive policies of the totalitarian powers, has appropriated billions of dollars for military defense. But the effective defense of our democracy depends primarily upon a genuinely united citizenry. National defense demands national unity. Here is a rallying cry for America in today's war-ridden world.

This does not mean uniformity of opinion on all issues of public life. It does not imply the kind of unity enforced in totalitarian countries where opinions on social, political and economic matters must conform with those promulgated by the ruling powers. It means unity of spirit binding all citizens together in a common devotion to American democratic ideals, and unity of action on matters of common concern to Americans of all faiths and classes as citizens of one democracy.

The freedoms that we cherish in America are threatened by enemies within as dangerous as are any of those without. Recent events have shown that the totalitarian states are using a new and insidious weapon of conquest. It is the propagation of lies and suspicion directed against racial and religious groups in the population, and its victory is the division of nations into mutually hostile groups. It seeks to discredit policies necessary to national defense by dishonestly tying up those policies with suspected groups. Contradiction, confusion, indecision, panic; these follow a natural consequence. The result: a nation made impotent in the face of possible attack. Our historic American faith in the processes of democracy is caricatured to appear at once indefensible and undesirable.

We call upon Americans of all faiths, in a spirit of humility, to devote themselves resolutely to the achievement of the brotherhood of man under the Fatherhood of God throughout our own land. This is a goal worthy of any effort.

We hope that Protestants, Catholics and Jews in every American community will work together in mutual trust and confidence on projects of common concern to them as citizens of a free land. Finding homes for refugee children, helping the work of the Red Cross, obtaining jobs for the unemployed, securing better recreation and health facilities, and combating the causes of crime—all these are problems which should command the attention of citizens of every faith. They can be solved democratically by joint action on the part of all Americans and to solve them is the most effective answer democracy can make to totalitarianism.

A Rabbis' Cultural Contribution to His Community

Rabbi M. M. Thurman's contribution to Wilmington's cultural advancement has been notable. His intellectual endowment, which is far above par and is reinformed by wide reading and deep study, has greatly enriched this community. Particularly have his monthly book reviews, throughout the winters of his pastorate in Wilmington, been helpful and enlightening. Attendance has grown so large that for the coming season his audiences are afforded the use of the greater seating capacity of the Sorosis Club auditorium, and the Club will assume sponsorship of the reviews.

Because the term "book review" is more readily understood through general use, it has been customary thus to describe his talks, although they are much more than reviews—they are really lectures—theses dealing not only with the written words of a book but with the deeper significance of the thinking that went into its writing.

Possessed of a pleasing platform personality, genial manner, and clear, easy-flowing diction, Rabbi Thurman represents the better school of lyceum speaker. When he delivered a lecture on Mein Kampf at the New Hanover High School auditorium in July, for the benefit of the Red Cross Refugee Fund, there were close to 800 persons in attendance—conclusive evidence of his popularity among Wilmingtonians.

Whether the Rabbi discusses one of the more interesting and thought-provoking books of the day, or speaks on religious, economic, cultural, or civic subjects, he brings always to his audience a freshness of reasoning and soundness of logic that invariably is invigorating, stimulating, and helpful.—Comments by Editor "Jack" Hope, of the Wilmington, N. C., Star-News.

American Red Cross Roll Call

"The American Red Cross always has received loyal and generous support from American Jewry. Whenever the Red Cross has gone before the American public with a request for funds with which to relieve suffering caused by some natural disaster, the people of Jewish faith in the United States have opened their hearts and their pocketbooks in response to the appeal. The American Red Cross Roll Call this year affords us American Jews another opportunity to express our confidence in and our appreciation of this outstandingly great mercy organization. By joining the Red Cross at Roll Call we not only display our gratitude for the work the Red Cross does in our own communities, but also we help make continuation of that work possible. Red Cross dollars paid in the form of membership fees at Roll Call are employed to maintain those essential Red Cross programs at home which are so vitally essential to our American national life."—Rabbi Edward L. Israel, President, Synagogue Council of America.

North Carolina B'nai B'rith

One of the most significant and influential Jewish organizations, the North Carolina B'nai B'rith State Federation, again evidenced the successful fulfillment of its particular share of the work of the Jewish community of the state during the convention held in Winston-Salem.

The program of the organization, published elsewhere in this paper, indicates the scope of the achievement and the elemental nature of the work being done.

Although other southern states and localities may boast fruitful and effective B'nai B'rith work, it is well worth the chance of contradiction to say that in no state of the entire Southern Seaboard is B'nai B'rith as strong and alert to its responsibilities as in North Carolina.

A Tribute

THE AMERICAN JEWISH TIMES is happy to extend to Mr. and Mrs. Sidney J. Stern of Greensboro its felicitations on the occasion of their thirtieth wedding anniversary. Theirs has been a fruitful life to themselves as well as to the entire community—good Americans and good Jews in the finest sense of the word. We are certain that all who know them, even if by name only, join with us in wishing them a long and happy life.

The AMERICAN JEWISH TIMES, Published Monthly, except August, at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Editorial Director; David Cooper, Managing Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. New York Office, 2426 Graybar Building; Baltimore Representative: Harry Snyderman, 3303 Eastern Avenue; $1.50 Per Year, Payable in Advance. Single Copy 15c. Entered as Second-Class Matter at the Postoffice at Greensboro, N. C., under the Act of March 3, 1879.

Hillel Foundations Come of Age

By Dr. Abran L. Sachar

With the opening of the new school year, the B'nai B'rith Hillel Foundations will be operating in 54 colleges and universities and reaching 30,000 Jewish students. Dr. Sachar, national director of the Hillel Foundations and eminent historian, appraises for the readers of The American Jewish Times the objectives, scope and achievements of the most important Jewish youth movement in America.—The Editor.

WHEN the new college season opened this month 30,000 Jewish students who are registered in 54 colleges and universities in the country came under the supervision of the B'nai B'rith Hillel Foundation. The influences brought to bear upon them will not be superficial. For Hillel does not merely bring in an occasional speaker to discuss a Jewish theme. Nor does it merely sponsor an annual conclave where the bait of social conviviality receives the major emphasis and the Jewish program is completely subordinated. The Hillel technique calls for constant, disciplined Jewish guidance on a college campus. It functions day by day and intertwines itself in the college routine. It becomes a basic element in the student's life, as much a part of his interests as the University curriculum itself. Because it is not spasmodic or haphazard, it is a most effective molding influence, especially for those young people who are gifted with qualities of leadership.

This far-reaching program is a comparatively recent development. Until a year ago the National Hillel Commission, which supervises the entire program for the parent organziation, B'nai B'rith, moved with extreme caution. There were only twelve Hillel Foundation units which served about ten thousand Jewish students. It was necessary to proceed conservatively since each Foundation involved a large investment. It was essential to have a full-time director, a spacious building, a student budget for manifold activities, and expenses for administration and maintenance. Besides, each campus represented a different problem In some parts of the country the University tradition called for a specific technique. In other parts of the country the University tradition made necessary totally different patterns. The problem in a small rural college town was not at all similar to the problem in a large urban center where students commuted between their homes and their classes. It was necessary therefore to wait with an expansion program until enough time had elapsed to test thoroughly the various types of experiments.

Meantime the Hillel Commission was under constant pressure. Every year brought several scores of applications from the Jewish leaders of the country to establish Hillel units which would serve their own children.

Last year, after sixteen years of valuable trial-and-error, the Hillel Commission felt justified in widening its orbit. A special extension committee sifted the applications that had accumulated, studied the conditions on the campus, and then announced that it would reach into many new constituencies.

When the colleges opened in 1939, 21 new units were added to the Hillel roster. They were by no means uniform in their patterns. But they were all under mature guidance and they were the laboratory for the carefully planned extension program. They were greeted so enthusiastically by the B'nai B'rith Districts in which they were established, and their success in reaching great numbers of Jewish students was so gratifying, that the Hillel Commission determined to increase its responsibility as fast as stable financing would permit. When the colleges reopened this fall, twenty-three new Foundations and Counselorships were launched, bringing the Hillel program into fifty-four college and universities!

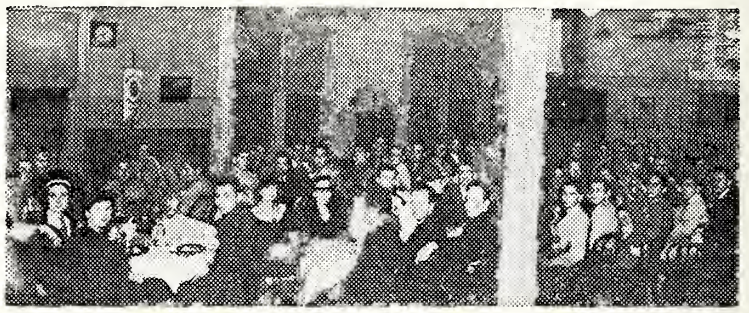
Some of the new units will serve comparatively small student bodies. The University of South Carolina in Columbia, Rice Institute in Houston, Texas, the University of Nebraska in Lincoln, — these have Jewish student registrations that do not number beyond 100. On the other hand, Rutgers College in New Brunswick, N. J., has nearly 500 Jewish students. Ohio University in Athens has nearly 300. Brooklyn College in New York has more than 8,000! But the plans of supervision have been so carefully laid that the Hillel Commission regards the process of expansion with utmost confidence.

In general there are four basic categories in the new extension program. The first, a "partnership" arrangement is an interesting experiment in community planning. There are many college towns which have a small number of Jewish townspeople who do not have the resources to bring full-time rabbinical service into the community. Here the Hillel Foundation cooperates to make this possible. A young, personable rabbi is engaged for full-time service. The community assumes part of the financial responsibility. B'nai B'rith supplements this, and the incumbent serves the community as rabbi and the Jewish student body as Hillel Director. This arrangement has been made in such widely separated areas as the University of Virginia, Lehigh University, the University of Florida, and the University of Iowa. In such instances, the Hillel program helps to stimulate the Jewish loyalty of the students on the campus as well as to build Jewish community life.

A second category of extension service is made up of units which are placed under the supervision of the Hillel Foundation directors themselves. Here the director adds to his responsibilities on his own campus by organizing and supervising the student body in small colleges not too far away from the home base. For example, the Ohio State University Hillel Director, who has one of the largest Foundations in the country at Columbus, Ohio, also supervises the diversified activities at Ohio University at Athens, which is about one hundred miles away, and where there are now over 250 Jewish students. The B'nai B'rith District allocates the funds to permit such service by providing assistants to the Hillel director. He can then find the time and the energy to expand his supervisory activities.

A third type of extension is made possible through the loyalty and consecration of rabbis who volunteer their services. They have large responsibilities in their own congregations. But if there is a college in their community or close by, they often volunteer to supervise the Jewish student body and a budget is placed at their disposal with which they can implement such a program. Young Rabbi Meyer Simon of Lafayette, Indiana, has volunteered his services to the Hillel Commission and he has developed a remarkably well integrated Hillel program for the students at Purdue University in his own bailiwick. Similar service is being rendered by the rabbinical leadership in Montgomery, Alabama, in Houston, Texas, in Miami Beach, Florida, in Lincoln, Nebraska, and in many other parts of the country.

Perhaps the most important of all, however, is the type of extension where full-time Hillel direction is provided but where the financing comes, in largest measure, through local effort. The college campus, in such instances, is too big for volunteer service to be effective, or for part-time direction to be satisfactory. Full-fledged Hillel units are therefore established, financed by B'nai B'rith Districts, state associations or the local communities themselves. The Brooklyn College unit, which will reach 8,000 Jewish students, has been made possible through the generosity of the B'nai B'rith lodges and auxiliaries of Brooklyn and several score of far-visioned personalities in the community who have recognized the value of the project. The Foundation at the University of Minnesota has come into being through cooperation between the B'nai B'rith 1923 when the first Foundation was established at Illinois. Hillel aims to stimulate a wholesome and dignified loyalty to Jewish survival values. It seeks to train the college youngsters to assume responsibility for Jewish institutional life in the communities to which they return. It attempts to develop an intelligent Jewish laity so that there will be understanding and sympathy for Jewish ideals. It offers to counsel young people who are away from home and who require guidance during their plastic college period when their points of view and their convictions begin to jell. It builds good will by collaboration with Christian agencies which are dedicated to character building. These objectives have been steadily kept in the forefront through all the changes of technique which have become necessary as the Hillel responsibilities have increased.



Hillel Service at the University of Chicago

Most gratifying has been the appreciation of the Hillel objectives by the university administrators, — the presidents and the deans and the boards of trustees. They have welcomed Hillel Foundations to their campuses, realizing full well that they contribute to the elevation of the spiritual and cultural levels of university life.

The Hillel Foundation movement after 17 years, has now come of age It represents the most important Jewish youth movement in the country.

While Hillel's tasks have not yet been fully met, the enthusiastic response of Jewish community leaders everywhere in America to the program which has already been established offers hope that Hillel can continue to expand until virtually every campus where there are Jewish students will be influenced. There are 35 or 40 colleges with very substantial Jewish student bodies which are still outside the Hillel orbit. And there are at least 100 other colleges where smaller Jewish student groups desperately require guidance. Hillel bids well to become the most important in its history, the year in which its dynamic program will receive its greatest impetus.

He Made History

The Semi-Centennial of Benjamin Franklin Peixotto

By BERNARD POSTAL

This year being the semi-centennial of the death of Benjamin Franklin Peixotto, diplomat, editor, and great president of B'nai B'rith, Mr. Postal appraises his career as a maker of American Jewish history.—The Editor.

It was 1836, the sixtieth year of American independence. The Union, over whose destinies Andrew Jackson was presiding, numbered 24 states. They had grown to a nation of 15,000,000, including some 50,000 Jews, descendants of the families Seixas, Hays, Cardozo, Phillips, Franks, Gratz, Moses, Lopez, Nathan and others who had helped build the nation. The first great wave of European immigrants, including the founding fathers of B'nai B'rith, was still to come. But already it was an era of expansion when America was spreading westward.

Cleveland, today the country's fifth largest city, had only just been incorporated and had no recorded Jewish residents. It was a kinsman of the Jewish pioneers who laid the foundation for the American Jewish community—Daniel Levy Maduro Peixotto, whose father had been rabbi of the Spanish Portuguese Synagogue in New York—who became the first Jewish resident of Cleveland. For it was in 1836 that Dr. Peixotto was invited to become president of Cleveland's Willoughby Medical College, after a notable career as a physician in New York, where he had been president of the New York Medical Society.

To Cleveland Peixotto took with him a wife, five daughters, and two sons, the youngest of whom was just two. It was this son, known to history as Benjamin Franklin Peixotto, who was to be cast for a major part in the saga of American Jewry. His was an amazingly fruitful life, rich in achievement and service. It is a career worth recalling today, just half a century after he passed on.

Left fatherless when he was nine, Benjamin Franklin Peixotto educated himself while helping to support his widowed mother. Something of a child prodigy, he exhibited a great talent for the classic and modern languages and for literature. A gifted speaker, he made the law his career, preparing for the bar in the office of Stephen A. Douglas, the great political adversary of Lincoln, with whom he formed a close personal friendship. From Douglas Peixotto imbibed political leanings toward the Democratic Party. During the Lincoln-Douglas debates of the 1850s, Peixotto contributed political articles to the Cleveland Plain Dealer, of which he later became an editor.

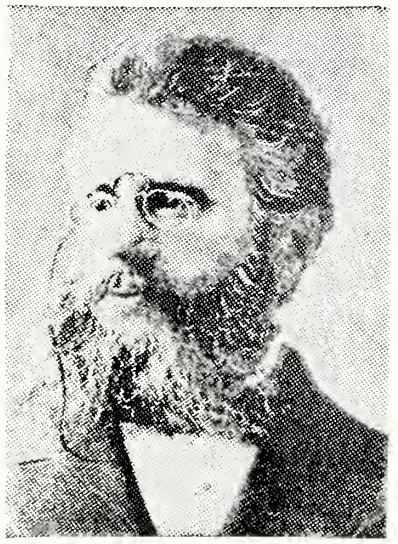
As political editor of the Plain Dealer, Peixotto warmly supported Douglas for the presidency in 1860. But when Lincoln was elected, and war between the states became inevitable, Peixotto was quick to offer his services to Lincoln in helping to mobilize patriotic sentiment and stimulating recruiting in the Middle West. His war efforts having won him a recognized position as a public figure, the B'nai B'rith lodge in Cleveland counted it a great tribute when he became a member.

Peixotto was then just 28 and a coming man in Cleveland. One of his contemporaries was the celebrated Simon Wolf, who was also to have a distinguished career in B'nai B'rith and as a leader in American Jewry. Boyhood friends, Peixotto and Wolf were among the founders of the Cleveland Young Men's Hebrew Literary Society. Peixotto was also a founder of the Cleveland Mercantile Library. As its chairman he was responsible for bringing to Cleveland some of the outstanding literary celebrities of the day. When Wolf left Cleveland for Washington in 1861, Peixotto was one of the signers of a resolution expressing regret at the loss to the community. A decade later Wolf and Peixotto were to meet again.

Attending his first B'nai B'rith convention, Peixotto stirred the District 2 convention of 1863 in Cleveland by proposing the establishment of a Jewish orphanage to care for the fatherless children of Jews who had been killed in the war. His plan to tax the membership one dollar a year in order to raise a charitable fund won hearty approval. In 1868 this fund became the nucleus with which the now famous Cleveland Jewish Orphan Home was opened. As the moving spirit in bringing the home into being, Peixotto was the principal speaker at its dedication. Twenty years later, when the home's new building was opened, he was again the chief orator. Peixotto was thus the originator of the program of philanthropic activity on which B'nai B'rith embarked in the 1860s.

In the same year that Peixotto made his B'nai B'rith debut, the Supreme Lodge of B'nai B'rith met in Cleveland. Although only 29 and a new face to most of the delegates, his abilities as an organizer and speaker won speedy recognition, and he was elected president of B'nai B'rith by acclamation. He served four consecutive terms.

During his incumbency B'nai B'rith grew from an organization with 48 lodges and 4,500 members to a great Jewish force of 80 lodges and more than 7,000 members. Despite limited transportation facilities, he visited the principal Jewish communities on behalf of B'nai B'rith, everywhere stirring enthusiasm by his brilliance and vigor and learning. As president of B'nai B'rith he predicted its ultimate expansion to the rest of the world and foresaw its great contribution to the development of American Jewry's philanthropic and social service agencies. He pioneered in opening relations between B'nai B'rith and Jewish organizations abroad, notably the Alliance Israelite Universelle and the Board of Deputies of British Jews. It



BENJAMIN FRANKLIN PEIXOTTO

was Peixotto who established the precedent of an annual report by the president of B'nai B'rith. It was he, too, who first broached the idea of a Jewish university in America. During his administration B'nai B'rith answered the first call for assistance to Jews abroad when the lodges, in response to a plea from Sir Moses Montefiore, raised $4,500 for the relief of Jewish cholera victims in Palestine. It was this fund which became the basis for later emergency relief actions by B'nai B'rith and paved the way for B'nai B'rith's interest in Palestine. Long before there was an Anti-Defamation League, Peixotto encouraged B'nai B'rith to lead in protesting against a North Carolina law barring from public office all who did not recognize both the Old and New Testaments. After his removal to New York in 1867 he declined reelection. A year later he went to California where he established a lucrative law practice in San Francisco.

Scarcely had he established himself on the Pacific Coast when news came of horrible barbarities against the Jews of Rumania. The Rumanian persecutions, which stirred world-wide indignation, quickly brought Peixotto back to the forefront of Jewish leadership when he volunteered to go to Rumania to intercede for the unhappy Jews of that country. It was then that Simon Wolf, Peixotto's boyhood chum, and at that time B'nai B'rith official representative in Washington, proposed to his good friend President Grant, on behalf of B'nai B'rith and the Board of Delegates of American Israelites, that Peixotto be named United States Consul to Rumania.

Diplomatic and commercial relations between the United States and Rumania were then virtually non-existent, although there had been an American consul stationed in Bucharest from 1867 to 1869. But America's traditional policy of interceding abroad on behalf of non-American victims of religious and political persecution moved Grant to accede to Wolf's proposal. And in December, 1870, Peixotto was officially appointed U. S. Consul-General to Rumania.

Grant made no effort to conceal the fact that the appointment was made for the express purpose of promoting Jewish emancipation and the cessation of the pogroms. At an historic meeting between Peixotto and Grant in the White House on December 8, 1870, the President said to his visitor:

"The humbler, poorer, more abject and more miserable a people be, be they black, white, Jew or Christian, the greater should be the concern of those in authority to extend protection, to rescue and redeem them and raise them up to equality with the most enlightened. The story of the sufferings of the Hebrews of Rumania profoundly touches every sensibility of our nature. It is one long series of outrage and wrong; and even if there be exaggeration in the accounts which have reached us, enough is evident to prove the imperative duty of all civilized nations extending their moral aid in behalf of a people so unhappy.

"I trust Prince Charles and his ministers and the public men of that country may be brought to see that the future of their nation lies in a direction totally opposite to those Draconic laws and persecutions, whether great or petty, which have hitherto so invidously marked its character. It is not by Chinese walls or Spanish expatriations that nations great or small can hope to make progress in our day. I have no doubt that your presence and influence, together with the efforts of your colleagues of the Guaranteeing Powers, with whom in this matter you will always be prompt to act, will result in mitigating the evils complained of, and end in terminating them. The United States, knowing no distinction between her own citizens on account of religion or nativity, naturally believes in a civilization, the world over, which will secure the same universal views."

President Grant repeated the same thought in a letter of special authoriza-

(Please Turn to Page 11)

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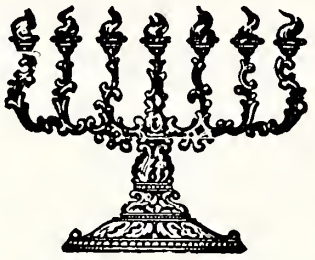


The local Jewish community welcomed the largest number of visitors in years, during the annual B'nai B'rith convention held at the Robert E. Lee hotel on Sunday, October 13. Over 400 B'nai B'rith, their wives and guests joined wholeheartedly in every phase of the convention.

The convention opened with registration at 9 o'clock followed by a business session at 10:30 at which Harry Doctor, president of the state organization, presided. Henry Bane, of Durham, secretary, and J. R. Sternberg of Asheville, treasurer, reported on the activities of their respective departments. At 1 o'clock the entire assembly gathered for a luncheon meeting at the Marine Roof. Before the attractively arranged tables, gay and eager faces were intent upon listening to the toastmaster, Ira Julian, of Winston-Salem, first vice-president, deliver his first annual report of the N. C. B'nai B'rith State Federation, Aleph Zadik Aleph Committee. (For complete speech please turn to page 8.)

After the luncheon, those gathered were privileged to hear a Panel discussion by four students, all members of the Hillel Foundation, at the University of North Carolina, Chapel Hill. Their intelligent and analytical symposiums challenged and delighted all present. Comparative youngsters, they dwelled on such profound subjects as "The Jew in Literature," delivered by Doris Weinkle; "The Jew in Labor," Harry M. Lasker; "The Jew and the Professions," Arlene Steinbach; "Hillel and the University Campus," Edward Kantrowitz.

At three o'clock that afternoon the business meeting took place in the club room. Committee reports were given, followed by election of officers. After spirited balloting, the following officers were elected: Ira Julian, Winston-Salem, president; Henry Bane, Durham, first vice-president; I. Cradman, Asheville, second vice-president; Maurice Weinstein, Charlotte, secretary, and William London, High Point, treasurer.

The feature of the convention was the banquet which was held in the main ball room at seven o'clock that evening. Toastmaster was Harry Doctor of High Point, retiring president of the organization. The invocation was delivered by Rabbi M. Thurman of Wilmington, and the benediction was given by Rabbi Samuel Sandmel, director of Hillel at the University of North Carolina. All the newly elected officers were called upon by Mr. Doctor to come before the microphone. Among them were also special visitors, including Edward Rosenblum, of Washington, D. C., first vice-president of the fifth district of the grand lodge, and Julius Fisher, of Roanoke, secretary of the same division. The highlight of the evening was the address delivered by the guest speaker, Dr.

DR. ABRAM L. SACHAR
Guest Speaker
Photo by Ernest Lefkowitz

Abram L. Sachar, of the faculty of the University of Illinois, and national director of the Hillel Foundations. Mr. Sidney J. Stern of Greensboro introduced Dr. Sachar. Among many other things, Mr. Stern challenged and invited every self-respecting Jew to join the B'nai B'rith. "Alone, no man can do much in these dynamic times. Together we can. That has been the keynote of B'nai B'rith throughout its history. For nearly a century we have been serving the nation collectively, helping to fortify Democracy. Never has a national emergency found B'nai B'rith wanting, and today we are again called upon to serve America. Once more we face the unprecedented opportunity for patriotism in action through service to the nation. Individually and collectively, we will answer that call when it comes, with redoubled vigor and self-sacrifice."

Dr. Sachar, in his brilliant delivery, discussed "A Blueprint for Democracy." He outlined the problems confronting the world in general and Jewry in particular, and the part American Jewry must take in these troubled times. Citing that the Fifth Column is the basic danger threatening the United States, "that danger

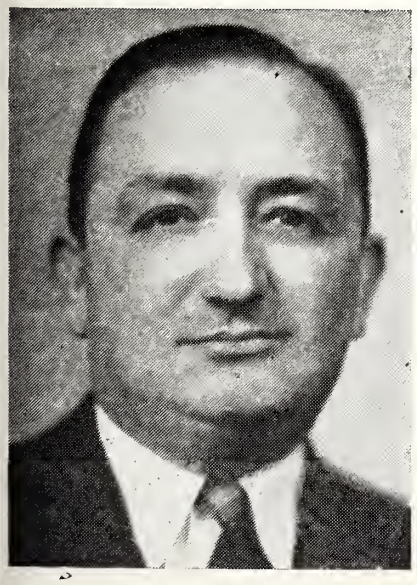
originates in the world wide repudiation of the principles of Democracy, but the price of freedom today is no longer vigilance. It does not exist in defense alone, but in counter attack. Like Naziism now, Democracy was once a revolutionary faith. The spirit and methods of revolution must be employed again. They must be employed at home and abroad. He went on stating three reasons for Hitler's apparent success. Dr. Sachar said that for seven years all Germany, a country of 65,000,000 souls, had sacrificed incredibly to build up a war machine; that the Germans had exercised remarkable genius in developing ruthlessness into a science; that the German had employed the most brilliant diplomats in the world to shape the attitudes of foreign powers, particularly Russia and Japan.

The United States cannot afford to underestimate the power of Hitler, the speaker declared. That cannot be brushed aside; this is no time to be a "Pollyanna"; to believe fondly that the right unaided ultimately will win is a delusion, as the people of Poland, Norway, Holland and Belgium now have reasons to appreciate, Dr. Sachar reminded the gathering.

Hitler, Dr. Sachar declared, is the hero of Germany—certainly the hero of German youth. For the past seven years, he said, the German people have sacrificed in a manner that few Americans can appreciate in order that a national war chest of incomparable size might be filled to the brim.

It matters not that they sacrificed against their will sometimes, the speaker interpolated.

Referring to the German policy of ruthlessness, the speaker declared that



HARRY DOCTOR
Past President, B'nai B'rith

there was good reason wherefore many young men—boys in the middle 'teens—were flying planes on bombing expeditions over England. These boys, he averred, have been steeped in the Hitler philosophy; they know only his view; they have not yet acquired the sense of family responsibility.

To stand off the world menace. Dr. Sachar declared, the United States must meet forced sacrifice with voluntary sacrifice.

"And we haven't even started yet," he insisted.

The sacrifice that must come if America surmounts the danger ahead will mean a sacrifice on the part of all—labor must work longer hours, sacrifice some of their hard-earned privi-

SIDNEY J. STERN
"Grand Old Man" of B'nai B'rith
Photo by Ernest Lefkowitz

leges; capital must take punishment it has never experienced before.

Security can't be won without risk, he declared, quoting the elder Chamberlain: You can't have an omelet without breaking some eggs;

Dr. Sachar said that liberty meant one thing, license another. I hold that no man has the right to go into a crowded theatre and yell "Fire" he said.

We've been too parochial, he said explaining that this country would have to buy a little beef from the Argentine, a little wheat from elsewhere in South America, even if it was to the detriment of the cattle-raiser of Iowa and the wheat grower of Kansas.

It was indicated that the chief objective of the federation during the present year would be to establish a synagogue at Chapel Hill for the benefit of Jewish students at the University of North Carolina.

Stimulated, enthused, the audience rose like one man and showered on the speaker a thunderous roar of applause. Slowly, the assembled filed out of the large ball room; some to their homes many miles away, with a renewed conviction in the Democratic principles of government; grateful to live in the last fort of Democracy—America.

The grand finale of the convention was a dance sponsored by the local lodge.

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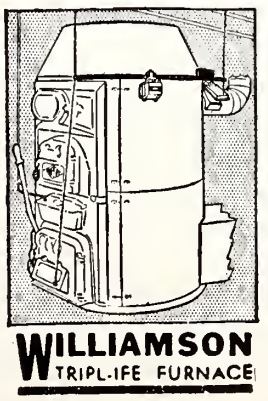

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The North Carolina B'nai B'rith State Federation and the Aleph Zadik Aleph Committee

By **IRA JULIAN**, *Chairman*

Although the A. Z. A. movement started in 1924 it was only within the past few years that District 5 has taken an interest in its progress. The State of North Carolina has been slow in keeping step with the wonderful progress which has been made by District 5. Since our own State Federation has been in existence but for three years, we can perhaps understand why it was that no A. Z. A. committee was appointed until after the convention, which was held in Durham, North Carolina, on November 12, 1939. At a meeting of the Executive Committee of the State Federation, which was held in Greensboro, North Carolina, Ira Julian was appointed chairman of the State A. Z. A. Committee.

IRA JULIAN
President-Elect, B'nai B'rith
Photo by Ernest Lefkowitz

Since this is my first annual report, and is the first report ever to be made at a North Carolina B'nai B'rith State Federation Convention, I will attempt to set forth what degree of success is being accomplished and will attempt to give some suggestions for the future.

North Carolina is situated differently from perhaps any other state in District 5 because of the number of small communities and with a very small percentage of Jewish people, which in some measure may account for the lack of A. Z. A. Chapters. Although there are twelve (12) B'nai B'rith Lodges in the State of North Carolina, there are but four (4) A. Z. A. Chapters, three (3) of which are Aleph Clubs, that is, have not been granted their permanent charters. The oldest A. Z. A. Chapter in the State is at Asheville, which has its permanent charter. The other chapters are located at Winston-Salem, Charlotte and Durham. The latter three (3) chapters having been formed within the past year. A number of our communities in North Carolina do not have a sufficient number of youths in order to form an A. Z. A. Chapter, and it is recommended that wherever possible the youths of the various communities should bind themselves together for the purpose of forming a new A. Z. A. Chapter with which they may become affiliated and that they be sponsored by one of the lodges which does not have an A. Z. A. Chapter.

Too much attention can not be given to A. Z. A. It is just as important, if not more so, than any other branch of B'nai B'rith work. A. Z. A. is an army of youths between the ages of fifteen (15) and twenty-one (21) who are fighting a war against ignorance and intolerance, an army digging the trenches, not for the killing of fellowmen, but for the laying of a foundation upon which better Jews and better Americans may be built. It seems odd that a parent should ignore a child, a child that has become a pride and joy to a parent who has done nothing to bring about that success. B'nai B'rith is the sponsoring

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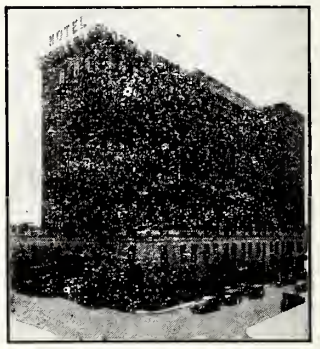

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organization but in most instances in name only as this report evidences. And yet A. Z. A. is paying huge dividends to its sponsor, B'nai B'rith, and to the world. Many leading young Rabbis in this country are former A. Z. A. boys; several presidents of B'nai B'rith districts have been A. Z.

I. L. KAHN
Past Secretary, B'nai B'rith

A. graduates; Philadelphia has a lodge composed entirely of A. Z. A. alumni. Wherever an A. Z. A. chapter exists, when the youths attain the parting age of twenty-one (21), they leave the ranks of A. Z. A. and join B'nai B'rith, there to go on to leadership just as they did in their chapters. There are today nearly 9,500 A. Z. A. alumni who have either already joined B'nai B'rith or who are eligible for membership to the parent organization. Time hardly permits giving in detail the program and cardinal virtues of A. Z. A., its history and its structure.

One of the Boy Scouts slogans is: "The only thing you can make a man out of is a boy." This slogan is equally applicable to the A. Z. A. movement. I know of no greater pleasure than seeing and watching and working with boys. The A. Z. A. program is so all inclusive and so well arranged that no Jewish youth between the ages of fifteen (15) and twenty-one (21) can afford to miss taking an active part in A. Z. A. work.

The National A. Z. A. Headquarters has adopted a program which will enable every boy between the ages of fifteen (15) and twenty-one (21) to be eligible to become an A. Z. A. This will make it possible for A. Z. A. to reach out in the smaller communities where the lodges have been unable to participate in the A. Z. A. program because of the insufficient number of youths in their respective communities. Under this plan every eligible boy can become an A. Z. A. by being recommended by the local Rabbi or by three local adult Jews. The boy must sign a membership pledge. A special program has been developed to interest the members at large and will include the monthly program, the Shofar Newspaper, eligibility for individual National awards, English essay and Hebrew letter writing contests, winter tournaments in debate and oratory, summer tournaments, attendance at national, district and regional conventions, special vocational guidance material and use of the A. Z. A. circulating library. I heartily recommend this project to all of the lodges in the State of North Carolina of securing memberships at large in A. Z. A. where it is impossible to establish A. Z. A. Chapters because of the insufficient number of youths available to form a chapter sponsored by a local lodge.

I recommend the following resolutions at this convention with regard to A. Z. A.:

1. That each lodge sponsor an A. Z. A. Chapter in each community where a lodge exists or in any community where there are a sufficient number of youths for the institution of an A. Z. A. Chapter.

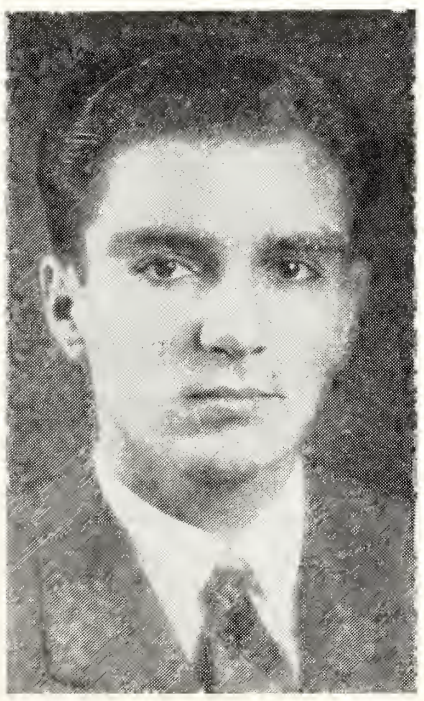
2. Each lodge shall have a report from an A. Z. A. advisor at every B'nai B'rith meeting as to the progress and activities of the local A. Z. A. Chapter.

3. That each lodge shall attempt to hold joint A. Z. A.-B'nai B'rith meetings several times a year.

4. That B'nai B'rith members should take a greater interest in A. Z. A. and attend A. Z. A. meetings.

5. That a survey be made in order to determine the number of Jewish youths in the State of North Carolina between the ages of fifteen (15) and twenty-one (21) in order that these young men, who are not members of an A. Z. A. Chapter, may be enrolled as members at large and receive benefit of the outstanding A. Z. A. program.

I suggest that each A. Z. A. advisor report on A. Z. A. progress at each



MAURICE WEINSTEIN
Secretary-Elect, B'nai B'rith

B'nai B'rith meeting; that he attempt to get the membership of the lodge to cooperate with him and with the A. Z. A. committee. I also suggest that A. Z. A. committees of the respective lodges arrange to have some

(Please Turn to Page 14)

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Origins of the Swastika

By DR. Z. CAHN

Adolf Hitler and his Nazi cohorts will have to get another symbol to replace the swastika. Brief dispatches from Palestine, where a Belgian archeological expedition is now engaged in excavation work, some time ago told of the discovery near the ancient city of Chamah (where the Philistines of old worshipped the sun) of a ruined Jewish temple on whose floors were found an array of engraved swastikas. The ark of the temple, too, was adorned with the hakenkreuz. These were no different from the emblem the Nazis have now made famous—or infamous.

The world has long been aware that the hakenkreuz, which is the German symbol for swastika, was an important representation among many ancient peoples. It was known, for instance, that among the Hindus it symbolized fruitfulness and fertility. But what is not commonly known is that the swastika was really a simon-pure Jewish attribute of their race and religion. It was the first creation by Jews of a symbolic conception, and much older than the Magen David (Shield of David) now used for the last few thousand years.

The swastika came to the Jews via the ancient Semitic tribes, of which they were an organic part, and represents the letter Aleph, corresponding in our langauge to the "A," as written in the Sinai script. Later, it went through a series of form-changes, until it was finally accepted as the Aleph of the Assyrian script. But it still retained its original features, which were those of the swastika.

The swastika was born in the Mesopotamian Valley, the present site of Iraq, then known as Aram Naariim and later as Babylon. The recent work of archeologists in this region proved conclusively that all the Semitic tribes used the swastika as their symbol. It was found on dishes and earthenware dug up in Babylon, on houses and various structures in Palestine.

In Galilee many Jewish temples and synagogues were found with swastikas on them. It is believed that these synagogues were built during the initial centuries of the Christian era.

Engraved swastikas have also been discovered on old Jewish tombstones in the catacombs of Rome.

Later, the Shield of David came more into use among Jews, though the swastika was not entirely abandoned and was to be seen on homes and synagogues.

On the walls of the synagogue in the Bavarian town of Lohr, for instance, there are Magen Davids, and directly below the hakenkreuz. This synagogue was built during the 18th century. As late as that the swastika was still regarded by Jews as their religious and racial symbol.

Both the swastika and the Shield of David of the Jews spread among the tribes and nations of the world; particularly in India, China, Tibet, Persia, and Japan (where the girls now like to wear their sashed kimonos with the Magen David design on the back). In India there are to be seen many palaces and important buildings bearing both the swastika and the Maharajah of David. The palace of the Haharajah of Baroda is an outstanding example. In China the swastika became the emblem of the Red Cross. In certain regions there it is regarded as a religious representation. A Chinese legend tells of a Mongolian queen who 1,000 years ago ordered that the swastika be venerated as the Sun-God.

Among many tribes in Africa the swastika is cherished as a talisman. In Canada there is a town not far from Kirkland Lake named Swastika, because that is how the Indians called it. You can find it on the map of the Canadian Pacific Railway.

It is now certain that the swastika

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made its first appearance in Europe not later than the 3rd century. During the Crusades it was, however, supplanted by the Cross, just as among the Jews it was replaced by the Shield of David.

The first Magen David was found on the tombstone of an Italian Jew in the cemetery of Taranto (in ancient times, Tarentum) in Southern Italy. The tombstone is believed to date from the 3rd century. The Shield of David as a symbol is mentioned for the first time by the Karaite scholar, Yehudi Hadassi, who lived in the 12th century.

In the year 1354 King Karl IV of Bohemia decreed that the Jews make for themselves a red flag, with a Magen David and a Magen Solomon on it. The latter, the Shield of Solomon, also a Jewish symbol, was a star with five points, but less popular among Jews.

There is a belief among Jewish scholars that the Shield of David is not a purely Jewish invention. They are of the opinion that it was taken from sources other than their own, and that the swastika is the only genuinely Jewish symbol, representing Aleph, which means the "first," the "strongest." Perhaps it also signified the vital power on earth, divine supremacy or godliness.

Whatever it means there is no doubt of its Jewish origin. A warped fate, however, destined it for a totally different role. Jews may now well say: "Irony, we have felt thy sting."

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He Made History

(Continued from Page 5)

tion to Peixotto, which read as follows:

"The bearer of this letter, Mr. Benjamin F. Peixotto, who has accepted the important, though unremunerative position of United States Consul to Rumania, is commended to the good offices of all representatives of this government abroad. Mr. Peixotto has undertaken the duties of his present office more as a missionary work for the benefit of the people he represents than for any benefit to accrue to himself—a work in which all citizens will wish him the greatest success. The United States, knowing no distinction of her own citizens on account of religion or nativity, naturally believes in a civilization, the world over, which will secure the same universal views."

It is significant that President Grant's letter indicated that Peixotto's office carried with it no salary. Not being a man of means, Peixotto had to rely on American Jewry for financial support and for the maintenance of his consulate during his term in office. This support was provided in generous measure, especially by the membership of B'nai B'rith after Simon Wolf had toured the country several times to raise funds for Peixotto's undertaking. The 1874 convention of B'nai B'rith also endorsed the project.

Peixotto arrived in Bucharest in February, 1871. He quickly won the friendship and sympathy of Prince Charles the ruler of Rumania. With royal backing, Peixotto was soon able to obtain governmental measures that stemmed the excesses and to prevent the enactment of additional anti-Jewish legislation. During the five years Peixotto was in Rumania, the Jews of that country enjoyed a reprieve from violence broken only by sporadic riots at Ismail and Bessarabia. His tact, elogence, skillful diplomacy and the great prestige he enjoyed not only helped ameliorate the plight of the Jews but inspired them to unite in their own defense. He found a helpless, stricken and disunited community, but he left a strong and courageous Jewry. It was one of his great achievements that he succeeded in bringing together the Rumanian Jewish communities by creating the Order of Zion, an organization with aims similar to those of B'nai B'rith, with which it later became amalgamated.

From his post in Bucharest, Peixotto opened correspondence with Europe's leading statesmen, publicists and philanthropists in an effort to interest them in the sufferings not only of Rumanian Jewry but of all Jews in the Balkans. His facile and persuasive pen played a decisive role in bringing about the Brussels Conference of 1872 at which the leading Jews of Europe discussed the plight of Balkan Jewry. As the only representative of American Jewry, Peixotto prevailed upon the European leaders to intervene with their Governments to make representations to Rumania. Meanwhile, his official reports to Washington prompted the American State Department to instruct its ministers in Europe to in-

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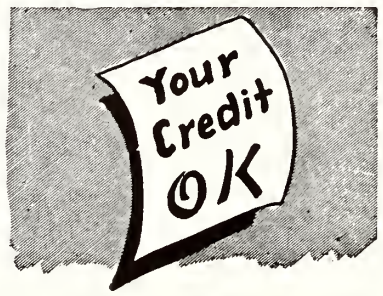

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A Short History of the Red Cross

Seventy-six years ago—a brief moment in the century-spanning years of history—Henri Dunant, a Swiss idealist, gave the Red Cross to the world. Humane treatment of the battle wounded is accepted today so much as a matter of course that many of us to not realize that this three-quarters of a century gaps the change from sheer barbarism on the battlefield to the protection now granted by the Red Cross Flag.

Few instances in ancient and medieval history record the organization of efforts to relieve the sick and wounded in war. Haldora the Dane, in the year 1000, assembled the women of her household on the eve of the battle and sent them out to bind the wounds of the fallen soldiers while she attended the wounded enemy chieftain. This incident of the Nordic chieftainess is the first recorded manifestation of compassion and mercy in war. The Knights of St. John or the Knights Hospitalers of the Crusades, however, presented the first organized effort to alleviate the sufferings of battle wounded. Dating from 1023, when the Knights first established hospitals in Jerusalem, the military order was afterward suppressed, but in the Middle Ages was revived as a charitable insitution with special provisions for tending the sick and wounded in war.

For Humanity's Sake—Join the Roll Call! November 11-30

Florence Nightingale

Much closer to the Red Cross of today was the work done by Florence Nightingale for the sick and wounded of the English army during the Crimean War. Following an exposure in the press of the intolerable conditions of the wounded in Crimea, Miss Nightingale and thirty-eight nurses in October, 1854, left London for Scutari. She had the authority of the Secretary of State of War for her mission.

There she was given the rank of Brigadier General, and with her nurses she established a hospital under sanitary conditions. Because of her work there and later in establishing nursing standards she has become the nurse heroine of the world. Miss Nightingale was an Englishwoman. She was born in 1820 and died in 1910.

Henri Dunant

It remained, however, for Dunant, who lived the life of an unassuming gentleman and died in obscurity, to give to the world the epoch-making idea which grew into the greatest humanitarian organization of the ages.

No biographies have been written about this man who conceived an idea that has enrolled 63 nations under one banner. Mention of his name is found here and there in the English encyclopedias. He received one-half of the first Nobel peace award.

There exists no monument in stone to his memory. No grave marks his resting place, because his ashes were scattered to the winds in Zurich, following his death in Switzerland on October 30, 1910, in the 82nd year of his life.

But every Red Cross flag—the white flag with the brilliant red cross emblazoned upon it — that flies around the world, is a symbol in recognition of Dunant's memory, because in his honor the flag of his native Switzerland, red with white cross, was reversed to make the flag of the International Red Cross.

Dunant first became known to continental Europe when he published a small volume entitled "Un Souvenir de Solferino." It contained a brilliant and written from the point of view of a striking description of a great battle, non-combatant humanitarian. The book became one of the "best sellers" of the years succeeding its publication in 1862, and went into eight editions in French and was translated into virtually every tongue of the civilized world in the following decade.

It was in June, 1825, while travelling leisurely through Lombardy that the young Swiss, whose modest fortune enabled him to devote himself to charitable works, came within the region of the collision of the armies of Austria and the Franco-Sardinian forces. The battle occurred on the hill of Solferino, south of Lake Garda.

Dunant assembled neighborhood girls and women to aid in visiting the battlefields and succoring the soldiers dying of wounds, thirst and exposure. For three days they carried on this work. Dunant, realizing the futility of their efforts, finally managed to reach Na-

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poleon III, who was in personal command of his troops. His mission so impressed the young emperor that he consented to release all Austrian medical men who had been taken prisoners, so that they might return with Dunant to treat the wounded.

Thus, in the span of a week's time, the young Dunant had accomplished one of the outstanding achievements since the days of chivalry—recognition of the principle that medical men were neutrals in the battle zone and should treat the enemy wounded as well as their own nationals.

Previous to this battle, while every nation possessed a flag of its own for field hospitals, it was not generally recognized by the enemy, which carried off ambulances, cut down the medical staff while they treated the wounded, and despatched the dying soldier, or left him to linger where he fell.

Returning to his home in Geneva, Dunant later wrote his impression of those terrible weeks, and in conclusion urged the formation of voluntary societies, whose aim should be to succor the wounded in time of war, and to give aid in epidemics or national disasters in time of peace.

So in 1862 were first outlined the principles and purposes found today in the articles of the various Red Cross societies of the world.

Birth of the Red Cross

A group of Swiss, friends of Dunant, first interested themselves in his plan. Later he laid it before Prince Frederick of Germany (afterward Kiaser Wilhelm I), the Empress of Austria, the King of Savoy and Napoleon III. In 1863 the first international conferenee in Geneva was called, and sixteen states or nations were represented. A number of important resolutions were adopted but no formal action was taken. In August 1864, another meeting was called and thirteen European nations and the United States were represented—but the latter unofficially.

America Hesitates

At this conference, the United States was represented by George C. Fogg, the American Minister to Switzerland, and Charles S. P. Bowles, European agent of the Sanitary Commission. They were designated by President Lincoln in response to a personal letter from Dunant. The Civil War was being fought in the United tSates and public-spirited men and women had created the voluntary Sanitary Commission, which served in some measure to hospitalize the wounded Federal troops, to give them comfort, provide women nurses and to raise funds to pay for this work.

But Fogg and Bowles had no authority other than to report on the new Red Cross treaties.

Seventeen years intervened between the first gathering in Geneva in 1864 and the first governmental recognition in the United States of the purposes of the Red Cross. During those year, however, several ardent but futile efforts had been made to obtain approval in Washington of this international humanitarian ideal.

Dr. Henry W. Bellows, a clergyman of national fame and president of the Sanitary Commission, interested himself and in 1866 organized the "American Association for Relief of Misery of Battlefields," using the Red Cross insignia. But several successive Secretaries of State recommended accession to the treaty, believing the United States should be kept aloof from general treaties.

Founding of the American Red Cross

Clara Barton, a former school teacher from New England, America's first woman Government clerk in Washington and during the Civil War a volunter worker among the war wounded, was the next person to work actively to bring the Red Cross principles into use by the U. S. Government. Her interest had been enlisted while on a visit to Switzerland in 1869. Friends of Dunant gave her a commission to urge the United States to join the Red Cross treaty, but when the matter was presented to President Grant it was found he opposed it—again on the grounds of holding aloof from foreign treaties. This opposition continued through the Hayes administration. The first encouragement came in the administration of President Garfield, when his Secretary of State, James G. Blaine, wrote on May 21, 1881, that he would recommend adherence.

On that night 50 friends of Miss Barton met at her home in Washiugton and organized "The Association of the American Red Cross," electing her president. Garfield's tragic death from an assassin's bullet prevented recognitiou of the Red Cross by the Government, but in the first message to the Congress of his successor, President Arthur, on December 6, 1881, recommendation was made that United States adhere to the Treaty of Geneva. This action followed March 1, 1882, when the President, with the consent of the Senate, proclaimed the Treaty.

Miss Barton remained president of the Association of the Red Cross until its reorganization in 1905 under a new Congressional Charter. She died in Washington, April 12, 1912, at 91 years of age.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of The American Jewish Times, published monthly at Greensboro, N. C., for October 1, 1939.

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ss:

Before me, a Notary Public, in and for the State and County aforesaid, personally appeared Harry Sabel, who, having been duly sworn according to Law, deposes and says that he is the Publisher and Owner of The American Jewish Times and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc, of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in Section 537, Postal Laws and Regulations, printed on the reverse side of this form, to-wit:

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The North Carolina B'nai B'rith State Federation and the Aleph Zadik Aleph Committee

(Continued from Page 9)

members of the lodge visit each A. Z. A. meeting. It is hoped that a sufficient number of A. Z. A. Chapters be established in North Carolina which would make it feasible to get out a monthly bulletin to both the sponsoring lodge and to the A. Z. A. Chapter. These bulletins could set forth in detail the activities of the chapters throughout the State and our relationship to the district and national programs. The bulletin could also set forth suggestions as to what each lodge could do to cooperate with the A. Z. A. Chapters. I hope that you will consider these suggestions seriously and take them back with you to your respective committees and not forget about them the moment I have completed giving this report.

North Carolina, being so centrally located in District 5, and having not only the highest but the most beautiful mountain ranges east of the Mississippi, has housed the District 5 Camp Conventions for several years. District 5 closed its most successful district camp convention the latter part of August of this year at Camp Chimney Rock on the shores of Lake Lure. Although there were 150 delegates in attendance, representing chapters and Aleph Clubs from Washington to Miami, yet one of the North Carolina chapters failed to send any of its delegates to the convention even though some delegates traveled over movement; to see young men conduct 700 miles in order to attend and participate in the camp convention. It is hoped the ensuing year will bring about a marked progress in A. Z. A. If I may be permitted to digress for a moment and give you my personal glimpse of the District 5 summer camp convention held at Camp Chimney Rock, I might say that I do not ever recall being so inspired with the teachings and workings of the A. Z. A. themselves in a fashion to make you feel proud of your affiliation; conduct meetings in an orderly and parliamentary fashion; to put on skits and contests in addition to their athletic tournament, is a sight which I will long remember and a thought which I will long cherish.

An inter-chapter tournament was held this past summer in Winston-Salem, where the chapters from Roanoke, Virginia, Charlotte, Durham and Winston-Salem compete. Asheville was not invited by the District Secretary on account of its proximity to other chapters. The contestants made, perhaps for the first time, and begun friendships that are bound to be everlasting.

It is my belief that on the whole that during the past year that North Carolina A. Z. A. Chapters have made excellent strides in activity and with the same progress in the future will soon reach the point where it will receive national recognition. There is some question in my mind as to whether the success, which the North Carolina Chapters have attained, can be attributed to what the B'nai B'rith Lodges have done. As a matter of fact, some of my correspondence indicates that in some instances B'nai B'rith Lodges have refused to cooperate.

I should, therefore, like to recommend to this convention for the ensuing year that this Federation make A. Z. A. one of its main projects for the year and that all of the five (5) resolutions which I have heretofore read to you be adopted with the sincere purpose of carrying them into effect and not in name only. There should be definite programs in each lodge for several joint A. Z. A.-B'nai B'rith meetings each year, whether in the form of socials, fathers and sons meetings, picnics, business meetings, and the like. B'nai B'rith members should take an active interest in the A. Z. A. boys and try to attend as many of their meetings as is possible. Each lodge should, if necessary, name definite men to attend every meeting. Lodge presidents should call on A. Z. A. advisors at every meeting. It is difficult to conceive of any program which is more important than A. Z. A. and too much emphasis cannot be placed on insisting that every B'nai B'rith member encourage every eligible youth to join the ranks of A. Z. A.

Your chairman might also point out that while the Executive Committee of the State Federation appointed a State Chairman, it did not appropriate any funds for the use of the chairman for stationery, stamps, or chapter visitations and all expenses were assumed by your chairman personally. It is the opinion of your chairman that better results might be attained by visitations than through correspondence. It is therefore, urged and recommended that a separate fund be allocated for the purpose of correspondence and visitation. I desire to express my thanks to the members of the B'nai B'rith who correspond with me and rendered me such assistance as requested. I also desire to express my thanks to this Federation for the opportunity which it gave me to serve as State Chairman.

In conclusion may I say that it is my fervent hope and plea that as this New Year starts in these trying and tronblesome times that the war abroad will not reach our shores, that our beloved United States will remain neutral, and that our A. Z. A. may join with B'nai B'rith to continue but our battle, that is, of maintaining benevolence, brotherly love and harmony. May father and son now go forward hand in hand.

POLISH JEW ENVOY AT BATISTA INAUGURATION

Washington.—Carol Sachs, former Warsaw Jewish leader and industrialist, has been named envoy extraordinary to represent the Polish government at the inauguration of President Fulgencio Batista, of Cuba, the Polish Embassy announced yesterday.

Organization and Personal News

Weddings

Shprintz-Scherr

Asheville, N. C.—Announcement has been made of the marriage of Miss Mae Frances Shprintz of Crab Orchard, Ky., to Melvin S. Scherr of Asheville, on Sunday, October 13th, at Somerset, Ky. After a wedding trip, the couple will reside in Asheville, where Mr. Scherr is manager of Pollock's.

Solomon-Robinson

Charleston, S. C.—Mr. and Mrs. Walter Solomon announce the marriage of their daughter, Dollye Roselee, to Irving M. Robinson, on Sunday, October 7th, 1940, at the B'rith Sholom Synagogue in Charleston. Immediately following the ceremony, a reception was held at the Francis Marion hotel.

Edwards-Blum

Greensboro, N. C.—Miss Jennie Edwards, daughter of George V. Edwards, was married on Sunday, October 13th, to Bertram M. Blum, at Sumter, S. C. Miss Edwards has lived in Greensboro most of her life. Mr. Blum is in the furniture business in Latta, S. C., where the couple will make their home.

Sosnik-Root

Winston-Salem, N. C.—Miss Blanche Sosnik, daughter of Mr. Harry Sosnik became the bride of Jerome Root in an impressive ceremony on Sunday, September 29th, in the Synagogue at Raleigh, N. C., with Rabbi Michael Zev of Raleigh officiating. The bride entered with her father and had no other attendants. The bridegroom entered with both his parents and had as his best man, Ben Root, his brother. An informal reception followed the ceremony, after which the bridal couple left for a short wedding trip. They will be at home in the Winston apartments, Winston-Salem, where Mr. Root is connected with Stein's Clothing Store.

Michalove-Miller

Winston-Salem, N. C.—Miss Ruth Michalove, daughter of Mr. E. B. Michalove was married to Mr. Julius Miller, son of Mr. and Mrs. Henry Miller of Winston-Salem, on Sunday, October 6th, at Savannah, Ga. They were married in the Synagogue in Savannah and had no attendants. After a short wedding trip, Mr. and Mrs. Miller will be at home in Savannah, where Mr. Miller is engaged in business.

Births

Greensboro, N. C.—Mr. and Mrs. Albert Oettinger of New York city, announce the birth of a daughter on Friday, October 11th. The baby is a granddaughter of Mr. and Mrs. J. R. Oettinger.

Valdese, N. C.—A son, Barry Lynn, was born to Mr. and Mrs. Moses L. Adler on September 17, 1940.

Obituary

Greensboro, N. C.—Mrs. Eli Solomon, 33 years of age, passed away on Sunday, October 6th, after an illness of several months. Mrs. Solomon had been in a hospital in New York for some time, but was brought home a few days before her death. The community feels keenly the loss of Mrs. Solomon, who left many dear friends and who was herself an active member of the community. In addition to her parents, Mrs. Solomon is survived by her husband and two children.

Goldsboro, N. C.—Mrs. Henry Weil, 81, passed away on Friday, October 18th, after an illness of several years. Mrs. Weil, who was an outstanding social and civic leader in the state, is survived by the following children: Miss Gertrude Weil, Mrs. Herbert Bluethenthal, Mr. Leslie Weil, and Mr. Herman Weil, and a number of grandchildren.

Winston-Salem, N. C.—Mrs. Sarah Silbert, 57, passed away on Sunday, October 13th, after an illness of some time. Mrs. Silbert, formerly of Durham, but for the past ten years a resident of Winston-Salem, is survived in addition to her husband, by a daughter, Mrs. Hannah Siff, and three brothers. Mrs. Silbert was an active member of the Winston-Salem community and leaves a place which will be hard to fill. Burial was held in the Hebrew cemetery in Durham.

ASHEVILLE, N. C.

Hadassah sponsored a Game Medley at the Southern Dairies tea room on October 1st. The committee in charge consisted of: Mrs. Blooma Breen, Mrs. Harry Cooley, Mrs. Harry Freeman and Mrs. B. Lichtenstein. The door prize was won by Mrs. Frank Marder. Ten tables of mah jong and bridge were in play. Delicious refreshments were served.

Mrs. Samuel Robinson was elected President of the Temple Sisterhood at a meeting September 23rd at the Jewish Community Center. Other officers elected were: Mrs. Joseph Sternberg, vice-president; Mrs. Sol Issac, corre-

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sponding secretary; Mrs. Coleman Zageir, recording secretary; Mrs. Max Rissenberg, treasurer, and Mrs. David Hoffman, assistant treasurer.

The reading of a paper on "Defense in America" by Mrs. Joseph Sernberg featured the program.

The nominating committee was headed by Mrs. Al J. Goodman and was composed of Mrs. E. I. Fater and Mrs. Alvin Kartus.

Rabbi Robert P. Jacobs resumed his weekly radio program, "The Message of Israel" on Station WWNC, on Monday, October 21st, at 7:30 p. m.

Miss Jane Evans, executive director of the National Federation of Temple Sisterhood addressed a group of approximately 70 women at a Temple Sisterhood Special Meeting on October 4th at the George Vanderbilt hotel. Miss Evans reviewed the history of woman's status in the political and social world in her talk on the subject: "What Can Women Do?" Following the talk an open forum discussion was held of current matters of importance. Jewish New Year greetings were read to the group from Mrs. Gertrude Watters, president of the National Federation of Temple Sisterhoods. The meeting was opened with the singing of "God Bless America" with Mrs. Joseph Sternberg leading. Mrs. Ben Francis was the accompanist.

The meeting was preceded by a luncheon for the members of the Board in the Oriental Room of the hotel. After the meeting a tea was tendered all the members and visitors. Mrs. J. B. Breman and Mrs. Gustav Lichtenfels poured.

A joint meeting of all Jewish Women's organizations in Asheville was held on Tuesday afternoon, October 15th at the New Jewish Community Center. Members of the Asheville Branch of the National Council of Jewish Women were hostesses for this meeting. Mrs. Sidney H. Rogovin, president of the Council in Asheville, presided. The invocation was pronounced by Rabbi Robert P. Jacobs of Beth Ha Tephilla Temple.

Mrs. Gustav Lichtenfels, president of the State organization of the North Carolina Association of Jewish Women, gave a short talk and then introduced the following representatives of various groups who in turn told of the work they are doing: Cheerio club, Mrs. H. Renkoff; Hadassah, Mrs. Jack Michalove; Ladies' auxiliary, Mrs. A. Lebos; National Council of Jewish Women, Mrs. Al J. Goodman; North Carolina Association of Jewish Women, Mrs. G. Lichtenfels; Sisterhood, Mrs. Mortimer Kahn, and Tau Gamma Sorority, Mrs. Harry Winner.

Rabbi D. Wachtfogel of Bikur Cholim Synagogue gave the benediction. A tea followed the meeting.

This was the first of a yearly meeting of all Jewish Women's organizations in Asheville at which a different group will act as hostesses each year.

A Hallowe'en Dance and Game Medley was given by Hadassah at the George Vanderbilt hotel on October 30. The committee in charge of arrangements consisted of Mrs. Blooma Breen, Mrs. B. Lichtenstein and Mrs. David Marder. Mrs. Milton Lurey was in charge of refreshments. Several prizes were awarded couples for best dancers. Sidney Feldman's orchestra furnished the music. Rosalie Feldman was the vocalist.

Mrs. M. Chizik was hostess to the Jewish Ladies' auxiliary at a benefit card party at her home, on Tuesday evening, October 22nd.

The Asheville chapter of Hadassah held its monthly meeting on October 22nd at the home of Mrs. Frank Marder. Fifty members and ten new members were present. A business session was followed by a social hour. Mrs. William Michalove presided.

The Cheerio club held its regular meeting on Tuesday, October 22nd at the home of Mrs. H. Goldstein.

Asheville was signally honored at the State B'nai B'rith convention at Winston-Salem on October 13th when Mr. Isaac Gradman, president of the local chapter, was elected second vice-president of the State B'nai B'rith. Those attending this convention from Asheville were: Mr. Gradman, Alfred Haas, Joseph Kartus, Morris Lipinsky, Sr., Joseph Sternberg, Mr. and Mrs. Mortimer Kahn, Mr. and Mrs. Alvin Kartus, Mrs. Al J. Goodman, Mrs. Gustav Lichtenfels, Miss Carolyn Lichtenfels, Mr. and Mrs. Harold Goldbloom,

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—Mrs. Al J. Goodman.

BURLINGTON, N. C.

Mr. and Mrs. A. N. Bernstein celebrated their 25th wedding anniversary on Sunday, October 13, at a special private table at the B'nai B'rith banquet held in Winston-Salem at the Robert E. Lee hotel. About thirty of the couples' many friends and relatives were special guests at the affair. Felicitations were extended the couple from those attending the convention, while special tribute was paid them by Mr. Sidney J. Stern and Rabbi A. L. Sacher, guest speaker of the convention.

CHARLOTTE, N. C.

B'nai B'rith lodge No. 1174 will hold a dance and banquet on Thanksgiving eve, November 27, in the ballroom of the Charlotte hotel. An eleven-piece orchestra will furnish the music, and there will be attractive door prizes. Dr. J. B. Freedland is chairman of entertainment and Mr. Alvin London is co-chairman. Mr. Sam Gitlin is treasurer of the organization. Proceeds of the affair will go to the following organizations: Hillel Foundation, Anti-Defamation league and the A. Z. A.

—Beatrice Hayman.

COLUMBIA, S. C.

A reception honoring Rabbi Sidney Ballon of the Tree of Life Temple and his bride, the former Miss Jean Hymson, was given by the bride's parents, Mr. and Mrs. C. E. Hymson.

All the Jewish soldiers stationed at Fort Jackson were contacted before the holidays and invited to attend services, and were also invited into the homes of members of the community.

A handsome robe was presented to Rabbi Jacob S. Raisin by the K. K. B. E. Temple Sisterhood, of Charleston, S. C. in commemoration of his 25 years of service to the congregation. The gift was presented by Mrs. Leon Steinberg, Sisterhood president.

DURHAM, N. C.

Miss Mildred Moss was hostess to the October meeting of Junior Hadassah held at Shul on October 10. This meeting was devoted to plans for the dance to be held on Yom Kippur night.

On October 9, Senior Hadassah and Ladies Aid held a joint board meeting at the home of Mrs. C. Swartz. Plans were made for a rummage sale to be held in the near future with both organizations participating.

The annual Yom Kippur dance given by the local chapter of Junior Hadassah was held at Forest Hills on October 12. This dance was a huge success with all Durham turning out and many visitors from neighboring towns.

On Tuesday, October 8, the Mizrachi organization held an important meeting at Shul. It was announced at this meeting that the National convention was to be in Philadelphia at the Ritz-Carlton hotel on November 10, 11, 12. The following officers were elected for the coming year: President, Bernard Dworsky; vice-president, Sam Freedman; secretary, Herman Hirsch; treasurer, P. Greenberg. Mesdames L. Jaffe and P. Greenberg were hostesses for the evening.

—Rose Munich.

GREENSBORO, N. C.

The first meeting of the Council-Sisterhood for the season was held on Monday, October 7, in the Temple. Committee reports were heard and plans were outlined for various projects during the year in order to raise money. Delegates were elected to the convention in November of the National Council which will be held. Following are the delegates and alternates: Mrs. Ben Ginsburg and Mrs. Hattie Weinberg; Mrs. Meyer Sternberger and Mrs. Sidney J. Stern. Special reports were brought from Mrs. Sidney LeBauer, chairman of Student Activities, who reported on the amount of girls at the colleges and about what had been done for them during the holidays. The meeting closed with a tea, with Mrs. Marc Friedlander, program chairman, in charge.

On Friday evening, October 18, immediately after religious services, the girls at the Woman's College and at Greensboro College were guests at an informal reception where they were introduced to the community. Mrs. S. F. LeBauer and her Student Activities Committee were in charge of the reception. Presiding at the two punch bowls were Mrs. Hattie Weinberg and Mrs. A. F. Klein.

The annual subscription bridge of the Council-Sisterhood was held on Monday evening, October 28, in the

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ballroom of the O. Henry hotel. Prizes were given for bridge, mah-jong and various other games. Mrs. Maurice LeBauer and her committee were in charge of the affair, which proved a success from every angle.

With an enrollment of 92, the Religious School of the Greensboro Hebrew Congregation has the largest membership it has ever had. A group of well equipped teachers helped the the children to celebrate the New Year, Yom Kippur and Succoth holidays. Following is the list of teachers for the year: Misses Helen Berlin and Charlotte Marks for the kindergarten grades; Mrs. Harry Eisenberg, of Burlington; Mrs. Fred Rypins, Rabbi Rypins, Mrs. Chas. Weil, Mrs. Sam Barak, Mr. Bertram Block and Mr. Lee Perelman. Mrs. M. Segal is in charge of the music and Miss Betty Bernstein, of Burlington, is student president.

About thirty-five people from Greensboro attended the district meeting of the B'nai B'rith in Winston-Salem on Sunday, October 13. The attendance prize was won by Greensboro, who had the largest membership present.

Mrs. J. E. Love spent a week in Portsmouth, Va., as guest of Mr. and Mrs. Archie Israel. Mrs. Israel accompanied her mother to Greensboro, where she spent several days, before joining Mr. Israel in Lynchburg, before going back to Portsmouth.

Rabbi and Mrs. Rypins had as their guest for two weeks, their aunt, Mrs. Sunfield, of Los Angeles, Calif.

Mr. and Mrs. Alvin Hamburger, of Baltimore, Md., were guests over Yom Kippur of Mrs. Hamburger's parents, Mr. and Mrs. Charles Pearl.

The 5700 Club, young men's club of Greensboro, held their first social affair of the season when they were hosts at an informal dance at Kenwood lodge on Wednesday, October 16. About fifty couples from Greensboro and surrounding towns enjoyed the affair, which was called a "Conscription Dance" in honor of the many young men who registered that day under the new Conscription law. Ralph Edwards is president of the club.

WINSTON-SALEM, N. C.

Winston-Salem was signally honored at the State B'nai B'rith convention in Winston-Salem on October 13, when Mr. Ira Julian was elected state president of the organization. Mr. Julian, who was general chairman of arrangements for the convention, did a splendid job and all present enjoyed the convention.

The local chapter of the A. Z. A. will have charge of the religious services at the Temple on Friday evening, November 8.

The Jewish Ladies Aid society held their regular meeting on Tuesday, October 8 at the home of Mrs. Brenner. In the absence of the president, the vice-president, Mrs. M. Horwitz was in the chair. Regular business and reports of standing committees were given and plans made for the bingo party which was given on October 22 The hostesses, Mrs. J. Brenner and Mrs. N. Berlin served refreshments at the close of the meeting.

At the regular meeting of the Council of Jewish Women, Mrs. M. Wainer president, read some important literature which had been sent by the National. Plans were made for the Hallowe'en "Tacky Party" which was held on Wednesday, October 30. The following new members were welcomed into the Winston-Salem chapter: Mesdames Morris Brenner, Robert Eisenberg, Jack Tannabaum, Edward Lavin H. Garey, Davis, and Phillips.

The Winston-Salem chapter of the A. Z. A., who recently organized a "singing quintet," entertained members of the B'nai B'rith at their luncheon meeting at the convention held in Winston-Salem on October 13. Members of the "quintet" are as follows: Robert Kalet, Seymour Solomon, Bobby Sosnik Marty Levin and Bruce Levin.

—Sylvia Berlin.

GERMAN FLYER GIVEN TRANSFUSION OF JEWISH BLOOI

London.—The magazine Aeroplan tells the story of a German pilot who was shot down and wounded and who kept up a running fire of abuse against England, its doctors and nurses, while his wounds were being treated and generally behaved arrogantly.

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He Made History

(Continued from Page 11)

ite other governments to cooperate in alting Jewish persecutions in Rumania.

Out of the Brussels Conference grew he far-reaching action taken at the Berlin Congress of 1878 when Bismarck. Disraeli and other statesmen greed to confer upon Rumania the tatus of an independent kingdom only n the express condition that her new onstitution would recognize the civil nd political rights of the Jews.

When Rumania accepted this provision. Peixotto felt his work was done, nd he returned to America. Shortly fter he came home, he helped organize he Union of American Hebrew Congregations, making a speaking tour on ts behalf and also for the newly-ormed Hebrew Union College. He also urned his attention to politics by orking for the election of Rutherford B. Hayes as President.

In 1877, President Hayes offered him he consul-generalship at St. Petersburg, Russia, but Peixotto declined it. ater, however, he accepted the post f consul at Lyons, France, an office e filled under Presidents Garfield and rthur, too. Peixotto's reports on the anufacturing and wine industries of rance from 1877 to 1885 were valuble contributions to commercial literare, and received world-wide attenion. In 1885 he left the consular serv e for good and returned to the practice of law in New York City.

Although he was already suffering rom the illnes that was to cut him own five years later, Peixotto quickly resumed active leadership in Jewish affairs. He established The Menorah, monthly literary magazine on Jewish questions, which became the official organ of B'nai B'rith in 1886 t is now incorporated in The National Jewish Monthly. The newly ormed Young Men's Hebrew Association, the Hebrew Technical Institute, ewish back-to-the-land movements and he Hebrew Union College all wou his upport, as did the efforts to provide for the great flood of Jewish immigrants that began to pour in from Russia after the pogroms of the 1880s.

His energy was boundless and his devotion to his people was limitless. There was scarcely a constructive Jewish undertaking that failed to enlist both his aid and his service. When he passed on in September, 1890, just fifty years ago, he left the name of Peixotto indelibly etched on the scroll of American Jewish history, in the making of which he played so decisive a role.

Meetings of Districts of the N. C. A. of Jewish Women

Dates have tenatively been set for meetings in the eight districts of the North Carolina Association of Jewish Women and Jewish Men.

Mrs. Gustav Lichtenfels, president of the Women's Association, and Mrs. Ben Herman, president of the Men's Association, will be present at most of these meetings.

The following is a list of the place, date and guest speaker for each meeting:

Wilmington—District No. 7, October 22. Speaker, Rabbi Joseph I. Weiss.

Goldsboro—District No. 6, October 22. Speaker, Rabbi H. B. Wernick.

Fayetteville—District No. 5, November 10. Speaker, Rabbi Joseph I. Weiss.

Rocky Mount—District No. 8, November 11. Speaker, Rabbi Avery Grossfield.

Asheville—District No. 1, November 17. Speaker, Rabbi William Greenburg.

Charlotte—District No. 2, November 24. Speaker, Rabbi Mordecai Thurman.

High Point—District No. 3, December 1. Speaker, Rabbi William Greenburg.

Chapel Hill—District No. 4, December 8. Speaker, Rabbi Samuel Sandmel.

By dividing the states into the smaller units many people are able to attend the district meetings who find the distance too great to attend the state conference which is held in the spring.

The state meeting for 1941 will be held in Wilmington, April 6-7 at the Cape Fear hotel.

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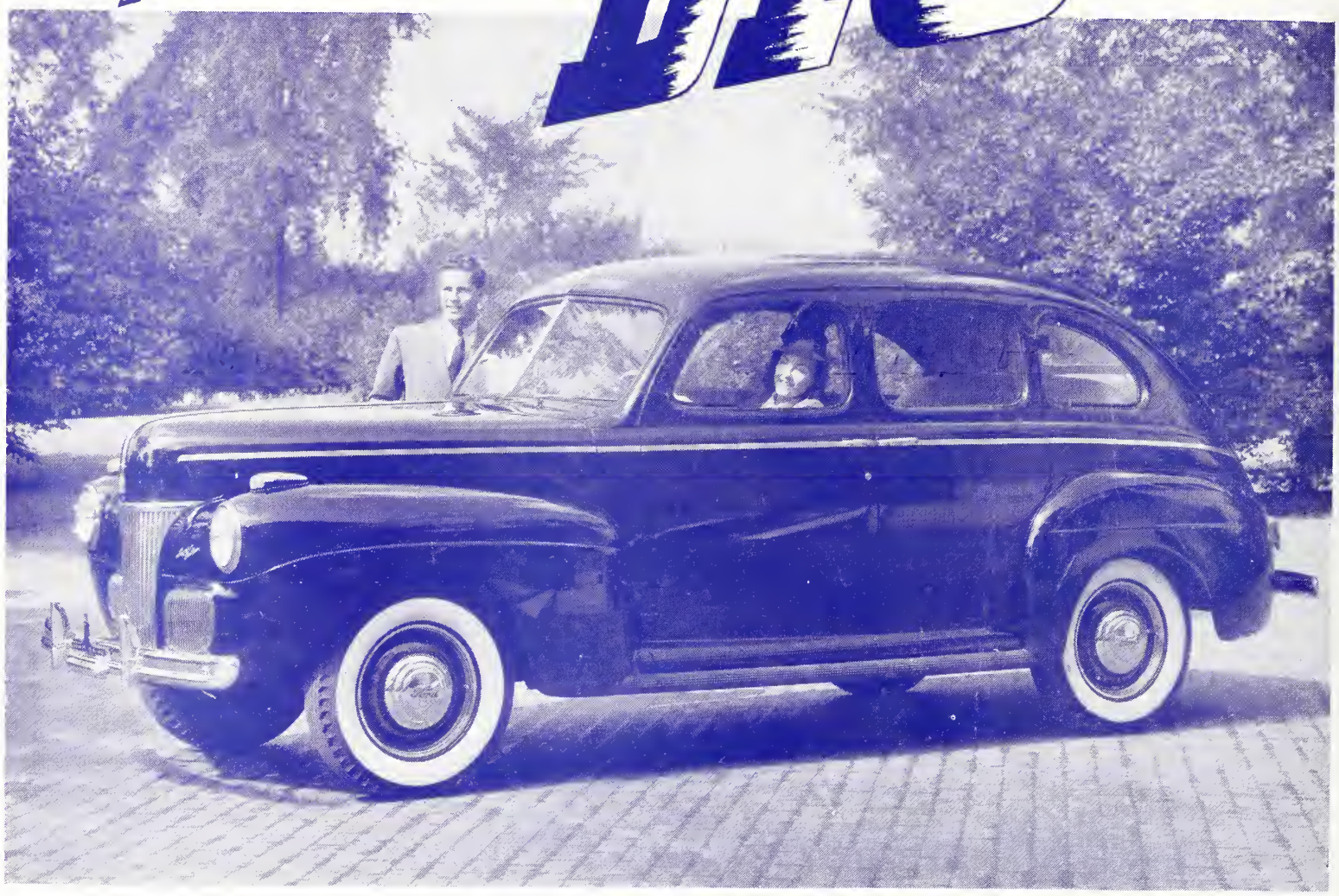

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The AMERICAN JEWISH TIMES

A MAGAZINE DEVOTED TO DEMOCRACY AND RELIGION

DECEMBER 1940

. . . One Nation Indivisible . . .

Armistice Day ceremonies were held by seven welfare organizations of the World War at the Tomb of the Unknown Soldier at Arlington National Cemetery. Represented at these rites were the National Jewish Welfare Board, the National Catholic War Council, Knights of Columbus, Salvation Army, National Recreation Association, Young Men's Christian Association, and Young Women's Christian Association.

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WILMINGTON, NORTH CAROLINA

The American Jewish Times

A Monthly Journal of Vital Jewish Interest

VOLUME 6 | DECEMBER, 1940 | NUMBER 3

EDITORIALS

Palestine—The Salvation of the Homeless Jews

Mr. Edmund I. Kaufman, President of the Zionist Organization of America, has designated the five week period ending with Chanukah as Zionist Membership Month. In his statement proclaiming the Month. he appealed for unity and submerging of all differences to the primary task of concentrating upon the efforts for the upbuilding of the Jewish Homeland in Palestine.

A goal of 150,000 members has been set by the present administration of the Z. O. A. This is by no means an unreasonable figure. In ratio to the 5,000,000 Jews in this country, it only constitutes 3 per cent of the Jewish population. 150,000 members, therefore, would represent the very minimum required to demonstrate to American public opinion and the world at large that the Zionist program which seeks to rehabilitate our homeless people on its own soil is supported by all segments of American Jewry.

The attainment of this goal should therefore be the concern of every American Jew who seeks to render constructive help to those in dire need and who desires to help in providing a home and security for hundreds of thousands of our persecuted brethren who look to Palestine as their only ray of hope.

Since the outbreak of the war, the news that filters through the Palestine military censorship has been scant. Nevertheless, the dispatches that reach this country serve to convey to us a picture indicating that despite the war and in the face of considerable obstacles the Jewish community of Palestine carries on uninterruptedly its daily tasks and doggedly continues with the upbuilding of the country.

Over 50 new industrial enterprises have been launched in Palestine in 1940. The total holdings of the Jewish National Fund has now reached 520,000 dunams and that the Jewish Agency for Palestine has completed plans for the establishment of 15 new settlements in the coming months on land that has been selected and acquired.

These reports are indicative of the scope of the efforts that are now being made with the help of the national Palestine funds in extending the Jewish positions in Palestine in order to make possible the absorption of additional large numbers of refugees.

It is clear that the Jewish community in Palestine is doing its share, perhaps more than its rightful share toward the solution of the Jewish refugee problem in this, the most crucial time in the history of our people and mankind. The Zionist Organization of America, which is the instrumentality of American Jewry for the upbuilding of the Jewish Homeland, is asking American Jews, who are fortunately situated in this country of freedom and democracy, to fulfill their obligations, which, considered in terms of real sacrifice, amounts to so little. We, American Jews, are not asked to provide soldier or ammunition. We are asked to render financial aid and to join the ranks of American Zionism and thereby express our solidarity with the valiant Pioneers. We must be fully prepared for the eventuality, when American Jewry will be called upon to appear and submit its case before the forthcoming Peace Conference. Our voice will carry weight only if we have behind us a large organized membership. Our duty, therefore is clear.

Edouard Benes—President of Czechoslovakian Government in Exile

"As President of a nation which for centuries fought with determination for the preservation of its liberties and which is at the moment engaged in a desperate struggle to regain its occupied territory, I have naturally a particular sympathy with those who are working to establish the Jewish National Home in Palestine. May I extend good wishes for the development of the national effort and voice appreciation of the great and important part Palestine will be called upon to play in the present war, should the Near East become the theatre of a major development."

Albert Einstein

"These times have publicly demonstrated that the upbuilding of Palestine is of vital significance for Jewry. Recognition of this fact has penetrated America as well and is clearly manifest in the unwearied readiness to sacrifice, animating large circles of American Jewry. Nothing can serve to encourage this willingness to sacrifice as the generous participation of the Jews in Palestine in the common constructive task. The performance of Palestine Jewry, despite the heavy burden imposed upon it by the exigencies of the day, will undoubtedly have a great and stimulating effect in this country as well."

Viscount Samuel—First High Commissioner for Palestine

"The work of the Keren Hayesod should command generous and widespread support. In the face of constant, grave difficulties, its success has greatly contributed to the constructive work in Palestine, which is an outstanding achievement in these times. Congratulations on the completion of two decades of useful service. I wish it many more."

Lord Snell—Labor Leader in House of Commons

"The Keren Hayesod celebrates its twentieth anniversary in a time of unprecedented gravity for the Jewish people of the world. Comfort and strength come only from the fundamental, eternal principles of right and justice. The work hopefully started a generation ago must continue. The Jews of Palestine must be enabled to developed the resources of the ancient home. The Keren Hayesod offers an opportunity to every Jew for a personal share in a great work."

THE AMERICAN JEWISH TIMES invites correspondence on subjects of interest, but disclaims responsibility for an indorsement of the views expressed by the writers.

The AMERICAN JEWISH TIMES. Published Monthly, except August, at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Editorial Director; David Cooper, Managing Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. New York Office, 2426 Graybar Building; Baltimore Representative: Harry Snyderman, 3303 Eastern Avenue: $1.50 Per Year, Payable in Advance. Single Copy 15c. Entered as Second-Class Matter at the Postoffice at Greensboro, N. C., under the Act of March 3, 1879.

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UNITY AND PEACE

By RABBI MORDECAI M. THURMAN

Temple of Israel, Wilmington, N. C.

PSALM 133 commends to us the goodness and the beauty of brotherly love and concord. This is a thought well worth considering, for in life's experiences goodness and pleasantness do not necessarily coincide. Many seekers after goodness sacrifice, willingly or unwillingly, much of the beauty and pleasantness of life. Conversely, there are those who, in the pursuit of pleasantness, disregard that goodness which is its true complement and completion.

But the personal acquisition of goodness and pleasantness does not exhaust the conception of the Psalmist. He speaks of a unity of brothers, of a peace between individuals. And this unity is a harmony of different units; of people who must of necessity include varying personalities, divergent thoughts, opinions, and aims in life. The blessing of this unity, as the verses of the short Psalm suggest, descends softly and refreshingly like the anointing oil over priestly robes, pervading everything with sweet perfume. Or, as in the second figure of speech, the blessing of this unity is like the cooling stream which from snowy mountains reaches and refreshes the hills of Zion.

It should be fairly clear that the unity of people whether in the family, the community, among nations, or in the world is not as simple an idea as the word "unity" may at first suggest. Unity is not the existence of a single entity with but one outlook on life. Peace is not to be found in a unity, nor is harmony to be present in that which is but one in itself. The unit must proceed outwards to join another to itself in order to produce harmony. And that other must be one dissimilar from itself.

Thus, human unity is the result of a harmony between dissimilar members. Persons who hold exactly the same views, who speak exactly the same words, who view truth from exactly the same angle, offer no opportunity for the true development of harmony and peace. If such a body exists in human society it is but an aggregate of atoms, like grains of sand upon the seashore.

Similarly, when we speak of the unity of the ages or of the harmony of history, we do not mean that every age is merely the repetition of another age, and that all events are simply a multiplication of the same experiences. The manifold fragments of truth blended together make up its one and perfect ray. The separate rays of light—the violet, the blue, the orange—make up the pure white ray. So does the separate working of the individual conscience proclaim the sanctity of the great conscience of humanity. So does religion whisper a different revelation to every human heart. The sum of its whisperings will produce an harmony that shall transcend their differing testimonies and weld them into one great and glorious revelation. So do the different instruments of a great orchestra give forth an harmony of symphonic music.

Thus, peace does not prevail among things that are exactly counterparts of one another, or between people who agree in everything. Of this we have the first and finest example in the family. The members of the family differ in person and in thought; in their pursuits and in their ideals. The peace that unites them is something that rises above, but does not ignore, their mutual differences of temperament. The spirit of the home harmonizes these various interests, thereby making each to contribute to its peace and to its well-being.

Rabbi Mordecai M. Thurman

That larger family, the community, lives by reason of the separate and diverse activities and interests of its members. Its peace is best assured when all of them, in their separate lives, are animated by a common purpose and by a great ideal that can be shared by men and women of varying potentialities.

Nor do national or international matters find their peaceful solution in any other way. The world is, after all, but one large family, and if there is one lesson more than any other we must try to learn in these perilous days it is the necessity for this family of nations to live together in unity. The first essential by which harmony may ensue between them is mutual respect and understanding of the separate work and labors, of the separate trials and sacrifices, of the different aims and outlooks that characterize the many national and religious groups that go to make up the great human family. The second essential is the existence and pursuit of great national and international ideals in which their different activities may be combined for causes that shall uplift humanity as a whole.

Such a conception may well lead to a widening of the horizon of men's

(Please Turn to Page 12)

BEFORE I DIE . . .

A German refugee called at my office the day before yesterday, and she left with me an English translation of a letter written by Dr. Jacob Schultz of Vienna, before he killed his wife, his child and himself. The original letter was confiscated as she attempted to carry it across the border. However, she had memorized it and had had it translated into English. The woman appeared to be intelligent and well educated. Inasmuch as she left the copy with me to use at my discretion, I am forwarding it to you for publication, if you so desire.

—BEN ARONIN.

T is 10:00 o'clock.

At 5:00 o'clock in the morning I shall kill my wife and child and then myself.

Hilda is asleep in the next room. My wife is reading Cyrano de Bergerac. I left her lying in the bed, with the shaded light of the lamp falling about her, leaving the rest of the room in darkness. She seemed so at rest, her dark hair framing her calm white face. She likes to read in bed. I kissed her on the forehead, gently—then I left her. I went to my baby's room. She is five, and she has golden curls. I used to have golden hair when I was her age. I am afraid of disturbing her, and I do not want her to wake. I want her to sleep on forever. My friends tell me she "doesn't look Jewish," as though that were a compliment. They mean that her light little face, with its upturned little nose, does not yet carry lines of sadness and suffering.

It seems so strange that I can sit here so calmly, when just a moment ago all of Hell was burning in my heart and mind, and I wanted to run out of the house screaming:

"Murderers! Beasts! May God destroy you all—may the streets run red with your blood! May your arrogant sneers and your cruel mockery turn to sniveling yelps for mercy. May your whole accursed generation be ground into the dust, even though all of humanity perish with you!"

I envisioned the earth, washed clean of all life, sweeping, untrammeled by the hates of mankind, through the heavens—part of the harmony of the cosmos.

But I am calm now—for I am a Jew—the older brother of humanity, who fell in love with a dream four thousand years ago—a dream that the world could be ruled by love and not by hate; by mercy and not by war; by truth and not by lies.

And to wish all humanity destroyed before it attains that dream is to deny faith in God—in Pattern—in Europe. It is such denial that leads to the hysterical paganism which now overwhelms us.

Before I die I affirm my faith in an Eternal God of Love, who created heaven and earth. I believe with perfect faith that all mankind, regardless of race, color or creed, are brothers. I believe with perfect faith in the God of the Old Testament—the God of the widow, of the orphan, of the poor—of the stranger within the gate. I believe with perfect faith that all men are the Sons of God, and that there never was, is not and never will be one creature of flesh and blood of greater divinity than a noble human being.

I am not Dr. Jacob Schultz. I am The Christ!

The crucified Christ—the man who died on a Roman cross—existed, and he exists today. He was crucified and he is crucified today. The "Wandering Jew" of your malicious legend is that Christ! I am that Christ! Every man of my people is The Christ! And at the foot of the cross, whereon we are impaled, the legionnaires of hate cast dice for our garments, confiscate our possessions and leer upon us, as they crown us with thorns, and hoot at us: "You are the chosen people!"

But long ago one of our great sages said: "Be among the persecuted—not among the persecutors."

* * *

Last night thousands of Polish Jews crouched in the ditches and the mire of the German-Polish border as you jeered them on their march to Calvary. You spat at them and cried: "Go on! Go on!" Three went insane. A woman was the Mary of the Manger, and her child was a Jew, and therefore The Christ! So in every age have Jewish mothers borne their babes—in graveyards—at roadsides—fleeing from their persecutors.

Jesus on the Cross—the Jew!

Mary in the Manger—the Jewess!

Tomorrow morning you will find me dead. Perhaps you will term my act an act of cowardice—of escape. Yes, escape from the alternative of being taken to a concentration camp — from which my wife would shortly thereafter receive a neat box of ashes—sent collect—a tribute to nazi efficiency. And her fate? And that of my child? What would they be?

Saul fought upon the mountain of Gilboa until he could fight no longer—and then fell upon his sword. That was courage and pride—not cowardice.

Yet the battle is hopeless only for me—not for Israel. My cry will be heard by generations yet unborn, as was the cry of Akiba when in his agony he called: "Hear, O Israel! The Eternal is our God, the Eternal is One!"

The Jew will not die. Israel will survive even this calamity.

As for me—I do not kill myself. I die upon the Cross.

NAZI EXILE GETS MEDICAL POST AT N. Y. U.

New York.—Dr. Otto Leow, co-winner of the 1936 Nobel Prize in medicine and now an exile from Germany, has been appointed Research Professor of Pharmacology at New York university, according to an announcement by Chancellor Harry Woodburn Chase. He received the Nobel Prize for research in chemical transmission of nervous impulses.

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Feuchtwanger Tells of His Escape From France; Sees Hitler Defeat

By **DANIEL L. SCHORR**

After a thrilling escape from a French concentration camp, Lion Feuchtwanger, the famous German Jewish author, arrived here on the American Export liner Excalibur from Lisbon, highly optimistic about Hitler's defeat in the present war.

On shipboard he related a narrative as exciting as one of his own novels—evacuation of the interned refugees barely in advance of the oncoming German army, "abduction" by an American friend, concealment for weeks and escape across an obscure mountain pass into Spain with false documents until reaching Lisbon.

Lion Feuchtwanger

Safe now in the United States, where he has not visited since 1932, the author, emaciated from his experiences and from the effects of dysentery which he contracted in a French camp, looks forward to rest and recuperation. He awaits the arrival of his wife soon and hopes to arrange to bring out of France the incomplete manuscript of the third portion of his "Josephus" trilogy, which he wants to finish and have published.

Met By Publishers

Feuchtwanger was met at Quarantine by W. B. Huebsch, vice-president of Viking Press, his publishers, and Leonard Mins, chairman of the Committee for Exiled Writers of the League of American Writers.

Asked if he thought Germany would lose the war, he declared: "I think Hitler will not lose the war—because he has already lost." He said that with the failure of the attack on London, "the war is definitely lost, and lots of Germans recognize it."

In France, he said, nine-tenths of the population oppose the Petain government. At first they were willing to accept it, he said, hoping that this regime could obtain concessions from the Germans, but now they see that they are only giving concessions, that the Germans actually rule the unoccupied zone as well as occupied France, and sentiment against the Petain government is mounting.

Tells Experiences

Relating his own experiences, Feuchtwanger said:

"When the war broke out in September, 1939, I, like all German refugees was taken into a concentration camp near Marseille. I was freed on September 27, after ten days. It is indicative of the disorganization in France that after I was released several orders were issued to have my liberty restored. First Interior Minister Sarraut, then Premier Daladier—as late as January 16 an order for my release was issued.

"With the collapse of Holland and Belgium all refugees were interned again. In June, only a few days after I had been received by President Lebrun as head of the anti-Nazi writers' committee, I was placed in a concentration camp as a person suspected of Nazism. Despite the cabled appeals of English ministers I remained there. It is rather grotesque that at the moment that British planes were dropping leaflets on Germany containing quotations from my works I was being held as a Nazi suspect.

"I view this as a repetition of the Dreyfus case, in a way. As in the case of Dreyfus, the French general staff directed a drive against us in order to divert attention from their own shortcomings.

Babies Born

"We were held in the Les Milles camp, near Aix-en-Provence. There were 3,000 in this camp. Some 10,000 women were held in another camp, among them women of eighty. In that camp some children were born, and water was so scarce that when there was a birth the other women could get no tea or coffee because all the water was needed for the delivery.

"In Les Milles, our treatment was not bad, but the sanitary conditions

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were absolutely ugly. There were no latrines. You can imagine 3,000 people living without latrines. Disease broke out, and I myself was among those who became sick with dysentery. There were no newspapers, no communication with the outside world during the two months we were held there. We knew nothing of what was happening to our families. That perhaps was the worst thing.

"As the German army approached, we became alarmed. Among us were 42 persons on Hitler's death list, and we were helpless. We all prepared to commit suicide by taking veronal if the German army should come. We insisted that the French commander release us or take us away. Finally, Hitler's army was only 60 miles away. One writer, Walter Hasenclever, a clever playwright and poet, committed suicide. He died next day, just as we were moved from Les Milles.

"We were loaded on a 50-car freight train, 2,600 of us, 60 of us to a wagon, and we had to stand on our feet five days and five nights. The cars were locked and we could not get to toilets. Four or five days before the armistice we reached Bayonne. There we learned that the German army would arrive in a few hours. The French commander told us to stay on the train and he would try to save us. The train left Bayonne. At one point the train stopped in a tunnel while German motorized troops were passing overhead on that very spot. It was a very awkward moment.

Learns of Armistice

"We arrived at Nimes and were interned anew. There we learned that the armistice had been signed giving Hitler the right to ask the French government for the return of anyone he wished.

"Since there was a river three miles away, we obtained permission to go there to bath once a week. Once, on July 21, while 200 or 300 of us were returning from the river, with only a few guards watching us, a car drove up, driven by an American friend. He kidnaped me. He told me to get into the car and not ask any questions. He had with him different clothes for me to wear. He took me to a town where I was well hidden by another American for several weeks.

"My wife and I left with papers made out in the name of someone else and without an exit visa, which was most difficult to obtain. We crossed the Pyrenees on foot, traveling in the noonday heat because the paths were less carefully watched during the day. I had no luggage but a knapsack and all my papers had been left behind in my villa at Sanary.

"We entered Spain with very dubious papers, but had no difficulty in obtaining an entrance permit because of the Spanish visa we had in someone else's name. There are lots of Germans in Spain, especially in Barcelona and Madrid, and I was afraid some of them would know my face. It took us five days to cross Spain and finally we reached Lisbon. There I called at the American consulate, reassumed my real identity and there obtained an American visa."

A Jew Looks at Christmas

Dedicated
to
Rev. John Haynes Holmes

I am not in blithe, holiday trim
On the morning you hallow a fable
And tell wonderful legends of Him,
The Jew, born in a Bethlehem stable.

I am not in gay, jubilant mood
And neither would He be today . . .
He would rue your lip-homage and
brood
Over Beauty in rust of decay.

For the Truth He hath come to proclaim
You have trod'n, under foot, in the
dust;
You have crimsoned His cheeks with
the shame
Of your ruthlessness, avarice, lust!

For the glitter of Mammon's gilt
hoard,
At the bidding of Mars, vile and vain,
You have reddened your hand and
your sword
With the blood of the maimed and
the slain . . .

And the husk and the hull and the
bran
You have set over succulent grain.
All He taught of Good Will toward
Man
And of Peace upon Earth was in
vain!

There is gall in the wine of your
mirth,
There is gloom in your thoroughfares
lighted:
His grand dream of God's Kingdom
on Earth,
His great hope for the race you have
blighted!

—James I. Jacobs.

JEW SAVES NAZI

London.—A Nazi aviator owes his life to a Jewish officer of the British army. Lieut. M. E. Jacobs dived from a breakwater at Folkestone and swam 300 yards to rescue the pilot of a Messerschmitt plane which had been shot down by a British Spitfire.

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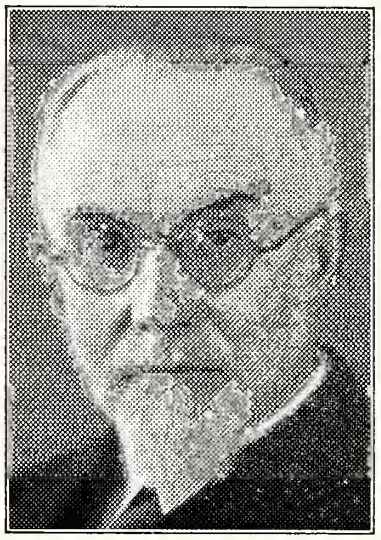
BOOKS IN REVIEW

History of the Jews In Cologne

By Adolf Kober translated from the German by Solomon Grayzel 436 pp., map, 6 illustrations.

The History of the Jews in Cologne, the sixth volume in the Jewish Communities Series, published by The Jewish Publication Society of America, "tells the story of one of the oldest Jewish communities in Europe, the oldest in Germany if one considers the age of the documents in which mention of it is made. The history of this community reflects every phase of the history of all German Jewry." These opening words, by Dr. Adolf Kober, until recently the Chief Rabbi of Cologne, accurately describe the contents of his book.



Dr. Adolf Kober

The History of the Jews in Cologne presents a moving and colorful summary of the life and vicissitudes of a Jewish community along the Rhine River. The Jews settled in Cologne and established a community there long before the Barbarians arrived and undermined the Roman Empire, before even Christianity was established in the lands of the West. What they have contributed to the growth of Cologne, what they suffered at the hands of the Crusaders, where they lived and how they managed their internal affairs is all told simply and lucidly in the pages of this volume. Even after bigotry combined with internal politics to expel them from the city proper, Dr. Kober reveals that their relations with the city were not completely disrupted.

With equal interest, the reader will follow the growth of the modern settlement of Jews in Cologne. Step by step, beginning with the French occupation of Cologne late in the eighteenth century, the Jewish community struggled for human rights, while contributing to the cultural and commercial growth of the city out of all proportion to its numbers. It was an uphill fight against blindness, bigotry and bureaucracy, but it was won through merit which no one could deny. It was left to the present German government to destroy all that had been built and deny all that had been achieved. It is understandable that Dr. Kober, though recently arrived in the United States, says little about the last few years, but he says enough for the reader to sense the tragedy.

The scholarly reader will find the footnotes in this volume of particular importance. In these, Dr. Kober presents the fruits of his industrious research in the life and contributions of the scholars who lived in and near Cologne during the Middle Ages and in modern times. A number of appendices shed further light upon the various aspects of communal growth. These appendices include the By-Laws of the Jewish Community of Cologne; Statistics on the Development of the Jewish Population and the Jewish Community of Cologne; Jews in the Schools of Cologne; Religious Instruction in the Schools of Cologne; and Jewish Antiquities in Cologne. There is also included a copious bibliography and an excellent index.

Dr. Kober was known in Germany as the author of numerous books and articles dealing with the Jews of Cologne and of German Jewry in general. He was educated in several universities and taught in many of the institutions of higher learning. He plans to make his home in America.

Great Jewish Women

By ELMA EHRLICH LEVINGER

This is the second book by Mrs. Levinger that we have reviewed this fall and we do not believe that her books can come too often. Those who have been familiar with Mrs. Levinger's short stories for years will probably agree with us.

The stories about Jewish women which appear in this book tell about some that all of us know about, they are the heroines of the Bible. These are new stories however, and thy are

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worth reading again. Even more important are the stories of Jewish women who lived since Bible times, including many American Jewish women Rebecca Gratz of Philadelphia, Penina Moise of Charleston, Emma Lazarus of New York, Lena Strauss, the wife of Nathan Strauss, Sophie Irene Loeb of New York, Sarah Chizick who died with Trumpeldor in Palestine are women who are a glory to Jewish history. We can only regret that Mrs. Levinger's stories about all of them are so short.

The book, which is written for boys and girls between 12 and 17 years of age can be highly recommended to all our readers.

Contribution of Judaism to Modern Society

Valuable pamphlets are often overlooked merely because they are pamphlets. This is a case in point. Rabbi Feldman's essay deals with the contributions not of the Jew but of Judaism. There is a distinction. For example, Jews have contributed to science, art, invention, etc. But Dr. Feldman is writing about the contributions of Judaism—about the spiritual and ethical contributions of the Jews.

We should all be more aware than we are that Judaism's belief in a unique, holy and ethical God has colored the thinking attitudes of the whole modern world. Dr. Feldman is quite right when he says, "Whatever modern society may achieve in the field of social justice and social progress is largely the result of the Jewish God concept at work in the hearts and souls of men." Our conception of the spiritual dignity of man which is expressed in the Declaration of Independence and in the Bill of Rights comes right out of Judaism. That is to say, the concept of democracy in America is the political counterpart of the religious ideas of the brotherhood of man and the fatherhood of God. The early documents of American history, from the days of the Plymouth colony down through the speeches of men like Ezra Stiles, president of Yale, or the sermons of many New England preachers, are evidence in point.

A most interesting section of Dr. Feldman's essay, "Spiritual Democracy — The Right to Be Different," shows that, quite contrary to the widespread idea about the "chosen people," the Talmud teaches that "the pious of all nations have a share in the life to come." This certainly runs counter to modern totalitarianism, religious or political. It acknowledges the existence of many paths to God.

The passion for education in the United States is another contribution of Judaism. The men who founded our educational system were deeply read in the Old Testament. They were well aware of the emphasis that Judaism has always placed upon learning, and took to heart the remark of an ancient teacher of Israel, "No ignoramus can be pious." It is a fact that as early as the first century schools were erected in every town throughout Israel. Even when Europe was steeped in illiteracy, there was hardly any illiteracy in Jewish communities.

Finally, the idea of the "Kingdom of God" which is so much a part of the modern social gospel is a Jewish conception. As Rabbi Feldman says, "This Kingdom of God concept is an exaltedly hopeful one. It sets a goal for life and gives purpose to history. It posits the perfectibility of the human race. It gives worth to human endeavor. It gives value to ideals and courage to idealists."

This valuable pamphlet should be read by Gentile as well as Jew. Young people especially will find in it much material for discussion.

James M. Yard,
The Christian Century.

Letters to the Editor

Editor, The American
Jewish Times,
Greensboro, N. C.
Dear Sir:

Har Sinai Congregation in Baltimore is making preparations for the celebration of its One Hundredth Anniversary. This celebration will be a magnificent symbol of liberty and freedom in the American democracy, and a great testimonial to living liberal Judaism on these shores.

We ask your help in these preparations. We ask all people who may have documents or reminiscences bearing upon the life of Har Sinai Congregation to loan them to our Historical Committee. Write us your personal memoirs, send us your old family notes or records. We promise to take meticulous care of whatever material is sent us, and to return it as it was sent.

Please help us in our effort to strike that keynote of hope, as we prepare the saga of a synagogue in America.

The Rabbis, the Board, and the One Hundredth Anniversary Committee of Har Sinai express their deep thanks to you.

Edward L. Israel.
Ely E. Pilchik.

NAZI ORDER POLES TO TURN OVER MOST OF CROPS

London.—Polish peasants in the government-general area have been ordered by the Germans to hand over all crops to the Central Agricultural board, retaining only small parts for themselves for sowing purposes, according to information received by official Polish quarters here.

The board will fix a quota for each farmer and local councils will be held responsible for complete surrender of the harvests in their particular area, it was said.

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NEWS OF THE WORLD

RED CROSS TO TRANSCRIBE ONE OF "POPULAR STUDIES IN JUDAISM" INTO BRAILLE

The American Red Cross in co-operation with the Library of Congress will transcribe "Judaism and International Peace," by Rabbi Joseph C. Kornfeld into Braille for use of the blind. The Kornfeld study is one of the "Popular Studies in Judaism," published by the Tract Commission of the Union of American Hebrew Congregations and Central Conference of American Rabbis, according to the statement just made at Cincinnati headquarters of the Union.

Books transcribed by the Red Cross are given as gifts to libraries or other collections for free circulation among the blind, or, occasionally, to individuals, the Red Cross states.

"Judaism and International Peace" is one of 31 "Popular Studies in Judaism" issued by the Tract Commission. The "Studies" are authoritative discussions of Jewish history, religion and customs.

PALESTINE SYMPHONY ORCHESTRA ANNOUNCES OPENING OF FIFTH SEASON

Tel Aviv (Palcor Agency)—Reflecting the spirit of a people that continues with its cultivation of the gentler arts the while it battles to preserve a livable world atmosphere that will not stifle them, the Palestine Symphony Orchestra has announced the opening of its second wartime season, and the fifth season since its inception, at the beginning of next month.

Its beginnings rooted in recoil from violence, the orchestra developed to its present full-grown stature through the turbulent years of the Arab-Jewish disturbances, when more than once performances had to be cancelled as precautionary or disciplinary measures. It was founded in 1936 by Bronislaw Huberman, considered one of the greatest living violinists, to whom occurred the idea of combining the German-Jewish musician's need for good music.

The individual players were carefully chosen from among both the refugee musicians abroad and those in Palestine and after these few years they have more than fulfilled their founder's prophecy that, once properly welded into unity, they would constitute one of the finest orchestras of the world.

DECEMBER TOPICS FOR MESSAGE OF ISRAEL

Rabbi David de Sola Pool, of the Spanish and Portuguese Synagogue, will present a series of four addresses as guest speaker during the "Message of Israel," beginning, Saturday, December 7.

The broadcasts, presented under auspices of the United Jewish Laymen's committee, with the exception of the December 7 program to be heard at 8:30 p. m., E. S. T., will be heard weekly at 7 p. m., E. S. T., over the National Broadcasting company's Blue Network.

Rabbi de Sola Pool will discuss "The Call for Justice," during his first program. Other subjects in the series will be: December 14, "The Individual Soul"; December 21, "The Turn of Winter," and December 28, "Year's Ending." The musical portions of the broadcasts will be supplied by the Spanish and Portuguese Synagogue Choir.

JEW DEVELOPS ANTI-BLAST DEVICE FOR GREAT BRITAIN

London.—Dr. S. Zuckerman, formerly of Oxford and Professor-Designate of Anatomy at Birmingham university, has discovered a protective device of sponge rubber coating against injuries from bomb blasts and other explosions. The coating will be worn by members of the armed forces, fire-fighting services and Air Raid Precautions squads.

Dr. Zuckerman belongs to a well-known Zionist family of South Africa. He was married last year to a daughter of Lord Reading. At one time he held a Yale Research scholarship.

CATHOLICS LAUNCH CAMPAIGN AGAINST ANTI-SEMITISM

New York. — As part of its nation-wide campaign against anti-Semitism the Catholic Information Society of New York will send through the mails 5,000 letters and folders "in the interests of tolerance and understanding," it was announced by the Rev. Bonaventure Fitzgerald, moderator of the society.

The literature will include a reprint from the Catholic World of "The Sin of Anti-Semitism," by Thomas F. Doyle, and other pamphlets against religious intolerance. The society has distributed 44,929 pieces of literature in the past year, it was disclosed.

At the same time the Catholic organization will launch a campaign to induce large corporations and firms in New York city to distribute its pamphlets against anti-Semitism among their employees, it was announced.

BERLIN HONORED BY MUSIC GROUP

New York.—Irving Berlin, the song-writer, was presented with a plaque for his song, "God Bless America," at a banquet of the National Committee for Music Appreciation at the Hotel Waldorf-Astoria, which marked the launching of an educational campaign in behalf of operatic music.

Looking out over the 1500 musicians, educators and others, Berlin remarked that "this is the closest I have ever been to good music."

Important principles may and must be flexible. . . . Why should there not be a patient confidence in the ultimate justice of the people?—Abraham Lincoln.

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CROSS OR SWASTIKA?

By BUD O'MALLEY

COMMUNISM, Fascism and Nazism should be equally obnoxious to all Americans, because all of these isms are anti-democratic, all of them are inimical to Human Rights. But to some persons (permit me as a Catholic to confess that to the majority of my own faith), Communism is so much the worse of the evils, that they tolerate, if not actually lend aid and comfort to the Nazis and the Fascists.

Of the three isms—Communism, Fascism and Nazism—Communism came first. The Soviet Union was the first to establish a totalitarian order in which individual citizens are judged in accordance with their value to the state; they have no rights except what the state grants them, and their reading, their talking, their listening, even their thinking is determined, prescribed and supervised by the ruling clique which controls the state.

Mussolini, a former extreme Socialist, borrowed the Communist ideology and adapted it, under the name of Fascism, to the Italian people.

Hitler followed Mussolini, borrowed the same ideology and adapted it to Germany under the name of Nazism.

Each of them "improved," modernized and brought to a more brutal efficiency the same totalitarian idea of Communism. There is not one iota of difference in fundamental principles between the three editions of the same totalitarian ideology. And, of late, the leaders of the three totalitarian countries have given up their sham opposition to each other, and have openly joined forces to fight unitedly against all democracies.

How then can one explain the fact that some men, while justifiably opposed to Communism, condone Nazism, and help the equally damnable Nazi enemies of our country? How can one explain away giving aid and comfort to the Nazi enemies of our country on the flimsy excuse that it helps to fight Communism—Nazism's twin brother—while the Communists and Nazi-Fascists have made common cause? I know of but one explanation. While socially, politically and ideologically the three totalitarian States are alike, there is a slight difference in their attitude towards religion. The Soviet dictatorship is frankly Godless and Atheistic, and the others, while doing everything in their power to destroy the influence of the Church and to bring up the new generation under the complete control of the state, are still tolerating the Church and do not proscribe religious teachings.

This might have been true at the beginning but, even if one's reasoning is confined to the official German sources coupled with the meagre reports issued from the Vatican, one should know of the prohibition of Catholic Youth organizations, the confiscation of Church properties, the incarceration of priests, the indignities visited on nuns, the accusation of immorality brought against numerous priests, etc. Does that prove respect for the Church and for religion?

But the Communists are anti-Christian, you will say. True enough, and so are the Nazis, in spite of the fact that Hitler was born in the Catholic faith.

Here is the proof.

> "The religions are all alike, no matter what they call themselves. They have no future—certainly none for the Germans. Fascism, if it likes, may come to terms with the Church. So shall I. Why not? That will not prevent me from tearing up Christianity root and branch, and annihilating it in Germany."

So said Adolf Hitler.

> "Our leader becomes the intermediary between his people and the throne of God . . . Everything which our leader utters is religion in the highest sense, in its deepest and most hidden meaning."

So said Propaganda Minister Goebbels.

From a publication called "Watch man What of the Night?", published by such eminent Churchmen as The Very Rev. G. Ashton Oldham, D.D.; the Rev. Daniel A. Poling, D.D.; the Rev. Howard Chandler Robbins, D.D.; the Rev. George Stewart, D.D.; we quote only two samples of Nazi irreligion, quoted by them, which for blasphemous and direct obscene character, we have yet to find an equal in any "literature" including the Communists'.

> "The (following) quotation," write the authors of "Watchman What of the Night?", is an evidence that some of the attacks on the Church and its teaching have come from within the ranks of the clergy where some men, like the Pastor quoted, have assisted in the prostitution of the Church to the purposes of the state. It should be remembered that many faithful pastors were replaced by men who were selected by Hitler's chosen Reichsbishop Mueller. The Bishop himself did not hesitate to rewrite the Sermon on the Mount to bring it into harmony with party teachings!"

"JESUS' FAMILY HISTORY WRITTEN IN SIN

From: Ende des deutschen Protestantismus? Rudolf Hammer. Des Vorstoss Kampfschriften Folge 3. Verlag Deutscher Druck G. m. b. H. Muenchen 2 S W Paul Heyse-Strasse.

"Pastor Alfred Bonn takes a position as to the genealogy of Jesus and declares in the 'Evangelical Weekly'; 'Genealogical studies bring us little that is pleasing. They bring to light many things over which one would like to draw a thick evil of forgetfulness. in Jesus' family tree sin was

(Please Turn to Page 12)

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Cross or Swastika?

(Continued from Page 11)

allowed to write clearly. It pleased God the Lord to lead the family background of Jesus through a son of Judah, who, as an old man who could not control himself, begot a child in blood shame. Centuries later many decent, honorable women strode over the ruined walls of Jericho with Psalms on the lips and in their hearts. But to none of them did God concede the honor of becoming the ancestress of the Messiah. He reserved that honor for a whore. He who was to wash away the sins of the world was related, by God's will, to murderers and adulterers. His family tree was to grow in filth and shame.' "We are grateful for these words, which will, we hope, finally open the eyes of many and let them feel that the Father can have been no better if He sent such a Son into the world."

The next quotation is:

"CHRIST HAS LOST ALL MEANING

From: Wes der Christ von Christentum nich weiss. E. K. Heidemann. Verlag Dr. Onno Buurman. Wittingen, Hannover. 1935. Von der Reichsteile zur Foederung des duetschen Schrifttums begutachtet 17. 9. 1935.

"If Jehovah has lost any meaning for us Germans, the same must be said of Jesus Christ. His son. He does not possess those moral qualities which the Church claims for him. He certainly lacks those characteristics which he would require to be a true German. Indeed, he is as disappointing, if we read his record carefully, as is his father."

Please remember that one cannot publish anything in Germany without the official sanction of the Hitler Government.

Could anyone still claim that the Nazis are God-fearing Christians? Is the difference in the religious attitude of the Nazis and the Communists really so great?

Unity and Peace

(Continued from Page 4)

hopes and aims, to a breaking down of the dividing bars of ignorance and prejudice, to an extraordinary revelation of what each group may learn from the other. It may give birth to a new harmony that shall recognize how individual freedom can lead to the highest general good. Mutual exasperations, party collisions, factious invectives, spring for the most part from the egotism of ignorance, from the pride of system, from the dogmatism of the illiterate, from the intolerance of unchastened hearts and narrow minds.

Truth has many aspects. Many of those who differ from us may be more sincere, more learned, more competent than ourselves. "How often," someone has written, "the differences that divide men into opposing camps are reducible to a question of words. Examine the disputes which have led to the bitterest animosities, and you will find that in by far the majority of cases, owing to a difference of interpretation, men have said to those who did not agree with them: 'You belong to our enemies.'"

A little patient enquiry, a little mutual consideration, a little human charity, could make it clear to both parties that they were really on the same side; that they held essentially the same views, and that their agreement was obscured behind a mere difference of language.

Enmity and hatred never yet proved the righteousness of any cause. Manhood is now being wasted on the arts of destruction. What the world wants and needs is a richer and fuller and more spiritual constructive life, a life in which the individual and the group can contribute of its own to the body politic.

Cooperation will achieve what competition cannot compel. In mutual aspiration pettiness will pass away. Beauty and pleasantness will thus spread their sweet savor through the world. And then the world will learn anew—"How good and how pleasant it is for brethren to dwell together in unity."

CHRISTIAN, GUEST PREACHER AT YOM KIPPUR RITES

Boston.—Dr. Russell Henry Stafford, minister of the New Old South Church, preached on Yom Kippur afternoon from the pulpit of Temple Sinai here in what officials at the Temple asserted was the first time that a Christian was invited to preach to a Jewish congregation on the Day of Atonement. Rabbi Beryle D. Cohon, spiritual leader of Temple Sinai, referred to the invitation as a "venture of unusual significance."

Dr. Stafford spoke on "Christian Conscience on the Jewish Day of Atonement."

What there was of abhorrence of Jews in my childhood was rather awe of the enigmatic, of what was ugly. Any contempt that I sometimes felt was rather a reflection of what I saw in Christian men and friends of my environment. Later on, when I came to know many ingenious, refined men of the race, respect was added to my admiration of the people who had created the Bible and the poet of the Song of Solomon.

—Johann Wolfgang Von Goethe, German Poet

Talent is nurtured in solitude; character is formed in the stormy billows of the world.—Goethe.

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Organization and Personal News

Engagements

Asheville, N. C.—Mr. and Mrs. J. J. Goldstein announce the engagement of their daughter, Miriam, to Sam Lite, of Washington, D. C. and Chicago.

Weddings

Kline-Jurkovitz

Raleigh, N. C.—Beatrice D. Kline, daughter of Mrs. Rebecca Kline, became the bride of Donald M. Jurkovitz, son of Mrs. S. Jurkovitz of Scranton, Pa. on Sunday, November 10, at the home of her mother. Rabbi Michael Zev officiated. The bride was given in marriage by her brother, Frank Kline, of Charleston, S. C. and had no other attendants. After their wedding trip, the couple will make their home in Raleigh, where Mr. Jurkovitz is manager of Mayo's.

Currin-Heilbronner

Tarboro, N. C.—Lewis Heilbroner, son of Mrs. S. Heilbroner, was married to Mary Helen Currin, of Oxford, N. C.

Katz-Abelkop

Spartanburg, S. C. — Miss Emma Katz, daughter of Mr. and Mrs. Abraham Katz, was married on Sunday, October 27 to Benjamin Abelkop, son of H. Abelkop of Durham, N. C. The ceremony was performed by Rabbi William Greenburg of Charlotte, N. C. in the Blue Room of the Hotel Charlotte. After their return from their wedding trip the couple will live in Spartanburg, S. C.

Solomon-Jacobson

Charleston, S. C. — Miss Frances Solomon, daughter of Mr. and Mrs. Sam Solomon was married on Sunday, November 10 to I. H. Jacobson, formerly of Winston-Salem, N. C.

Kleinzahler-Furchgott

Charleston, S. C. — Miss Marcelle Kleinzahler, daughter of Dr. and Mrs. Irving Kleinzahler, was married on Sunday, November 24, to Max Furchgott, son of Mr. and Mrs. Arthur Furchgott. After their wedding trip, the couple will reside in Charleston, where Mr. Furchgott is engaged in photography business.

Births

Greensboro, N. C.—A son was born to Mr. and Mrs. Max Zager, on Tuesday, November 12, at Sternberger hospital.

Durham, N. C.—A son, Martin Hill, was born to Mr. and Mrs. Philip Green on Friday, November 1.

Charlotte, N. C.—Mr. and Mrs. William Manning, announce the birth of a son, Edward Martin.

A daughter was born to Mr. and Mrs. Sam Miller, on October 30.

A son was born to Mr. and Mrs. H. Marks on Friday, November 1.

A son, Allen Jay, was born to Mr. and Mrs. Morris Goodman.

Obituary

Raleigh, N. C.—Mr. S. Berwanger, who had been ill at Rex Hospital for some time, died on Sunday, November 10, at the age of 85. Mr. Berwanger, one of the oldest residents of the community, is survived by Mrs. Berwanger, a son, a daughter, and several other relatives.

ASHEVILLE, N. C.

Rabbi William Greenburg of Charlotte, was guest speaker at the Annual District Meeting of District No. 1, North Carolina Association of Jewish Women and Men, at the George Vanderbilt hotel, Sunday afternoon, November 17. Approximately 150 persons attended. Mrs. Fred Pearlman, District Director, welcomed the delegates from Asheville, Hickory, Morganton, Sylva, Henderson and Canton, and introduced Rabbi Greenburg. Rabbi Robert P. Jacobs pronounced the invocation and all sang "God Bless America." Miss Gloria Lavitt, daughter of Mr. and Mrs. Harry Lavitt, gave two piano solos and Paul Goodman, young son of Mr. and Mrs. Al J. Goodman, accompanied by his mother, sang two songs. Mrs. Gustav Lichtenfels, President of the North Carolina Association of Jewish Women, made a brief talk on the aims and purposes of the association, stressed civic work to be done by all and said that "we must all do our part." Rabbi Jacobs spoke briefly on plans for a synagogue at the University of North Carolina, to house the Hillel Foundation. Mrs. Harry Winner of Gastonia, was elected District Director, to take office next spring. Rabbi David Wachtfogel pronounced the Benediction and the meeting adjourned with all singing "America."

The Asheville Lodge of B'nai B'rith entertained its members and friends at

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a "Stag" Buffet supper at the Jewish Community Center on Monday evening, November 4. About 125 men were present. After supper, prepared and served by the wives of members, a short program was given. I. Gradman, President, presided. Participating in the program were Mr. Norman Sultan, Rabbi Robert P. Jacobs and Mr. Alvin Kartus, who presented to the members and guests some of the highlights of the present activities of B'nai B'rith. Applications for 15 new members were received at this meeting. After the program, card games were played until a late hour. At the previous meeting of this Lodge, membership dues for Men in the Service of the U. S. were waived.

The Jewish Ladies' Auxiliary of Bikur Cholim Synagogue sponsored a card-medly at Biltmore Dairies' Tea Room on November 4.

Miss Joel Goldsmith, daughter of Mr. and Mrs. Edward Goldsmith of the Carolina Apartments, left on November 5 for New Orleans to spend the winter, and while there will be the guest of Miss Elma Bloch.

Max H. Crohn, President of Congregation Beth Ha Tephillah, was elected President of the Southeastern Florists Association, at a business session of the

Max H. Crohn

Convention on November 5. The convention which attracted more than 500 persons, opened in Asheville, November 4, and lasted through November 6.

An informal reception was given by Mr. and Mrs. G. C. Book of 101 Cherry street, at the Bigur Cholim Synagogue vestry rooms, after services, Friday evening, November 8, in honor of their 32nd wedding anniversary.

Mrs. H. S. Rogovin was re-elected President of the Asheville branch of the National Council of Jewish Women, at a meeting of that group on November 8 at the Jewish Community Center. Other officers re-elected, were: Mrs. A. J. Goodman, first vice-president; Mrs. I. Fagan, second vice-president; Mrs. Alvin Kartus, corresponding secretary; and Mrs. Lou Rifkin, recording secretary. Mrs. I. Gradman was elected Treasurer of the organization. Mrs. Rowland H. Latham, clubwoman and civic leader, delivered a talk on "Making Democracy Work." Describing democracy as the heritage of the people of this country, Mrs. Latham called on her listeners to aid in eradicating fifth column activities and to assist in reserving the ideals of Americanism. Mrs. Joseph Sternberg made a report on the "Appreciate America" campaign being conducted by city and county Parent Teachers associations. A short business session was held prior to the program at which Mrs. Rogovin presided. Many interesting reports were heard. A permanent nominating committee was appointed as follows: Mrs. Frank Marder, Mrs. Morris Lipinsky, Mrs. Molly Rubinstein, Mrs. I. Fagan and Mrs. Harry Blomberg. Mrs. Leon Feldman, Membership Chairman, introduced the following new members: Mrs. David Marder, Mrs. Harold Rabban, Mrs. Samson Weiss, Mrs. Hyman Dave and Mrs. Harold Goldbloom. About 40 ladies were present.

The Temple Sisterhood sponsored a card medley on Monday evening, November 11 at the Jewish Community Center. The committee in charge were Mrs. Alfred Lichtenfels, Mrs. Phillip Zageir and Mrs. Sol Isaac.

The Cheerio Club met on Wednesday afternoon, November 13, at the home of Mrs. N. Factor, 317 Midland drive, Lakeview Park.

The Tau Gamma Sorority celebrated its 15th anniversary on Tuesday evening, November 12, with a dinner at the Old Heidelberg, atop Beaucatcher Mountain. Installation of officers and initiation of new members featured the affair. Misses Judy Gross, Leah Robinson, Phyllis Galumbeck and Sylvia Patla were initiated. Officers installed were: Miss Miriam Cooper, president; Miss Evelyn Kramer, vice-president; Miss Marjorie Cooper, secretary; Miss Dessie Sheptowich, treasurer, and Miss Carolyn Lichtenfels. The dinner was followed by a dance at 10 o'clock to which 25 guests were invited. Miss Carolyn Lichtenfels was in charge of arrangements, and was assisted by Mrs. Milton Lurey and Miss Sally Lipinsky.

Rabbi David Wachtfogel was re-elected President of the Asheville district of the Zionist Organization at a

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ecent meeting of this group which met t the home of Mr. William Schwartz, 1 Orchid street. Other officers named vere: Daniel Robinson, first vice-persident; Dan Michalove, second vice-president; William Schwartz, treasurer; Louis Robins, corresponding secretary; Fred Hoffman, recording secretary and Rabbi Robert P. Jacobs, cultural chairman.

The Council of Jewish Women has naugurated a Sewing Group that meets very Tuesday afternoon at the Jewish Community Center to sew for the Red Cross and Bundles for Britain. Those who cannot sew, knit or crochet garments for these organizations. All Jewish women are invited to join this group.

Harvey Scheer, son of Mr. and Mrs. Max Scheer of Arlington street, was elected President of the International Relations Club of Biltmore College. Mark Naiman was elected Treasurer of this club.

Robert Rosen, son of Mr. and Mrs. . Rosen was the principal speaker at he A. Z. A. services at Temple Beth Ha Tephillah, on Friday evening, November 8, his subject being "Those Who Are in A. Z. A." Michael Robinson nd Stanton Goldbloom read from the itual and Rabbi Robert P. Jacobs officiated at the concluding service.

Ira B. Jones, principal of Grace chool, spoke at Beth Ha Tephillah Temple on Friday evening, November 5, his subject being "Enriching Spiritual Life Through Education."

Hadassah held a Membership Meeting at the Jewish Community Center, on Monday evening, November 18. Mrs. David Marder was in charge of arrangements and the program. Paul Goodman rendered several vocal selections and was accompanied on the piano by his mother, Mrs. Al J. Goodman. Rabbi Robert P. Jacobs gave the invocation and Rabbi David Wachtfogel gave the benediction. Brief talks were given by Mrs. S. Slossman and Mrs. Human Dave and Rabbi Jacobs gave an address on: "Palestine: An Outpost in the Struggle for Democracy." Ten new members were introduced and applications for many more were received.

Mrs. Gustav Lichtenfels, President of the North Carolina Association of Jewish Women, has returned from a tour of the state where she attended and spoke at the following District Meetings: Wilmington, October 22; Goldsboro, October 22; Fayetteville, November 10, and Rocky Mount, November 11. Between meetings Mrs. Lichtenfels went to Baltimore to visit her sister Mrs. L. Birney and while there attended the Seaboard Convention of Temple Sisterhoods.

BURLINGTON, N. C.

Cadet Seymour M. Levin, son of Mr. and Mrs. Sol I. Levin of Burlington, was recently cited before the corps of 600 cadets at Riverside Military academy for outstanding work. For his record in accumulating one hundred merits, Cadet Levin was awarded a merit ribbon with bronze torch to be worn as an emblem of distinction. This is Cadet Levin's first term at Riverside.

CHARLESTON, S. C.

The Charleston, S. C., community opened its U. J. A. campaign on Sunday, November 17, under the chairmanship of Sam Berlin. Isadore Blank, Irving Steinberg, Edward Kronsberg and Harry J. Sholk are vice-chairmen. Hyman Rephan is chairman of the initial gifts committee; Hyman Karesh, treasurer, and Arthur Williams, chairman of the General Division.

Mrs. Joseph Needle has returned from a ten-day visit to Greensboro, N. C., where she was the guest of her sisters, Mrs. Bernstein and Mrs. Sabel. While in Greensboro Mrs. Needle was extensively entertained. With Mrs. Needle were Mrs. Kahn, of Conway, her sister, and Mrs. Schields, also of Conway.

Frank Kline has returned from Raleigh, N. C., where he attended the wedding of his sister, Beatrice Kline.

CHARLOTTE, N. C.

The Charlotte Temple Sisterhood entertained at a benefit Chow Mein supper Sunday evening, November 3, in the Vestry Rooms of the Temple. Mrs. Frank Iseman was in charge of arrangements.

The Charlotte Chapter of Hadassah met November 4 at the Temple. The speaker, Mr. Maurice Weinstein, attorney, delivered an address on the Jewish National Fund.

The B'nai B'rith sponsored a Thanksgiving dinner-dance, on Wednesday evening, November 27, in the ball room of the Hotel Charlotte. Speaker at the dinner was Irving Levitas, cultural director of "Wider Scope." Gibb Todd and his orchestra furnished music for dancing. Dr. Jack Freedland was in charge of arrangements, said several hundred were expected to attend.

A two-day State convention of all convention of all branches of the Zionist Organization will be held in Charlotte in January. Mrs. Raphael Turnover, chairman of the Seaboard District, will lead the conference for Hadassah. National leaders of all the branches are expected to attend.

Rabbi William Greenburg spoke in High Point Wednesday night, November 13, at a meeting of B'nai B'rith sponsored by both Jews and Christians.

Friday night, November 8, services at the Temple were turned over to the A. Z. A. Ted Croner delivered the sermon. Services were conducted by Aaron Orenstein, Kiddish by Howard Schwartz, and the opening and closing prayers by Isadore Ross.

The Junior Hadassah entertained at a card party on October 21 at the Charlotte Progressive club.

Maurice Weinstein, attorney, was guest speaker at a luncheon given by the Masonic Lodge on November 1. Mr. Weinstein was recently elected State Secretary of B'nai B'rith.

Friday night, November 15, was "Hadassah Night" at the Temple. Rabbi

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William Greenburg delivered the sermon, "The Place of Hadassah in Jewish Life."

Mr. Leon Guttman won the applause of all Charlotte with his sincere and entertaining portrayal of Officer Finklestein in the Little Theatre producion of "Margin For Error," given November 1, Friday evening.

Mr. and Mrs. Isadore Sinkoe of Sherwood avenue, celebrated their 23rd wedding anniversary on October 7 with a cocktail party at their home. Later in the evening, the guests were taken out for a Chow Mein dinner. Fifty intimate friends attended.

Charlotte welcomes the following newcomers to the community: Mr. and Mrs. David Lefkowitz, formerly of New York City, and Mr. and Mrs. Louis Taff and daughter, formerly of Washington, D. C.

—Beatrice Hayman.

DURHAM, N. C.

On November 7 at the Beth-El Synagogue, the local chapter of Junior Hadassah held a very important meeting, with Sara Munich presiding. Rosalie Dave was in charge of the program which consisted of Cultural reports of the three projects in Palestine. Other participants in the program were Dorothy Katz, Sara Stein, and Gertrude Sawilowsky. Misses Sara and Mary Levitt were hostesses for the evening. Mrs. Israel Mowshowitz was guest.

A joint Junior and Senior Sabbath was enjoyed by the community on Friday evening, November 8. Mrs. Joe Rose, member of Senior Hadassah opened the program. Miss Sara Munich, President of Junior Hadassah, extended greetings from that organization. Mrs. Larry Medalia, President of Senior Hadassah, introduced the main speaker, Mrs. Berkman, member of the National Board, who spoke of Hadassah work in Palestine.

Mrs. E. J. Evans was hostess to the Board members of Senior Hadassah on Saturday evening, November 9. Mrs. Berkman, member of the National Board, spoke to the local chapter.

A very inspiring Armistice Day program was held at the Beth-El Synagogue on Sunday evening, November 10. The program was sponsored by B'nai B'rith, whose President, Henry Banc, welcomed the guests. Main speaker of the evening was Mr. William B. Umstead, former Congressman from this district, who gave an address on "Peace in America." Mr. Bernard Dworsky, Mizrachi representative, gave a report of Jewish Veterans of the World war, after which, the colors were brought in by Mr. Jake Nurkin and Mr. Sam Hockfield, two Durham veterans. The program was closed with the singing of "God Bless America."

Benjamin L. Susman, 3rd, son of Mrs. Ann L. Sussman, was Bar Mitzvah on Saturday morning, November 9. On Sunday afternoon, November 10, Mrs. Ann Susman, held open house in honor of the event. About 100 guests called during the afternoon to extend felicitations. In town for the week-end, were Mr. and Mrs. Max Rones and son, of High Point; Miss Jennie Land, of Raleigh; and Mrs. Alfred Land, of Richmond, aunts and uncles of Master Susman.

—Rose Munich.

GREENSBORO, N. C.

Miss Louise Alexander, Associate Professor of Political Science at Woman's college, was guest speaker at the regular meeting of the Council-Sisterhood on Monday, November 4. Miss Alexander, who was introduced by Mrs. J. R. Oettinger, spoke in a most interesting and entertaining manner to the large group present, on presidential elections during the past forty years, leading up to the present election, which was to take place the day following. "American the Beautiful" was sung at the conclusion of her talk. The business part of the meeting was in charge of the president, Mrs. A. F. Klein, at which time regular reports from committees were heard. Mrs. S. Landsburger led the group in prayer.

Rabbi Abraham J. Feldman, of Hartford, Conn., was guest speaker at the University Sermon series at Woman's College on Sunday morning, December 1. His subject was "Where Then Is God?" Distinguished in Jewish and National circles, Rabbi Feldman is the editor of "The Jewish Ledger" and author of a number of books on religion, among them being "The Faith of a Liberal Jew," "Judaism and Unitarianism," "The American Jew — a Study of Backgrounds," and many others. Rabbi Feldman's appearance at Woman's College was sponsored by

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he Y. W. C. A. and the class of 1941, of which Miss Joan Feldman, daughter of the Rabbi, is a member. A number of members of the community were present to hear Rabbi Feldman speak.

Among the 24 members chosen by the Greensboro College Honor society, are Roberta Schoenland of Berlin,, Germany, and Renee Wasoff, of Szczuczyn, Poland. Members are chosen for the society on the basis of character and scholarship. The two girls, are special students at the college, through the sponsorship of the International Relations Committee at the College and the Council-Sisterhood.

Rabbi F. I. Rypins conducted chapel services at Woman's College on Wednesday, November 6, at the regular chapel hour. With the choir from Temple Emanuel, and a background fitting for the occasion designed by Mrs. Marion Latum Fitzsimmons, of the English department at the college. Rabbi Rypins presented a service which was very impressive to all present, and called forth a great deal of favorable comment.

The Jewish girls at Woman's College entertained at their annual dance on Saturday evening, November 9. The affair, which was held in the gymnasium of the Greensboro Y. W. C. A. was attended by about 40 couples, all of whom enjoyed the dancing and the cider and doughnuts served by the refreshment comimttee, which was in charge of Peggy Levine. Elaine Fater was in charge of invitations for the affair. Blanche Rubin is president of the group and representative on the Inter-Faith Council on the campus. Chaperones for the affair were members of the Student Activities committee of the Council-Sisterhood, of which Mrs. S. F. LeBauer is chairman; Rabbi and Mrs. Rypins and Mrs. Rubin, of Brooklyn, who was guest of her daughter at the college.

Mrs. Harry Sabel and Mrs. David Bernstein sponsored a Thanksgiving dinner dance at the O. Henry hotel on Wednesday evening, November 27. Music was furnished by Tal Henry and his orchestra and the dinner was catered by the hotel. The affair was enjoyed by a number of people from Greensboro and surrounding towns. Proceeds of the dance went to the Council-Sisterhood.

The regular congregational meeting was held at the Temple on Monday evening, November 11, at which time committee reports were heard and officers and Rabbi were re-elected. Mr. Sidney Stern was in the chair.

The following ladies were visitors of Mrs. Harry Sabel and Mrs. David Bernstein, for about ten days: Mrs. Joseph Needle of Charleston, S. C.: Mrs. Sam Schields and Mrs. Joseph Kahn of Conway, S. C. Mrs. Needle and Mrs. Kahn are sisters of Mrs. Sabel and Mrs. Bernstein. While in Greensboro, the guests were extensively entertained.

Miss Edna Levine has returned to Greensboro after several weeks in New York, where she was the guest of her sisters, Mrs. Pollens and Mrs. Miller.

Mrs. Alvin Hamburger of Baltimore, Md., was the guest of her parents, Mr. and Mrs. Charles Pearl.

Mr. and Mrs. Max Klein were in Savannah, Ga., for several days, where they were guests of relatives.

Mrs. Joseph Klein has returned from a three months stay in New York and New Jersey.

HENDERSONVILLE, N. C.

Mrs. H. Patterson has returned home after undergoing an operation at Vanderbilt univeritys, where her son, Dr. Joseph Patterson, is a staff member.

Mrs. Julius Garber of Batesburg, S. C., has returned home after spending a few days with her father, Mr. N. Brenner, who underwent a tonsil operation.

Mr. and Mrs. B. Cohen have returned after a trip to Birmingham, Ala.

Mrs. Jack Buchman has returned after a trip to Chicago.

Mrs. Charles Solomon of Columbus, Ohio, was the guest of Mr. and Mrs. Louis Sherman.

Among those who attended the Carolina-Duke game at Chapel Hill were Mrs. Nathan Patla, and Mr. E. Brenner.

—Mrs. L. Sherman.

MORGANTON, N. C.

The newly formed Mimosa Lodge, of B'nai B'rith, embracing Morganton, Statesville, Hickory, and several other small towns, have undertaken as their first project the building of a Community Center in Hickory, where the various organizations may have their own meeting place. Plans are to have Sunday School classes in this center, and eventually to lay the basis for a central Synagogue for the entire district. A special meeting was called on Sunday, November 17, to formally launch the project. Rabbi Wachtfogel of Asheville, was guest speaker.

Initiation of new members into Mimosa Lodge was held on Thanksgiving eve, November 27, at which time Alvin Kartus of Asheville, was guest speaker at a banquet. Special feature of the evening was ladies' night: the ladies being special guests and being entertained by the members of the lodge.

RALEIGH, N. C.

The Daughters of Jacob sponsored a Thanksgiving dance on November 28 at the Sir Walter hotel. People from Raleigh and surrounding towns at-

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tended the affair which was a success financially as well as socially.

Mrs. Harry Berkman of Chicago, met with the Executive Board of Hadassah, after which an open meeting and tea was held at the House of Jacob.

The Council of Jewish Women met with Mrs. E. J. Ellisburg at her home, with the president, Mrs. B. A. Aronson in the chair. Regular routine reports were given by the standing committees.

Mrs. Sam Adler who has been quite ill at Rex hospital is improving and will soon be out again.

Mrs. Mabel Morris and Mrs. Stanley Kahn attended the wedding of Lewis Heilbroner and Mary H. Currin in Oxford. Mrs. Morris returned to Tarboro where she spent the week-end with her sister, Mrs. Heilbroner.

Mrs. Elmer Oettinger of Wilson, spent the week-end with Miss Mabel Morris at the Mansion Park hotel.

Mr. and Mrs. I. S. Kahn of Greensboro, spent several days with Mr. and Mrs. Max Miller and family.

Mr. and Mrs. B. H. Block, Mrs. S. Schiffman and Mrs. M. E. Block of Greensboro, were guests of Mr. and Mrs. Ike Reinheimer.

—Mrs. I. Reinheimer.

ROCKY MOUNT, N. C.

A meeting of the Eighth District of the N. C. Association of Jewish Women was held at the Ricks hotel, Mrs. G. Lichtenfels of Asheville, president of the association, conducted the meeting. Rabbi Avery Grossfield of Raleigh, and Norman Gold, local attorney, were guest speakers. A number of members from surrounding towns were present.

Mrs. E. Epstein has returned from two months spent in Pittsburgh with her daughter and family.

Mrs. Jos. Gold has returned from a visit to Lumberton, where she was the guest of her daughter, Mrs. Weinstein.

Mrs. S. Cohen has returned from Newport News, Va., where she visited her mother who has been ill for some time, but is now convalescing.

Count Gold, who has been in the hospital with an infected hand is now out and able to use his hand again.

Mrs. Julius Klitzner has returned from a visit to New York.

Miss Hortense Edwards is spending some time with relatives in New York.

Mrs. D. Eichner who spent a week with Mrs. H. Kornfelt of Clinton, has returned home.

Mrs. R. Jnsta of Richmond, Va., was the week-end guest of Dr. and Mrs. Sam Jnsta. —Mrs. Jos. Gold.

WINSTON-SALEM, N. C.

On Friday, November 15, the younger section of the Winston-Salem Hebrew Congregation held Sabbath exercises in the Synagogue on West Fourth street. Rabbi Pertsky, and Mr. Charlie Sosnik aided in the preparation of the services. Children taking part in the services weer Herbert Brenner, Jnle Silverstein, Manuel Katzin who read the Hebrew parts, and Frances Reznick, Pauline Paris, Diane Jeu Harris, Roberta Teichman, who rea the English parts.

On Friday, November 8, the Winston-Salem Chapter of A. Z. A. ha charge of the Friday night Sabbat services which were held at the Temple

MEMORIAM
TO
MY MOTHER

I see you every minute of the day, Mother dear,
Though I know you are in heaven, and far away.
Yet, to me, you're so near,
I can almost touch you with an outstretched hand,
You smile at me, then disappear.
Sometimes your age and feeble health made you act kinda queer.
I never saw one change so, in less than a year.
I miss you, Mother, most on Sabbath night
When it's time for the candle light.
I hurry into the darkened hall,
Your name on my lips, ready to call
I notice your candlesticks on your dresser,
All in a row, sparkling and tall.
I then remember that awful day, I can recall,
To the kitchen I return at ease, knowing
Your suffering had ceased.
I try to console myself with this,
Your soul is in heaven, resting in peace.

Bessie W. Kolodny,
Winston-Salem, N. C.

Bruce Levin delivered the sermon a others taking part in the services wer Robert Sosnik, Robert Kalet, Seymo Solomon, Marty Levin, Shevil Siff, Be nie Notkin, Richard Katzin, and Ju Silverstein.

The Winston-Salem Jewish Ladi Aid Society held their regular meeti at the home of Mrs. Henry Miller. M M. Harris, president, presided over t meeting. The Ways and Means co mittee announced that a rummage sa was to be given in the coming mon and also reported a very successf bingo had been given during the la month. The highlight of the meeti was a talk given by Dr. Rosenth who spoke on the conditions of Enro today.

The Winston-Salem section of the N tional Council of Jewish Juniors m at the home of Miss Hannah Smul with Miss Smulin presiding. The sec tary's report was given by Miss Syl Berlin and Miss Reba Hersh gave t treasurer's report. Miss Goldie Lefk witz was elected as the new vice-pre dent. The following committee cha men were appointed: Peace and Leg lation, Miss Reba Hersh; publici Miss Sylvia Berlin; social welfare a service to foreign born, Miss Mari Sosnik; education and religion, M Bertha Teichman; international re

ions and contemporary Jewish affairs, Miss Blanche Solomon. Plans were made for a benefit bridge party and committees appointed. The party to be given by the local section, will be held Thursday, November 14. Hannah Smulin, who was the official delegate at the mid-Atlantic states Junior convention held at Charleston, S. C., gave a report of the activities. Other delegates from here were Miss Reba Hersh and Miss Marian Sosnik. Miss Sosnik was elected treasurer of the Mid-Atlantic States Council at the convention. During the social hour, refreshments were served.

Members of the Winston-Salem Chapter of Jewish Juniors held a charity bridge at the Synagogue, Thursday, November 14. Bridge, Mah Jong, and Casino were played by a large attendance. The bridge prize was won by Mrs. L. Reznick, Mah Jong by Mrs. P. Robin, and Casino by Mrs. F. Brenner.

Misses Elsie and Sylvia Berlin and Mr. and Mrs. Jerome Altschull entertained at an "Open House" party Sunday, October 27, in honor of their parents, Mr. and Mrs. Nathan Berlin's silver wedding anniversary. Fall flowers were used throughout the home, and the color scheme was carried out in silver. Approximately 100 guests called during the day.

Mrs. A. Lefkowitz entertained at a bridge party for the benefit of the Jewish Ladies' Aid society on Monday, November 4 at her home on Buena Vista road. Approximately 40 guests were present and prizes were won by the following: Bridge, Mrs. M. Cohen; Rummy, Mrs. F. Bremner; Mah Jong, Mrs. H. Miller, and Casino, Mrs. B. Silverstein.

RABBI ISRAEL HEADS SYNAGOGUE COUNCIL

New York.—The Synagogue Council of America, the religious body which reflects practically all shades of Jewish religious thought in this country, announced this week the election of Rabbi Edward L. Israel, of Batlimore, as president of the Council. Rabbi Israel is the spiritual leader of the Har Sinai Congregation of Baltimore, one of the largest Jewish congregations in the country. He succeeds Dr. David de Sola Pool, outgoing president, rabbi of the Spanish-Portuguese Synagogue in New York, the oldest Jewish congregation in the United States. The Synagogue Council of America, composed of lay and rabbinical organizations of Reform, Conservative and Orthodox Jews, is organized for the purpose of speaking and acting unitedly to further the common interests of Judaism in America. Its constituent organizations are: The Union of American Hebrew Congregations, the United Synagogue of America, the (Reform) Central Conference of American Rabbis, the (Conservative) Rabbinical Assembly and the (Orthodox) Rabbinical Council.

Rabbi Israel, the new president of the Council, is one of the prominent

Dr. Edward L. Israel

rabbis of the country, with wide interests. His leadership is felt in the Zionist Organization of America, American Jewish Congress, B'nai B'rith Hillel Foundation Commission, World Jewish Congress, Hebrew Union College Board of Governors and the National Public Housing Conference. During the World War he served as chaplain under Jewish Welfare Board auspices with the American Expeditionary force. As chairman of the Social Justice Commission of the Central Conference of American Rabbis, he has been actively engaged in movements for economic and social betterment.

RABBI E. L. ISRAEL

BRANDEIS IS 84

Washington, D. C.—Louis D. Brandeis, retired justice of the Supreme Court, was 84 Tuesday.

Mrs. Brandeis said her husband's health was good and his principal activity was "seeing people" and "helping wherever he can."

Brandeis, retired from the bench on February 13, 1939, after serving since 1916.

One of his activities has been aid to the Zionist movement, which seeks to re-establish a Jewish homeland in Palestine.

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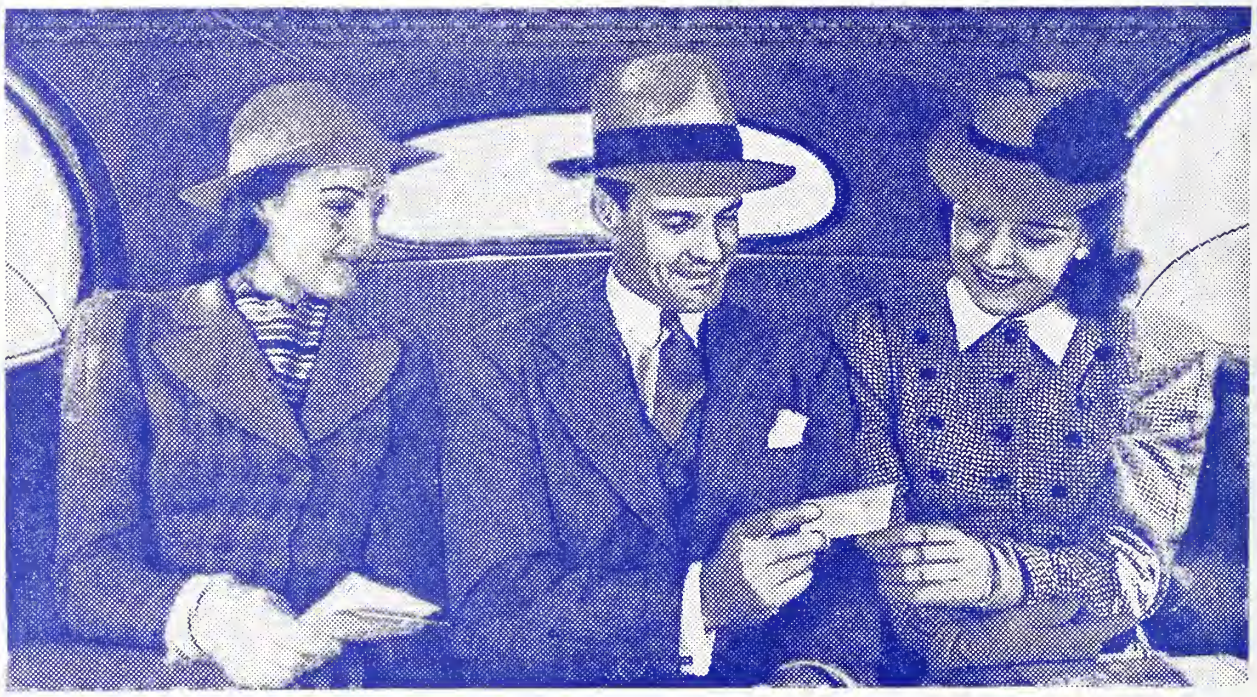

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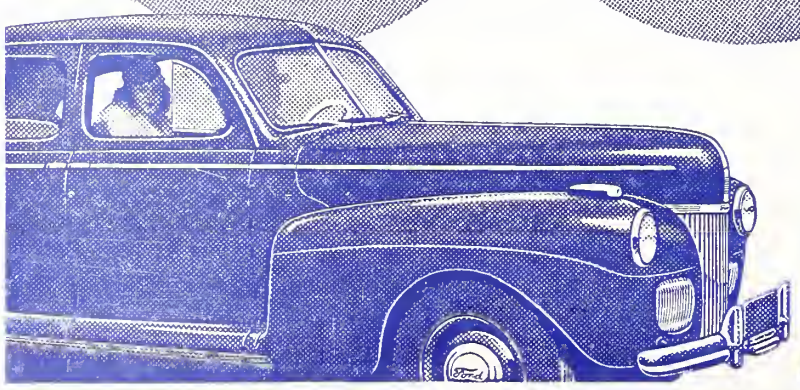

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JAN 3 1941

The AMERICAN JEWISH TIMES

A MONTHLY JOURNAL OF VITAL JEWISH INTEREST

The Scholar, the Worker, and the Tiller of the Soil

Chanukah === Feast of Dedication

Tebet, 5701 — January, 1941

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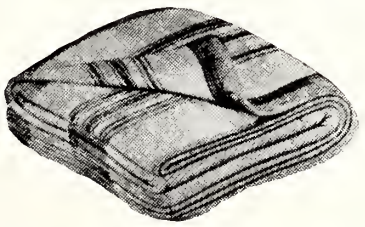

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The American Jewish Times

A Magazine Devoted to Democracy and Religion

VOLUME 6 | JANUARY, 1941 | NUMBER 4

EDITORIALS

The Meaning of Chanukah

Concern for the spiritual has been Israel's mainstay, despite the vicissitudes of her material fortune. This insight into Israel's survival is the chief note in the Chanukah message which makes itself heard these days.

One of the striking features of the Chanukah tradition is the absence of that which would be suggestive of military victory. After all, the Maccabean feat was a military victory. It represented several years of guerilla warfare in the Palestinian hills. And yet, when the Talmud put the question, "Mai Chanukah?"—"What is the Meaning of Chanukah?"—it finds that meaning not in the actual victory of the Maccabees over the enemies, but in the Miracle of Lights, the one cruse of oil found in the Temple served miraculously for a period of eight days. Much more exciting stories could be told about Chanukah. Where is the victory of Judas Maccabeus at Emmaus? At Beth-Zur, which led to the cleansing of the Temple? The great victory in 161 B.C. over the army of Nicanor when 3,000 warriors led by Judah discomfited the Syrian hosts of 40,000 on foot and 7,000 on horses?

Under Jonathan, about fifteen years after the reputed miracle of the cruse of oil, the Jewish nation finally reached its goal of complete political independence, its first freedom in 400 years. For years thereafter there was a great movement of national expansion, conquest and broadening of boundaries. All of these material achievements of national glory were forgotten by the religious spirit of Israel's tradition. The very Books of the Maccabees, though they recount the story of Judah's successful revolt, were not included in the Biblical canon. For Israel's victory is not that of physical power; her victory is that of spiritual light, of moral and religious inspiration. Chanukah is the "Festival of Lights," the commemoration, not of the warriors' struggle, but of those lights, those bright lights for which they struggled. So long as these lights burn, so long as these ideals live in the hearts of men, they will be seen through the tragedy of physical adversity. Not the muscle of the arm, not the weapon of war, but an ideal brings eternity to its people.

Anti-Semitism—The Great Hatred

Countless books have been written on the history and causes of anti-Semitism. It seems that there is very little new that any one can offer on this ancient yet ever modern problem. But it is to the credit of Maurice Samuel that he does offer something new, a new approach to the entire subject. In his recently published book, "The Great Hatred," Mr. Samuel gives us a psychological study which probes the hidden depths of the mind and soul of the anti-Semite and attempts to explain the psychological reasons why anti-Semitism affects, in a similar way, men of different races, nationalities and classes. Is the Great Hatred—he might have added, the Unique Hatred,—different from all other group hatreds that are so common in this world.

The author presents an objective study, and does not aim to propagandize or to make an emotional appeal. He is interested only in explaining an intricate phenomenon. "I am writing neither in defense of the Jews nor in the hope of provoking a change of outlook in anti-Semitism." He makes the brilliant distinction between anti-Jewish sentiment and anti-Semitic hallucination. "Anti-Jewish sentiment (a dislike of Jews based on contact, direct or indirect, with some Jews) is in fact the ordinary variety of racial, religious, and economic bitterness, overflowing in ordinary human abuse. Anti-Semitic hallucination is a unique phenomenon (the word unique must to taken quite literally here) in modern group relations."

Anti-Semitism is something more than mere antipathy towards certain Jews. Anti-Semitism is the Great Hatred, based on fantastic illogical, absurd reasoning, and the more fantastic and illogical the contentions may be, the readier will they be accepted. There is no sense in just saying "absurd," to such incredulous myths they believe just because it is absurd, and incredulous *because they want so to believe.*

The revelation that Mr Samuel brings to light is just this: "Anti-Semitism is the expression of the concealed hatred of Christ and Christianity, rising to a new and catastrophic level in the western world. . . . It is the expression of the movement to put an end to the Christian episode in human history."

The Jew is only the symbol of that which the anti-Semite hates—the Moral Law. In Nazi Germany they are at least frank about it. "It is the Jew who foisted Christianity upon this world. They want neither Christianity nor the Law that Christianity represents. That alone explains the uniformity of this reaction under the most diverse political and economic conditions—among the blackshirts in Italy and England, the brownshirts in Germany, the green shirts in Rumania and Hungary, the silvershirts in America, and the greyshirts in Africa. For all of them anti-Semitism is the core and center of their revolutionary ideal. This uniformity betrays its character—"it is the expression of the concealed horror of Christ the Jew—the world representative of a system of thought which stands up as the universal ideological enemy of the Comu-Nazi-Fascist revolution."

Democracy

We believe that democracy is a form of social and political life based upon dignity, and faith in the essential goodness of human nature, upon willingness to share in the benefits of human progress, upon respect for the sanctity of human life, upon sympathy for the aspirations and opinions of one's fellowman and equality of opportunity for the well-being of every individual, regardless of race, creed or class.

We believe in democracy because it is essentially just to our fellowmen. If democracy is to survive we must participate actively and intelligently in moulding its destiny. We must defend democracy, not only against its enemies, but against our own selfish interests. Our faith in democracy demands that we recognize its imperfections, not for the purpose of destroying it, but in order to contribute our share toward its perfection.

In Gratitude

That we live in a land of peace . . . that our food is not rationed . . . that our homes have not been bombed . . . that our sons and brothers are not lying mangled on battlefields, in hospitals or in unknown graves . . . that our families are not homeless refugees, dependent upon charity . . . that our property is not in ruins or expropriated for military purposes . . . that our fredom of religion, speech, press, ballot and assembly are unrestricted . . . that we are privileged to live in high favored America.

The AMERICAN JEWISH TIMES. Published Monthly, except August, at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. New York Office, 2426 Graybar Building; Baltimore Representative: Harry Snyderman, 3303 Eastern Avenue; $1.50 Per Year, Payable in Advance. Single Copy 15c. Entered as Second-Class Matter at the Postoffice at Greensboro, N. C., under the Act of March 3, 1879.

Judah Halevi---The Poet

By HARRY MENDELSON

True and pure and without blemish
Was his singing, like his soul
The Creator having made it,
With His handiwork contented,
Kissed the lovely soul and echoes
Of that kiss forever
Thrilled through all the poet's num-
bers,
By that gracious deed inspired.
—Heinrich Heine.

Judah Halevi, Hebrew poet laureate in the Golden Age of Moslem Spain, is the subject of the following interesting article by Mr. Mendelson, who is associated with the Modern Hebrew School in Omaha, Nebraska. The 800th anniversary of this great poet is being observed this year.—The Editor.

OF the many illustrious Jews of the "Golden Age" of Moorish Spain, few names have shone down through the ages as brilliant as that of Judah ben Samuel Halevi. He still ranks as the greatest Hebrew poet since the Psalmists, and is considered one of the ablest philosophers and expenders of Judaism in the Middle Ages. Yet Jewish historians are in doubt as to the date and place of his birth, nor are they sure as to where and when he died, though legend has it that he was run down by an Arab horseman as he stood praying under the ruined wall of Jerusalem. Since the Jewish world has decided to celebrate his 800th yahrzeit in 1940, we cannot but accept that he died in 1140, though some historians may still have their doubts.

To comprehend fully the true stature and position of Halevi in the field of Hebrew poesy and philosophy, we must first learn something not only of the age which gave forth such luminaries as Moses ibn Ezra, Solomon Gabirol and Halevi, but also of the preceding generations which produced such intellectual giants as Haisdai ibn Shaprut and such statesmen-scholars-patrons of learning as Samuel ibn Nagdela.

The Moslem conquest of Spain, destined to endure for nearly seven centuries, marked a new epoch in the history of western Europe. Under the enlightened rule of Abd Ar Rahman and his successors Spain helped dissipate some of the darkness that enveloped the rest of Europe. Beautiful palaces and mosques, busy streets and markets, flourishing fields and orchards were the outward marks of a glorious era. The sovereigns were patrons of learning, and authors and singers laid at their feet the fruits of a rich genius. And for the greater part of 600 years Spain became to the Jews an earthly paradise, where they could work and study and prosper in peace and happiness. It is not surprising, therefore, that such conditions should have produced great men, Jewish as well as non-Jewish, who in more than one sense may be considered the forerunners of the Renaissance of the thirteenth and fourteenth centuries.

For the Jewish population in Spain the coming of the Moslems was a Godsend. The Moslems were more concerned about poll taxes than about converts, and therefore most of the old restrictions against them disappeared. The Jews took advantage of the exceptional economic and cultural opportunities and added to the glories of the age by serving as the intermediaries between the Arabs and the Christians. Their translations and adaptations of Arabic and Greek writings bridge the Dark Ages. Of course even the Jewish scholars in Spain knew no Greek, but they had access to the Arabic translations of the Greek writings, which in turn had come to the Arabs most frequently through the Syriac. The admirable work of the Arabs in mathematics and astronomy, and their enlightened interpretation of the old Greek philosophers, came to Europe through the Jews. And the happy union of Hebrew and Moslem culture produced a renaissance in literature and philosophy, in science and religion.

* * *

It was at the height of this cultural and literary efflorescence and cross-fertilization of civilization that Judah Halevi poured forth his immortal poesy in the language of the prophets. He was not only preceded by brilliant luminaries but was a contemporary of Solomon ibn Gabirol, when Heine called "a nighting-gale singing in the darkness of the Gothic medieval night," and of Moses ibn Ezra, who became his pataron and lifelong friend.

The revival of Arabic literature found its echo throughout the Mediterranean world, from Baghdad to Cordova. The Jewish communities could not hold themselves aloof from this intellectual stir. For the moment, indeed, Jewish scholarship was almost Arabized. The immediate consequence was a revival of belles lettres. Hebrew poetry was written on secular models; and just as, centuries earlier, Philo and the Hellenists of Alexandria had considered that Plato had said the final word in human thought, students now believed that Aristotelian philosophy, which the Arabs had taken over from the Greeks, was the acme of intellectual achievement.

Already as a youngster Halevi exhibited his poetic genius and soon attracted the attention of the leading poets of his day. He sent some of his early compositions to Moses ibn at Granada. The older poet, then the chief literary authority of Spanish Jewry, praised Judah's efforts in these words:

How can a boy so young in years
Bear such weight of wisdom sage,
Nor 'mongst the greybeards find his peers
While still in the very bloom of life?

Judah steeped himself in Jewish and Arabic literature. He also acquired a knowledge of Arabic philosophy, and chose medicine as a means of livelihood. Though acquainted with the Arabic and Castillian poets, he chose the language of the prophets to express his thoughts; and though, like many of his predecessors, he followed medicine as a profession, yet the muse of poetry continued to be his chief obsession throughout his life. At fifteen he was already so renowned throughout Spain that ibn Ezra took him under his wings. And under the kind and warm patronage and inspiration of the elder poet the life of the young bard was completely transformed for the great poet, a member of one of the most illustrious families of Spain, introduced him at his home in Granada to the leading Jewish poets and thinkers of the age.

In his youth Judah turned, with other Spanish gallants, to themes of wine, love and beauty. He sang of beautiful eyes and raven hair, of the jealous pangs of love, of the blessings of friendship. No wedding passed without an ode from him, no gathering without one of his witty sallies. He had a joyous nature, and did not share the gloom and melancholy which is sometimes reflected in the poems of Solomon ibn Gabirol and Moses ibn Ezra. At parties he would compose witty poems, riddles and epigrams, which no doubt caused considerable amusement. Here is one on a gray hair:

One day I observed a gray hair in
my head;
I plucked it right out, when it thus
to me said:
"Thou mayest smile, if thou wilt, at
thy treatment of me,
But a score of my friends soon will
mock of thee."

* * *

Though he could have remained indefinitely in Granada under the friendly and beneficent roof of ibn Ezra, the wanderlust got the best of him and before long he was travelling from city to city where he earned his living by his medicine and poetry, which was usually dedicated to rich Jewish patrons.

Halevi never lost the merry twinkle of his eye, even composing poems dedicated to beauty and passion and the lusts of the flesh long after he had written some of his finest religious poems and Zionides, but his lighter efforts became less frequent as he grew older. He turned more and more to capture life's deeper emotions, and the most beautiful and moving poetry since the Psalter flowed from his pen.

More than three hundred of his poems have come down to us and of these many are what might be considered secular or nature poems which even to this day call forth inspiration in poets the world over. However among the Jews he has been considered, especially in later generations, the religious poet, whose poems have stirred the hearts of millions of Jews yearning for Zion and evoked streams of tears for the dark exile of Israel. Many of his poems have been taken into the liturgy and their lustre has not been dimmed by ages. Every season of the Jewish year—the Sabbath, fast-days and festivals—has been enriched by his songs. The following is an example of one of his Sabbath hymns:

On Friday doth my cup o'erflow,
What blissful rest the night shall
know,
When in Thine arms, my toil and
woe
Are all forgot, Sabbath my love!

To the Maskilim of the last generation and nationalistic-minded Jews of this generation, Judah Halevi stands out as the leading national poet of the Middle Ages and the greatest exponent of the "Return unto Zion," for like every great national poet, he expressed in brilliant phrases the glories of his people's past, the sorrows of the present, and the hopes of the future.

The poet pictures Israel wearing now the thorny crown of a thousand trials, now the glittering diadem of glorious hope. He not only wrote beautifully in this strain, but felt deeply for even as a boy at the time of the First Crusade, he had witnessed at Lucena an attempt on the part of the Moslems to force the Jews to embrace Islam. And later, when Spain became the battleground between the Arab rulers and the Christian kings who initiated an offensive against Islam, the Jews suffered the most. The chaos of the times naturally called forth Messianic dreams and hopes. When one considers the pogroms and the excesses perpetrated by the Crusaders against the Jews in various countries, then it becomes apparent why the leading Jewish poets were permeated with the belief that "Messiah's steps are approaching" and why the greatest troubador of that era should sing so passionately and soulfully of his yearnings for Zion:

"I am in the west; but my heart is
in the east—how can I life enjoy?"

* * *

The poet's national feelings and hope became centered around Jerusalem. Sunny Spain no longer possessed any charms for him. On desolate Zion

(Please Turn to Page 14)

A Liberal Views the Jewish Problem

By LEONARD DARVIN

Mr. Darvin is a brilliant attorney as well as an established poet. His recent book, "Little Portraits and Other Poems" is a noteworthy contribution to American poetry.—The Editor.

UNTIL recently, I held the point of view in common with many Liberals that there was no such thing as an independent Jewish question. We felt that the way to solve the Jewish problem—and we debated whether such problems existed at all—was to solve the general economic and political question. We felt that by changing the world, so that there would be no social classes, no nations as we know them today, and no economic rivalries between nations and peoples, that then there would be no racial discrimination, no racial oppression. I still believe this to be correct as a final solution.

But the impact of events has modified my viewpoint, and now I recognize that the Jewish problem is one that needs special consideration and treatment; at least I recognize it as an independent problem not immediately and exclusively tied together with the problem of modifying our system of society.

Today, I therefore feel that we Jewish liberals should devise and employ special tactics and methods to achieve relief for our people from oppression and discrimination in the world of the present—the harsh, war-torn world.

There are those who hold that if the Jews were content to take a backyard position in economic, political, and social affairs, that if they kept themselves quieter in public places, then there would not be so much prejudice against them. This point of view is so commonly expressed by the Jews themselves that I believe it would be a waste of good time to relate to you other arguments of similar nature, for you have heard them all. I will say emphatically that I consider such arguments of no weight or value whatever. They are simply not true. As is well known, the Jews have been oppressed and persecuted violently during their history for being rich and capitalistic, and they were oppressed for being poor and communistic. They have even been persecuted because they were too clean—for their strict observance of dietary laws and cleansing of the body. I am confident that an investigation will disclose that for every reason given by one group of oppressors against the Jews, there can always be found oppressors who have given a reason exactly the opposite.

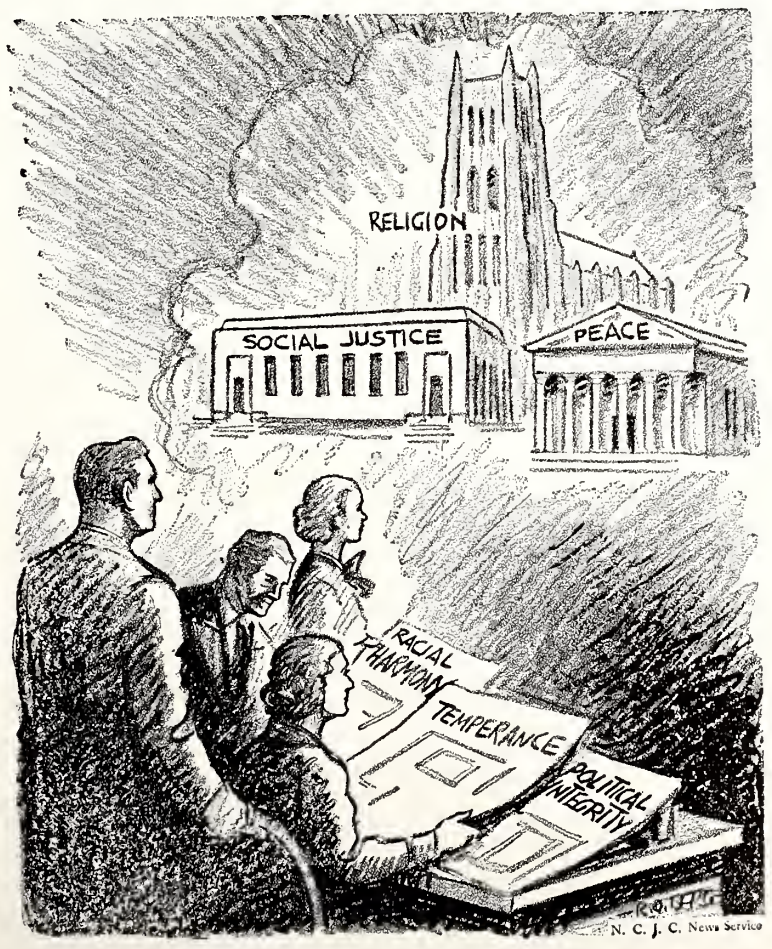
The fact remains that we were, are and will be oppressed for one reason only: because we are a defenseless minority everywhere; and minority-groups are always oppressed in certain periods in the history of a nation. In times of national stress, the governing group of a country must find a way of appeasing its people, and the easiest way to do this is to blame all troubles on some defenseless minority, which, because of its lack of numerical and military strength, is unable to effectively defend itself against attack.

During the World War the Turks, who are Moslems, practically exterminated the Armenians, who constituted a minority group in Turkey, and the Armenians were not Jews—they were Christians. Here we have a case where Christians were annihilated just because they were Christians in a Moslem country; the same way that Jews are oppressed and exterminated because they are Jews in Christian countries.

Undoubtedly the great Jewish movement today is Zionism, but I cannot sincerely identify myself with it or advocate it. It has done in a material and, perhaps, spiritual way, important things. It has given many Jews a sense of dignity as members of race with roots in the soil. For the time being, in the face of immense opposition from the Arabs, Italians, Germans, as well as the English, and despite actual physical danger, Palestine has provided a place of refuge to thousands of Jews who faced utter annihilation in their home countries. I am opposed to Zionism, however, because I do not believe it to be a solution. To me it is a Utopian dream, incapable of ultimate concrete realization. It is evident that the Jews have no permanent homeland in Palestine. England has merely used them as a pawn in its international political game, and will continue to use them even more so until the dream will become a fierce nightmare of absolute destruction. The infamous "White Paper" is an example, wherein the English government has imposed a minority status on the Jews in Palestine, little different from the status Jews are forced to live under in other countries. It seems to me that the tens of thousands of hard-working idealistic Jews in Palestine, who are giving their lives, and the millions of Jews throughout the world, who are earnestly supporting the Zionist cause, are doing so entirely in vain; that it would be far better for them and the Jews as a whole if they give their splendid and urgent services and capital towards a more attainable way out.

My personal attitude towards the fact that I am a Jew was to forget that I am a Jew, that I should merge completely with the culture of the community in which I live, that in my social and business contacts I should not notice race or religion, and that, in short, I should obliterate as far as possible from my consciousness and activities all Jewishness, and all that pertains to Jewish manners, customs, and culture; that in such way I could effectively and peaceably live with the Gentiles.

This attitude I have changed completely and definitely; for with the world as it is, I cannot now live by it. I believe we Jews can be happier and safer if we merge more closely together in fraternal, cultural, political, and religious groups composed exclusively of our own race. We should develop to the deepest degree our own culture and language. We should foster our own closely-knit political, mutual-aid and defense forces. We should rely as much as is practical upon our own physical, spiritual and mental resources. In such manner I believe we can gain truer genuine satisfaction in living, without the constant compunction of humbling ourselves before, and of pandering so much to, the dominant groups, who, when they do not assume a frankly antagonistic attitude, are patronizingly and humiliatingly deferential to us; and when we need their help in desperate circumstances are almost always found wanting. There are exceptions, to be sure, but I do not think that anyone who cares to look the horse in the mouth can deny that this is usually the case. And so when the anti-semitic persecution descends upon us, we can at least have our own dependable and unified instruments of aid and cooperation, and we will thus be better able to withstand our persecutors, both in the practical sense of defending our persons and property, and in the inner sense of having kept our self-respect, dignity and integrity as a people.



Building Tasks Ahead for 1941

PROF. P. BERGSON REJECTS PRIVILEGES UNDER VICHY'S NEW ANTI-JEWISH EDICT

Vichy, France.—Prof. Henri Bergson, 81-year-old Jewish philosopher and winner of the Nobel prize for literature in 1927, has decided to resign as professor at the College de France rather than accept the special exemption privilege provided in the anti-Jewish law announced in Vichy on October 18, it was learned.

The anti-Jewish law, which barred Jews from unoccupied France's schools and universities, provided exemptions for Jews of "exceptional scientific merits." Prof. Bergson refused to take advantage of this provision.

A member of the French Academy, the noted French scholar was in the French Cabinet in 1917, and served as president of the Committee on International Intellectual Co-operation of the League of Nations from 1921 to 1925. He has conducted two lecture tours in the United States.

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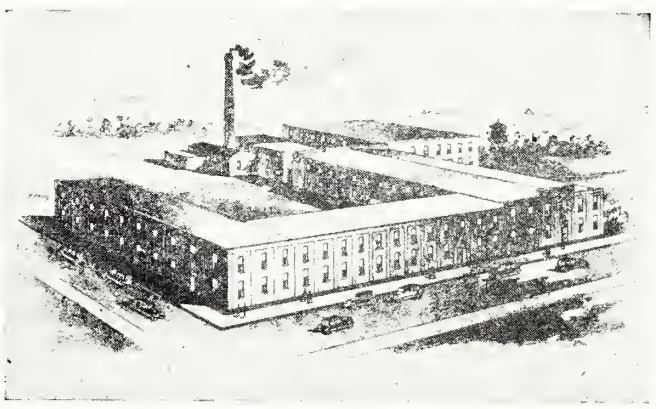

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CHURCHILL AND ROOSEVELT

A Parallel

By DR. B. R. BRICKNER

A study of the lives and careers of Winston Churchill, now Premier of England, and Franklin D. Roosevelt, third term President of the United States, reveals a very striking and intriguing parallelism.

1. Both men come from aristocratic backgrounds—they are uncommon men, who have the common touch. Though Churchill's background is deep purple, he has like Mr. Roosevelt championed the cause of the common man. With Lloyd George he defended a budget for social reform much like that of the New Deal, only it antedated it by a quarter of a century.

Winston Churchill

Franklin D. Roosevelt

2. Both men have a lot of the American in them. Roosevelt's ancestry goes back many generations in America, but the English Prime Minister, who so many like to believe is thoroughly British is really half American on his mother's side. In fact, no less an English biographer than Philip Guedalla calls Churchill "the rough-rider of Downing Street" and believes that the key to his dynamic and versatile personality is to be found in the happy combination of American and English traits.

3. Both Roosevelt and Churchill are the top ranking orators of their nation. The whole country looks forward to hearing them and they both know the tricks of appealing to the average man. Both have the charm of simple diction, so that the most uneducated person finds what they say easily understandable.

4. Both men are military-minded and both are old "sea dogs." Churchill was head of the British Admiralty. Roosevelt was Assistant Secretary of the Navy, and both men have been protagonists of strong naval and aerial fleets.

5. Both Roosevelt and Churchill have had long years of service in government that has prepared them for their present posts, which are posts of destiny. Churchill has been a member of Parliament for over forty years and served his country in nine distinguished cabinet posts and in both Conservative and Liberal governments. Roosevelt served in the New York Legislature, as Assistant Secretary of the Navy, as Governor of New York for two terms, and was a candidate for Vice President. All their lives both men have been in politics.

6. Both men are the people's choice rather than their party's choice. Many in the Democratic Party were opposed to Roosevelt and the Conservative Party did not want Churchill. But when England rallied for "the hour of peril," it called Churchill, because the hour demanded a captain rather than a Premier, just as the people of this country decided in the last election that what America needs is a leader and not just a President.

The result has been that Churchill has liberated the energies of his people as no other can could or would. He has disentangled red tape, obliterated parties, and speeded up production and infused in the nation the "do or die" spirit. Churchill is a leader of all the people, as we hope and believe a united nation will now rally around Roosevelt.

7. Both Roosevelt and Churchill have been Cassandras. They have been prophets who recognize the evil spirit that is Hitler and warned their sleeping nations to awaken from their sleeping sickness. They have for years prophesied what would happen and saw it happen; and now they have

(Please Turn to Page 23)

A TRIBUTE TO A GREAT LEADER - HENRIETTA SZOLD

By DOROTHY KAHN

On December 21, Henrietta Szold, educator, pioneer Zionist and founder af Hadassah, attained her 80th birthday, the occasion which was widely celebrated in Palestine where she is now and in Jewish communities in the United States. A movement to pay her tribute by dedicating to her a section of the Jewish National Fund's Golden Book—a tribute similar to that recently paid by more than 1,000 American-Jewish organizations and groups to President Franklin D. Roosevelt—has been launched as a method of marking the occasion and enabling the Palestine Land Fund to acquire more food acres for the embattled Jewish National Home.

The writer of this artic'e, an American newspaperwoman who is new in Palestine, gives an intimate pen-picture of Miss Szold, whom the recent session of the Women's Centennial Congress described as one of the notable women of the century.—Editor's Note.

Henrietta Szold

HENRIETTA SZOLD, at the age of 80, may be considered among the oldest members of the fighting forces. At three score years and twenty, she deserves to sit quietly on the sidelines, viewing the fray from a distance. However, she finds herself in the front line trenches.

The dramatic rescues which Miss Szold conducted, as head of the Youth Aliyah, are well known. Just as the curtain of war was dropping over Europe and even afterwards, children were rushed by rail, plane and ships from battle-torn countries to Palestine. However, Miss Szold rendered another service which is less well known. Being an old soldier, she is accustomed to taking up her post without comment. Therefore, only a limited few know that, were it not for the outbreak of war, she would probably have been in Baltimore, Md., her birthplace, before her 80th birthday.

In Palestine every possible honor will be heaped upon her on this joyous occasion. For months ahead the youth in the settlements have been cultivating the special flowers to be sent to Pension Romm, Jerusalem, on that day. Although winter, roses will come from Galilee. Were a novelist writing Miss Szold's life, this celebration in the Holy City would be most fitting. But as Miss Szold's life is being lived rather than dramatized, the celebration in Paltimore would have been more fitting. This celebration—and the quiet years to follow—she has sacrificed. This is her bit as a member of the fighting forces.

Miss Szold's allegiance to America is not a secret. She did not migrate to Palestine in the 'teens as a Halutza, afire with the wish to forge new paths of life for herself. She came here at the age of 60 to forge new paths of life for others. In the back of her mind was the belief that eventually, when he job was done, she country whose culture and language she had imbibed for sixty years of her life.

"I have been silent for twenty years," said Miss Szold recently on the anniversary of her arrival in Palestine. Despite her fluent command of Hebrew, she never leaves a public platform without an ache in her heart, imagining how she might have made her point in English.

About ten years ago, Miss Szold was preparing to return to America. At the last moment she was requested to join a committee in aid of the German refugees. Her plans to return to America were delayed. She had another task to do. Then she would return to Baltimore to rest with her nieces, nephews and friends.

Her work with the refugees evolved into the Youth Aliyah of which she was appointed the head. Now there was no chance of returning. Years rolled around. The Youth Aliyah was a well organized and functioning project which, she felt, could stand on its own feet. Her father's works which she had been arranging in volume form, were bound. The arrangements for the disposal of the Foundation Fund, were about completed, after many delays. Now the time was nearing for her return and her rest.

Then came the outbreak of war. Visiting Americans began to leave Palestine for home and family. Who knew when all connections with America might be severed. It was time for "All aboard who are going aboard." Miss Szold might have gone with them. But the arrangements for the Foundation Fund were not entirely in order. Besides, her departure might be misinterpreted by those in the Yishub who did not know of her long considered plan to return eventually. This was no time to give the impression of "running away," even if it were a false impression.

There was a scramble for ships, for trains, for planes, as the last tourists sought accommodation to bring them home. Some of them called to bid Miss Szold goodbye; they explained the complicated routes which would bring them eventually to New York or San Francisco. She listened; asked questions. She wished them a happy journey. And she sent regards. She stood behind her desk, straight as a soldier, just sending regards, but inwardly thinking—who knows when and how the present conflagration which separates continent from continent and sister from sister, will end?

And so she gave a parting wish and sent regards. Her visitors left in a flutter of nervousness about tickets and accommodations and luggage. Yes, they would bring her regards to America.

The last ship was leaving. The last plane. Miss Szold's friends gathered in cliques to talk behind her back. How might they persuade her to return? If Palestine became an active theatre of war, she should enjoy the safety of America, and she deserved the re-union with her family which had been so long delayed. If she did not leave now, who knew when it would be possible to return? They used every power of persuasion, but to no avail. She had taken her decision.

The mails deteriorated. Months elapsed between one and the next letter. Methodically she continued her habit of writing to her sister twice weekly.

"What is the end of Longfellow's poem that begins 'I shot an arrow into the air?'" she asked on Friday afternoon, when she was writing her usual letter. "That's how I feel now when I send letters to America."

Miss Szold has another job to finish before she can return to Baltimore to rest; to see the war through. On the night of her eightieth birthday she will be sitting in the "black-out" which characterizes war. But those who know are warmed by the light of the courage which prompted her voluntarily to miss the last ship from Palestine.

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Southern Furniture Exposition Building Celebrates 20th Year of Service to the Furniture Industry

The Enlarged Southern Furniture Exposition Building, High Point, N. C.

With the 70,000 foot addition to the Southern Furniture Exposition Building, High Point, completed and chock full of new and enlarged exhibits, this market is expected to attract a greater number of retailers than heretofore as it begins on January 20 for its two week run and at the same time marks the 20th year that this building has been serving the home furnishings industry.

The four story addition built at a cost of $250,000 will offer a total of 270,000 feet of exhibit space and every available foot of space will be occupied. More than $30,000 has been spent by manufacturers in remodeling and building-in their spaces.

Both retailers and manufacturers are coming to this market with confidence that the next two years will see good business in home furnishings and this confidence is expected to stimulate sales along with the general belief that prices will probably go up in the fore part of 1941.

Observers say that prices will advance about 5 per cent on lines that didn't jump at Fall Markets while those lines which were advanced in November will remain at about the same levels.

It is expected that an outstanding feature of the market here will be the increased showings of floor covering, spring and summer steel goods, novelties and dining room furniture as the additional floor space has permitted

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more of this type manufacturer to acquire exhibit space.

From the style standpoint it is expected that this market will be featured by enlarged exhibits of good types of modern in light finishes since the acceptance for this type of furniture is gaining, particularly in the Southern area served by retailers who come to High Point. Of course, 18th Century styling will still be the old stand-by for large numbers of dealers with the furniture lines being followed by auxiliary lines like floor coverings in their interpretation of style trends.

Residential building is expected to reach a new high during 1941 since private building will be bolstered by the Government's efforts to house army and defense officers and it appears likely that furniture retailers in some sections will be put to it to supply the demand.

It is interesting to notice that there hasn't been a great amount of speculative buying thus far since most retailers coming to High Point buy for current and immediate future needs.

All in all, signs point to a brisk and active market here in the South with the probability that attendance records will again be broken.

If a man hires himself unto thee and serve thee, regard him as though he were thy child; should he be slow in his services, deal gently with him. Do not fail to pay every man the wage for which he has laboured.

—Rabbi Hai Ben Sherira Gaon.

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Oneness of God in Christian Tradition Stressed by Yale Lecturer

"We believe in One God, the All Sovereign Father, Maker of Heaven and Earth."

This text was used by Dr. Robert L. Calhoun of New Haven, Professor of Historical Theology at Yale University Divinity School, in the first of a recent series of three lectures on "The Christian Doctrine of God" at Hebrew Union College, Cincinnati. The belief in one God was stressed throughout Dr. Calhoun's addresses.

After discussing God as "Creator and Sovereign," as "Redeemer" and as "Life Giver," Dr. Calhoun pointed out that the trinity is the result of an historical development in Christian thought devised primarily to clarify one God for men.

The Yale Professor stated that "back of all Christian tradition is Jewish tradition." He pointed out many instances, such as the conception of sin as a matter affecting society as well as the individnal, where Christian and Jewish thought are identical.

Dr. Calhoun's lectures inaugurated the second annual series of exchange lectures between Yale Divinity School and Hebrew Union College.

Christian Churches Urged To Fight Anti-Semitism

Atlantic City.—Christian churches should take the lead in fighting anti-Semitism, which is spreading in the United States, Rev. John Stuart Conning, of Montclair, N. J., stated in a report submitted for the consideration of the Federal Council of Churches of Christ in America. The council began its biennial meeting here last Tuesday.

Dr. Conning declared that his study of conditions has convinced him that the influences of Nazi ideology and "the bale-fires of hatred and persecution of Jews" are making themselves felt in the United States.

"The United States has the largest Jewish population of any land," Dr. Coning's report said. "Here in America Jews are at the peak of their experiences with reference to the freedom they enjoy, the progress they have made and the influence they exert. The leadership of world Jewry is in their hands.

"What happens to these American Jews will determine the future of Jews in every other land. What their future will be depends, not upon the Jews alone, but quite as much upon the treatment they receive from their Christian neighbors.

"The Christian Church dare not stand aloof and watch unmoved the ravage of a whole people. Failure to rebuke the anti-Jewish prejudice and to cultivate a Christian attitude toward the race of Jesus is a denial of the fundamental ethic of the Christian faith."

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JUDAISM

***By* DAVID MEOFOR**

What am I, a thing hunted
Anew in each generation,
By changing enemies, by a changeless enmity?

Distinct and unmistakable to the sight I stand,
Yet I am undefinable.

Undefined, and hunted across the ages,
Bait to the eager destructiveness of men,
I am indestructible, I am a spirit.

Why, why O vacuous, unquestioning universes,
Am I the object of hate's deepest creativeness?
Why, confronting me,
Can pretext become a just cause?
Insanity become revelation?
Gigantic absurdity turn into infinite plausibility?

I am the taint in the perfection of evil in the world.
I am the abrasive grain of doubt.
In the smooth gears of the logic of cruelty.
I planted the blight in the lush garden of godlessness.

I rot in the blooms growing from the root of oppression.
I intrude the Mystery which confounds
Man's worship of his man-made world.
I hold the mirror
Where man unwittingly sees beneath his own surface,
And hates the mirror and its holder.

Where tolerance is withdrawn from my people
The destructive genius of savagery grips the land.
And its infection spreads over the earth.

Who are my people?
Whoever feels himself to be within the embrace of Judaism,
Whoever lives in the divine Equation, the love
Of his fellow as himself.
Regardless of pedigree, he is of the seed
Of Abraham, Isaac and Jacob; I have no other people.

What am I, hunted through the generations,
Waiting, waiting with deathless patience,
Waiting to outlast hate, waiting to survive destruction,
That I may redeem those who hate and would destroy me?

—From *The Protestant Digest.*

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FLORENCE, S. C.

Dr. Joseph Goldberger's Contribution to the South

By RICHARD K. MANOFF

NOT so long ago in virtually every part of the world there arose an almost spontaneous movement to call a halt to further scientific progress. The cry was that man is not capable of absorbing and applying the scientific wonders he has discovered through his ingenuity. Man is genius enough to uncover the mysteries of the universe but he is sadly inept at putting these remarkable discoveries to beneficial use. Wars and the use of science for barbaric invasions were pointed to as the examples of this inability on the part of man to put his newly gained knowledge to useful advantage. Let there be an end to scientific research was the cry. But fortunately, the people of the world took no heed. And that was well.

For science is not to be blamed for the wars which it is forced to support. Science cannot be thought of as supporting any crusade or any one side in any struggle. Nor can the scientists be accused of inhuman practices. Science has been a formidable and successful opponent of disease. And disease plays no favorites. For disease is non-sectarian, cutting sharply across all racial and religious lines. When disease strikes all peoples are threatened, all religions and all nations.

* * * *

In 1914 the South is a whirlpool of disease—pellagra . . . on all sides thousands are already dead . . . thousands more come flocking to the hospitals . . come pleading for relief from the wracking torture . . . and of every hundred who come . . . forty die . . . while pellagra kills . . . the doctors are helpless.

From Washington, into the South . . into the pellagra country goes an unknown doctor, an alien Jew . . . Joseph Goldberger by name . . . something must be done . . . and Joseph Goldberger is sent to do it.

And he goes . . . without a laboratory . . . without test tubes . . . with nothing but a pad and a pencil, he goes snooping through the disease-ridden area, from town to town, hospital to hospital . . . before long he is the butt of much laughing and much joshing . . . doctors' laughter and doctors' joshing . . . but the tall, lanky Jew from the North hears nothing and goes about his business in his own way.

One day his trail takes him to a state sanitorium in Georgia . . . all around him he sees the familiar sign of pellagra . . . the dazed, empty look of the hopeless . . . and as he walks through the institution among the inmates among the staff . . . he notices a strange coincidence . . . only the patients—no one else—have been attacked by the scourge . . .

"How come?" he asks himself. "How come only the patients?"

Then he talks with the doctors . . . and the doctors ask him questions but mostly they give their own opinions . . . but Joseph Goldberger shakes his head slowly and tells them what he has discovered . . . that he has found out why so many thousands of people in the South are dying from the dread disease . . . and the doctors know about this strange scientist from the North and they are all prepared to laugh . . .

But Joseph Goldberger tells them anyway . . . tells them that they are wrong . . . tells them what he has noticed wherever he has gone . . . tells them that the one big difference between those who get pellagra and those who don't is poverty . . . that the people who are dying are in every case poor!

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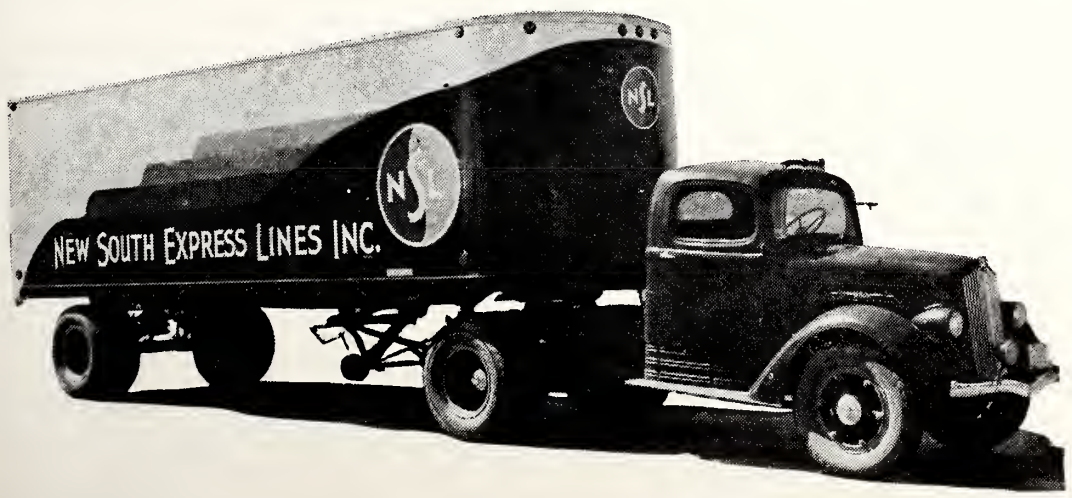

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"Poor, gentlemen, poor!"

And the doctors turn their backs and smirk . . . smirk just as others had been smirking for months . . .

But Joseph Goldberger has faith . . . faith in his idea . . . poor people of the South can't afford milk or meat . . . corn, grits, meal, rice, potatoes . . . these are what the poor could buy . . . these are what they were eating . . . not milk, not meat . . . the rich could afford them and the rich ate them and the rich never got pellagra.

One day he is summoned suddenly to an orphanage in Mississippi . . . pellagra has struck there with a crushing intensity . . . he is used to the misery of the pellagra sufferers, but his heart is chilled by the feverish and helpless faces of the young children . . . that moment he makes up his mind . . . he will put his idea to the test.

From Washington he gets money for milk and meat . . . and all that winter every child in the institution is given 2 cups of milk a day . . . meat four times a week . . . an egg every day . . . beans and peas.

And while pellagra races through the South leaving behind it human wrecks and gibbering maniacs . . . the orphanage in Mississippi is safe and untouched . . . and the children romp and play and laugh . . . and Joseph Goldberger smiles quietly and happily to himself . . . is this not the proof he needed? . . . is this not the solution to the mystery?

Soon the doctors stop their laughing . . . this tall, lanky Jew from the East Side of New York City had crushed the monster.

Then one day a great and famous doctor goes to see Joseph Goldberger in his laboratory, to see this alien scientist, who almost alone had whipped the disease that was now being routed by the Government . . . but Joseph Goldberger smiles his sad smile and waves aside the praises of this great and famous doctor . . . and says . . .

"Me? I'm just a bum doctor. That's all."

A few weeks later Joseph Goldberger dies . . . too much before his time . . . he had made America a better place to live in . . . a healthier place for her children and her children's children . . .

"Me?" he says. "I'm just a bum doctor. That's all."

All true Christians must realize their immeasurable debt to the Jewish race and religion, and must dwell with deep and grateful appreciation on the contributions which the Jewish race has made to the religious history of the world and to its culture and progress.

In our land, or in any other land, any man who is anti-Jewish in his act or feeling is at the same moment anti-Christian.

Such a spirit is contrary to the spirit of God and to all that is high and noble and true in man.

Racial and religious persecution, or the fostering of racial and religious prejudice and ill-will, is contrary to all civilized ideas and to every principle of the Christian religion.

—Bishop William T. Manning.

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WAITING FOR A BOAT THAT DID NOT SAIL

With patient resignation, these Jewish war refugees are seated on a Lisbon dock next to the SS Nea Hellas, Greek liner, which was scheduled to sail to the United States from Lisbon last month, but the voyage was cancelled because of the Italian invasion of Greece. More than 12,000 others like them are crowded in Lisbon awaiting the opportunity to emigrate overseas. Through its refugee committee in Lisbon, the American Jewish Joint Distribution Committee is assisting large numbers of the stranded emigrants. More than 1,500 are being daily fed with J. D. C. funds. The J. D. C. receives its income from the United Jewish Appeal for Refugees and Overseas Aid.

Judah Halevi—The Poet

(Continued from Page 6)

he concentrated all his passionate devotion: "I am an harp for thy songs."

His most famous and most beloved poem "Zion Halo Tishali" is still chanted on Tisha B'Av in the synagogues. No love-sick troubador could have destowed on the subject of his affections greater tenderness than did Judah on the city of his yearnings:

Oh city of the world, with sacred
splendor blest,
My spirit yearns to thee from out the
far-off West,
A stream of tore wells forth when
I recall thy day,
Now is thy temple waste, thy glory
passed away,
Had I an eagle's wings, straight would
I fly to thee,
Moisten thy holy dust with wet cheeks
streaming free.

But Judah was not content to sing to his lady-love from afar. He resolved to meet her face to face. His wife was dead, but he was much attached to his daughter and grandchild. These, however, he decided to leave, together with his host of friends, his comfortable home and worldly belongings, his school at Toledo and his pupils who loved him like a father. After a stormy passage, he arrived in Alexandria, where he was received with great hospitality and warmth.

The Jews of Egypt pressed Judah to stay among them; but he was determined to reach the goal of his ambition. So he took up his pilgrim's staff once more, and made his way to Tyre and then to Damascus in Syria. In both cities he was greatly honored by the Jewish communities. Then he journeyed southward to Palestine, where, no doubt, he was saddened, perhaps broken-hearted by the ruins and degradation he saw everywhere in the Holy Land. One Jewish historian believes that he went back to Spain completely disillusioned. Perhaps his poetic Muse passed out in Egypt and therefore he was not heard of any more; but the Jewish folk-fantasy chose to embellish his death with the legend of his being trampled to death by an Arab horseman. However, the matter of how, when and where Halevi, "the wondrous fiery pillar of song" was extinguished is of little significance. More important is that the brilliant handiwork of his mind has come down through the ages to inspire Jews the world over. And we cannot but agree with Alharisi, who wrote of Judah a century later:

With master craftsman's skill, his
verse is wrought
Of luminous phrase and piercing
thought.

Vatican City.—Assailing the growing racialism in France, the Vatican radio broadcast a statement which called attention to the "living connection between Judaism and Christianity," and denounced the "tendency to believe there is a special God for special races."

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CHARLES EDWARD RUSSELL

A Tribute to a Friend of the Jews on the Occasion of His 80th Birthday

By Z. TYGEL

THERE are many sides to Charles Edward Russel's personality. There is Russel the pure thinker. There is Russel the literary stylist. There is Russel the great humanitarian and flaming spirit, who has devoted his years to fighting the cause of the persecuted and the oppressed. There is Russel the historian and there is Russel the preacher of humanity and righteousness who has used his brilliant pen and his eloquent tongue in behalf of liberty, tolerance and equality for all, regardless of creed, race or color. One could write extensively about each of these phases of Russel's long and self-sacrificing career as crusader for justice. In this brief article I shall talk about Russel the greatest friend of the Jews in our time—for Russel is indeed an outstanding and noble example of Ohav Israel.

It was my good fortune to meet Russel 14 years ago. He had then just finished his work on "Haym Solomon and the Revolution," and he came to me with the publisher's page proofs because he had learned that I too had devoted many years to gathering documentary material on Haym Solomon, the forgotten hero of the American Revolution.

That was the beginning of frequent meetings and of extensive correspondence between us and I am proud to say that Russel regards me as one of his friends.

I am a great believer in the worth of the individual and it has always been my conviction that fine individuals are a prerequisite to a finer state of society. Today when civilization is threatened by a form of collectivism labeled totalitarianism, the aim of which is to crush the individual, I draw hope and inspiration for the future from the thought that we still have in our midst such fine personalities as Charles Edward Russel. The part of the Bible which relates that God said He would not destroy Sodom and Gemorah as long as there remained five virtuous individuals in those cities, is still applicable today on a broader scale. Evil has spread over large areas of our present world, bringing untold suffering to our people, but as long as individuals like Russel are still to be found defending the cause of righteousness, which is our cause, we may be confident that the enemy of civilization will in the end be destroyed.

When I say that Russel is the greatest friend of the Jews in our day, it is not only because as a fighter for social justice he includes the Jews in his crusade or because he believes that the general improvement of the world through the triumph of righteousness will simultaneously free the Jews from oppression, but because through his written and spoken word and through his actions, he has for many years been the specific champion of purely Jewish interests.

Russel has evolved his own distinct approach to the Jewish question and has employed it effectively for his flaming protests, which have become particularly fervent since the advent of Hitlerism. His philosophy is simple, forthright and direct. It can be summarized briefly as follows: In the course of centuries the Christian world has sinned against Jews; hence it is under an historical and moral obligation to make atonement, particularly today when Christianity itself has been chastened by its own suffering at the hands of the totalitarian forces and has learned the true meaning of suffering and injustice. One must listen to Russel's speeches on this subject and hear with one's own ears the prophetic pathos of his voice to appreciate fully his deep sincerity. To hear him is an unforgettable experience, for it evokes in us Jews anew our old faith in our own destiny and the age-old conviction that right will triumph eventually and that we will yet be liberated from our latest bondage. For this alone Russel should be cherished by us and remembered for all time.

Russel does not content himself with words of encouragement, he serves us with deeds. His services as president of the American "Pro-Palestine Federation" are of historical importance for the cause of Zionism. This splendid organization which has drawn into its work many outstanding non-Jews in America, has, in addition to publishing a forceful magazine, "The Pro-Palestine Herald," given effective support to the Zionist cause on more than one occasion at critical moments, through its representations to the government in Washington.

Russel is not merely a philosophical Zionist. He is definitely convinced that the reconstruction of the Jewish homeland in Palestine will bring a threefold salvation to the Jewish people. He believes that through the very process of building and creating a new life in their own historical land, the Jews will gain the respect and admiration of the world; that the specific qualities of Jewish genius will once again be revived in the distinct at-

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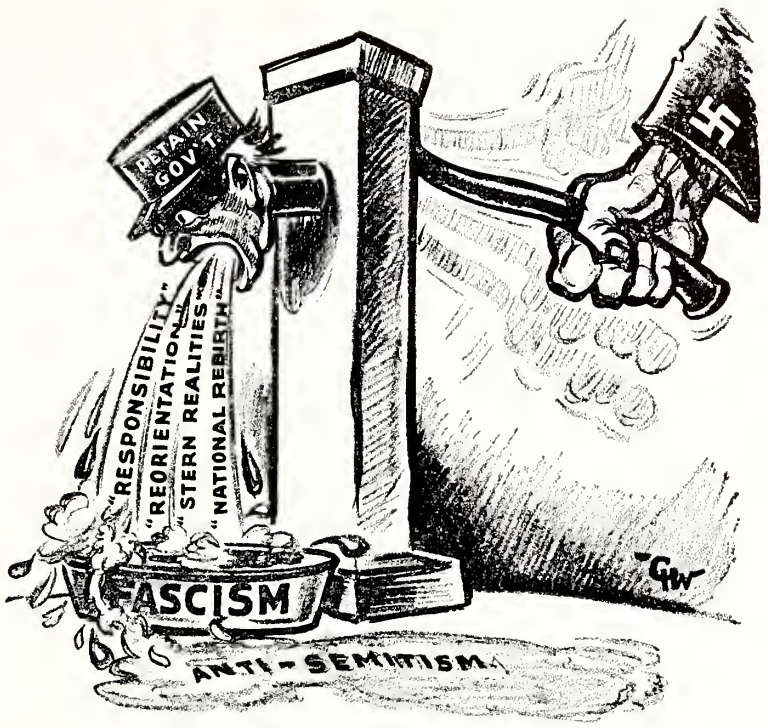

"Courtesy, The National Jewish Monthly"

"Vichy Water"

mosphere of the Jewish homeland, which will be a blessing not only for the Jews but for all mankind as well; and that the Jews will develop their own healthy, normal Jewish life in Palestine and will at the same time attain a status of equality with all other nations in a better and reconstructed world.

In the course of his fight in behalf of the Jews, Russel's path was not strewn with roses. Even the Jews themselves have not fully realized his gallant services in their behalf. At the time when he devoted his inexhaustible energies and abilities to secure recognition of Haym Solomon's role as one of the founding fathers of this country, a Jewish historical researcher of importance had the presumption to charge that the Federation of Polish Jews in America was paying Russel for writing his book on Haym Solomon and that the Zionist's themselves were loath to support the Pro-Palestine Federation. The measure of Russel's greatness of character and depth of sincerity were proven by the fact that such accusations never for a moment weakened his zeal in defense of the Jews.

Russel did not deviate for one moment from his chosen path because his ideas regarding the martyrdom of the Jews are a part of his entire intellectual and emotional complex, a result of life-long analysis of the Jewish question and studies of Jewish history. His love of the Jewish people is woven through every fiber of his being because it is a part of his social consciousness, of his tremendous sense of social justice, of his deep compassion for his fellow-men.

On the occasion of his 80th birthday let us pay homage to this rare and noble spirit and wish him continued vigor for many years to come.

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Dr. Louis Finkelstein, President of The Jewish Theological Seminary of America, announced that a charter has been issued to the Institute of Adult Jewish Studies of Hebrew United Brotherhood in Charlotte, North Carolina upon the affiliation of this Institute with The National Academy for Adult Jewish Studies, which is under the auspices of the Seminary.

Rabbi William Greenburg

The Director of this Institute is Rabbi William Greenburg, Rabbi of Hebrew United Brotherhood. Rabbi Greenburg, a member of The Rabbinical Assembly of America, graduated from The Jewish Theological Seminary of America in 1931. He will direct the courses of study of the Institute of Adult Jewish Studies of Hebrew United Brotherhood.

The Charter, which bears the signatures of Dr. Louis Finkelstein as President of the National Academy of Adult Jewish Studies, and of Dr. Israel M. Goldman as Director of the Aeademy, authorizes the local Institute to conduct courses in Adult Jewish Studies and to grant credits and certificates subject to the general regulations of the Aeademy.

The local Institute is part of a nationwide organization of nearly one hundred agencies, the purpose of which is to promote Adult Jewish Education throughout the country.

LADY MELCHETT FOLLOWS HUSBAND TO JUDAISM

New York City.—Lady Gwendolyn Melchett was received into the Jewish faith recently at private ceremonies in the Free Synagogue by Rabbi Maurice L. Pelzweig of the Northwest Reform Synagogue of London.

The sole witnesses were Rabbi Stephen S. Wise of the Free Synagogue and her husband, Lord Melchett.

Lord Melchett is the son of the late Lord Melchett (Sir Alfred Mond), a former member of the British Cabinet who was himself, though of Jewish origin, not brought up in the Jewish faith; and of the first Lady Melchett an ardent member of the Church of England.

The Melchetts' two sons have been reared as Jews.

Lord Melchett met and married his wife under romantic circumstances during a visit to South Africa. While he was driving alone his car overturned and he was left unconscious. To the home of future Lady Melchett he was taken and she nursed him back to health.

Lady Melchett first published works of Lion Feuhtwanger in English.

The Marchioness of Reading, sister of Lord Melchett, also followed her brother into the Jewish community. She was received into the Jewish fold by Dr. Perlzweig in London in 1933.

Lady Reading, like her brother, was of partly Jewish blood and their father has been an ardent Zionist although they themselves had been brought up by their mother in the Christian faith.

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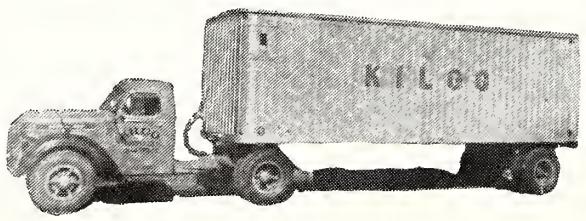

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NEWS OF THE WORLD

HUNGARY TO OUST ALL HALF-JEWISH DIPLOMATS

Budapest.—The Hungarian Government has decided to dismiss all Hungarian diplomats who are more than half Jewish, it was learned.

It was understood the decision would affect a number of diplomatic representatives in the United States, Yugoslavia, Portugal and Italy. John Pelenyi, Minister at Washington, would have been affected by the decision, but he resigned on November 28 in protest against Hungary's joining the Axis.

Albert Wodianer de Capriora, who will be removed from his post as Minister to Portugal, is only a quarter Jew. His great-grandfather was the first Hungarian Jewish millionaire and one of the three men who built the famous Budapest Lanchi, the oldest suspension bridge across the Danube.

EX-PRESIDENT BLUM REFUSED TO FLEE

Paris.—Leon Blum, ex-president of France knew that he was in imminent danger of arrest, when Petain assumed power but he refused to secure safety in flight. He knew that he would face hostile judgment but he preferred to stay and face his accusers. The world is likely to witness a modern version of the Dreyfus case.

GREEK OFFICIALS LAUD JEWS' BRAVERY

Salonica, Greece.—Complete satisfaction over the bravery of Jewish soldiers fighting in the front lines with the Greek forces was voiced here by the governor general of Macedonia in a statement to the Jewish community. Jewish merchants have subscribed 1,000,000 drachmas as an initial gift to the Greek national war subscription.

B'NAI B'RITH JOINS HANDS WITH RED CROSS IN EXECUTING HOME SERVICE PROGRAM

American Red Cross chairman Norman Davis with whose organization Henry Monsky president of B'nai B'rith, has consummated arrangements by which the entire manpower and machinery of the more than 800 B'nai B'rith lodges and auxiliaries throughout the country are being put at the immediate disposal of the home service sections of local Red Cross chapters to help the Red Cross in executing its home service program for the families of men called into the armed service of the United States.

OSSIP GABRILOWITSCH MUSIC LIBRARY DONATED TO JERUSALEM CONSERVATOIRE

Jerusalem, (Palcor Agency) — The entire music library of the late famous Russian-American pianist and conductor Ossip Gabrilowitsch has been donated to the Palestine Conservatoire of Music, located in this city, by his widow, Mrs. Clara Clemens Gabrilowitsch, daughter of the American author, Mark Twain.

Over a thousand volumes were in the library left by the Russian-born musician, who after his marriage in 1909 identified himself more and more with the life of the United States, of which he became a citizen in 1921. His deep interest in the rebuilding of the Jewish National Home is reflected in his widow's donation.

CONSERVATOIRE GETS GIFT

New York.—A complete set of the late George Gershwin's works has been donated to the Palestine Conservatoire of Music by his mother, Mrs. Rose Gershwin. Mrs. Gershwin also is sponsor of an annual scholar-

(Please Turn to Page 29)

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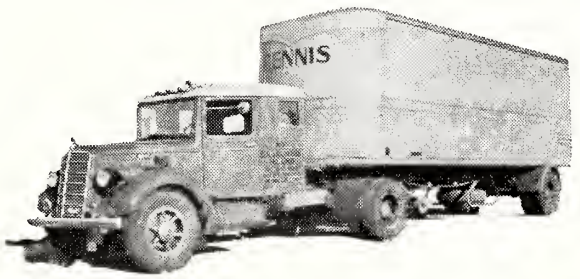

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AMERICAN PAGEANT

This patriotic pageant was presented at the Temple of Religion, New York World's Fair, in which more than 2,000 children participated. We are certain that this novel presentation of the struggle for democracy in the United States from the time of the earliest settlers to the present day will be of particular interest, a source of inspiration to our readers young and old.—The Editor.

PROLOGUE

This pageant we are about to present is an American pageant given by Jewish children, who wish in this manner to testify to their love of America and their devotion to democracy.

The story we are going to tell is the story of a lamp . . . a magic lamp.

You mean Aladdin's lamp?

No, not like the lamp of Aladdin that promises the riches of the world for the mere price of a rub of the hand and a few magic words.

This is a lamp that has to be worked for; that has to be guarded, that has to be cherished. It must be kept lighted on all occasions lest the whole world remain in darkness.

For this is the lamp of liberty.

So long as it is kept burning, mankind can be kept free.

That is worth all the riches on earth.

Yes, as long as it burns, men's faces Will brighten when they greet each other . . . and the flow of affection and brotherly love will warm every heart.

Hatred and intolerance will not dare to come forward in the light of its flame.

Because the rest of the world is in darkness, this light never shone more brightly than it does here in America, where it has burned without interruption.

We think that the flame of freedom is such a light.

It burns in the heart of every American for three hundred years.

It is a flame like the Eternal Light in front of the Holy of Holies.

It is a flame like the lamp that burned in the Temple . . . .

At the time of the Maccabees?

Yes, at the time of the Maccabees.

Panel I

The first settlers brought the flame with them when they came to America. They were fleeing from darkness . . The first immigrants, the early colonists . . .

Who were the early colonists?

Pilgrim Fathers
Jamestown Cavaliers
French Huguenots
Moravians
Scots
Swedes
Hollanders
Protestants
Catholics
Quakers
Jews

America in those days was a blank page in history on which each of the new arrivals wrote down his dream and his aspiration.

Each wrote in a different language, for there were many people among them.

But the word was the same—LIBERTY

And each of the newcomers brought oil.

I know! For the light of liberty!

And the flame leaped high. It becomes a pillar of fire, leading to deliverance from tyranny. Then the breath of the tyrant blew upon the flame.

MUSIC: AMARYLLIS

Panel II

Tyranny threatened the land and proclaimed in a loud voice . . .

It was a voice heard long ago by the people of Israel.

A voice that cried . . . .

Slaves you are unto Pharoah in Egypt!

And which now proclaimed

TAXATION WITHOUT REPRESENTATION!

It threatened to subject the people to a new slavery.

But the people banded together.

They rallied firm around the light.

The thirteen colonies became one to preserve their liberty through unity.

They formed an invisible union, founded on the principles of equality for all.

And they created a government of their own free choice.

A government of their own representatives.

And George Washington who had led the battle for liberty . . .

I know, I know! He became the first President.

LIBERTY BELL TOLLS

Panel III

The bells proclaimed Liberty throughout the land . . . to all the inhabitants thereof.

And none rejoiced more than the Jews, who remembered the vision of their Prophets.

MUSIC: We Meet Again in Gladness

Every Jewish congregation in the thirteen states met for jubilation and thanksgiving.

Newport, Rhode Island, the year is 1790.

The Jews assemble in their synagogue to hear the message from the first President of the United States:

"All possess alike liberty of conscience and immunity of citizenship. The government of the United States gives to bigotry no sanction, to persecution no assistance.

May the children of the stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants; while everyone shall sit in safety under his own vine and fig tree and there shall be none to make him afraid."

"And there shall be none to make him afraid."

How brightly the light shone — how warming was its glow!

And there was created on that day an eternal bond between the Jewish people and the sweet land that had liberated them from their bondage.

Panel IV

Whenever freedom and unity were threatened, we joined our fellow citizens in defense of democracy . . .

We were there at Valley Forge!

We fought in the battle of Long Island!
At Camden!
At Brandywine!

MARTIAL MUSIC

Mordecai Davis, Jacob Cohen, Reuben Etting, Major Bush, Colonel Isaac Franks, Major Benjamin None, Captain Jacob de la Motte, Captain Jacob de Leon, Philipp Moses Russell.

The Rolling Sound of Organ Drowns Out the Rest of the Roll Call

Those men built on this continent a new nation, conceived in liberty. And for this nation they were prepared to give their lives.

The Civil War . . .

We fought there too.

Some of us wore the blue of the north

And some the southern grey.

MUSIC: YANKEE DOODLE MARCHING THROUGH GEORGIA

Major Joseph Tobias, Major Norman Borchardt, Captain Edward Jonas, Colonel Isaac May, William Daniel, Jacob Hirschfeld.

Organ Drowns Out Roll Call

MUSIC: DIXIE

General David de Leon, Captain Joseph Frankland, Jacob Abraham, Maurice Block, Captain H. L. Benjamin, Colonel Raphael J. Moses, Elias Blum, Major Isaac Scherck.

Organ Drowns Out Roll Call

And when the smoke of battle had cleared,
When the strife was over . . .
North and South were one again,
Rededicated to the words that were spoken at Gettysburg:

"Fourscore and seven years ago, our fathers brought forth upon this continent a new nation, conceived in liberty and dedicated to the proposition that all men are created equal. We here highly resolve that this nation, under God, shall have a new birth of freedom; and that government of the people, by the people, and for the people shall not perish from the earth."

1917, The World War

The Eternal Light, the light of liberty, now burns before the tomb of the Unknown Soldier.

TAPS

Nameless, he might be anyone of the immigrants or the son of immigrants.

He was an American.

His death sealed the bond that had been established in this country between all faiths and all races. All joined in mutual resolve to forget the differences, real or imagined between them.

All came together to place a wreath on his tomb.

He belonged to any
He belonged to all.

Panel V

Fixed in eternal stone is the eternal flame, standing now at the gateway to America.

I know what you mean—that's the Statue of Liberty!

She guides the way to a new world . . .

To a world of the spirit . . .

And on the pedestal are words of welcome to all the oppressed, the weary, the refugees . . .

"Give me your tired, your poor,
Your huddled masses yearning to breathe free
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed to me.
I lift my lamp beside the golden door."
And the exile, the refugee.
The American returning from abroad,
All lift their eyes with exaltation at the sight of the torch raised high.

MUSIC: America, the Beautiful

Millions of hearts have rejoiced;
Millions of voices have called out greetings;
Millions of prayers have been uttered;
Millions have pledged their devotion.

Panel VI

Immigrants founded our nation.
They built our cities.
They brought us their arts,
Their crafts,
Their sciences . . . .
Immigrants all — from the Pilgrim Fathers to the refugees of today . . .
They gave to this land its dream of freedom and equality for all . . . .
They fed and tended the flame of liberty through all of the perils that threatened it.
And they gave to this nation the greatest gift of all—
Its children, its native born . . . .
Knowing no other land
Reared in democracy!
We are the pioneers of the future, the standard bearers of democracy!

(Please Turn to Page 23)

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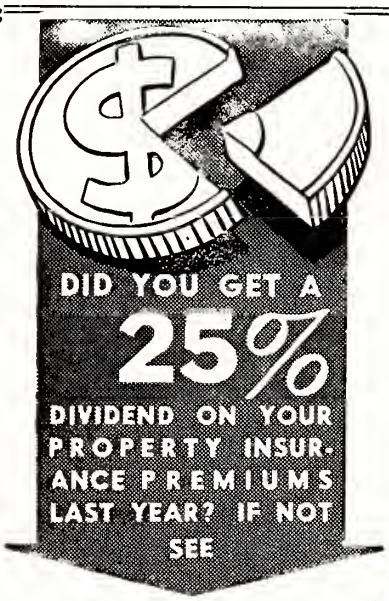

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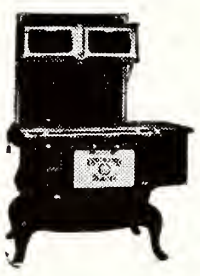

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A Beneficial Program

By LOUIS HARRIS, '42, T. E. P.

Here at Chapel Hill, we, the members of Tau Epsilon Phi fraternity, have become convinced that there is much more to be gained from our college education than we could get from merely our individual academic curriculums. We are aware of the many brilliant men on our campus with whom, in our four years of daily routine, we would never come into contact. Confined as we are to our chosen fields of study, we felt it a definite loss to be unable to tap the varied intellects surrounding us, and decided to remedy the situation.

It is impossible, naturally, for any one student to take a course under every outstanding professor on the campus. Collectively however, we found the members of our house represented an accurate cross section of every available subject taught at the University. Why not then, to a central committee, have the students in the several schools recommend professors in their respective departments as guest speakers? This committee could then select a man each week, preferably from consecutively different departments, to have dinner with us and then speak to us about some subject in his field. This plan was adopted, and thus, every Wednesday night for the last several months, we have had as our guests for dinner, talk, and discussion, some of the most noted professors at the University.

We have had many varied and interesting talks and discussions this year. Among the high points was Dean Spruill's talk on Education. Dean Spruill, as Dean of the General College at the University, confronted us with the problems of educational systems and then held an open forum in which he evaluated the suggestions from the members. Dr. Archibald Henderson, Dean of the Mathematics Department and official biographer of George Bernard Shaw, spoke of his relations with this great man. Professor F. W. Koch, Dean of the Dramatic Art Department, told us of his varied experiences with past and present notables of the stage and screen. Dr. Olsen, Professor of Public Speaking, spoke to us on the Pursuit of Happiness. Dr. Hudson, Head of the Freshman English Department, who recently published a book on Negro Folk Lore, spoke to us on the queer names Negroes give their children. Professor McPhee of the Psychology Department expounded the present day progress of Experimental Neurosis. Professor Bonnell of the Economics Department spoke on the Economics of a College Education, while Professor Winslow of the same department spoke on How to Get a Job. Dr. Johnson of the History and Social Science Department spoke on that very pertinent problem of today, Propaganda.

These weekly visitations by the pick of the University of North Carolina Faculty has served a twofold purpose. First, of course, as was our original intention, these talks and the discussions that follow them have broadened the scope of our members with regard to education and knowl-

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edge as a whole. Complete new vistas are being unfolded before us, as on each successive Wednesday night, men with a profound fund of material are introducing to us subjects hitherto unknown. Not only were many of these topics priorly foreign to us, but the chances are we might never have become acquainted with them were it not for the aforementioned program.

The second important, but at the outset unlooked for result, has been the closer personal relationship with the faculty. The professors are beginning to recognize us as an intelligent and healthily curious group. This, to us, is very important, because as Jews, only too open to the barbs of Anti-Semitism, we feel that with the Faculty believing in our honest efforts to obtain an education, the way may be smoothed for us and those that may follow us. Moreover, while learning from these professors, we are at the same time educating them to the fact that, as Jews, we are no different from they or their sons in our sincere and common search for knowledge.

Churchill and Roosevelt

(Continued from Page 8)

become for their respective nations both "voice and conscience."

In the last war, Lloyd George called Churchill to the Cabinet when "the Yanks began to come" because he believed that on account of his American background, he would be a wonderful liason officer to tie the two people closer together. The fact that Roosevelt and Churchill are now the heads of the two great democracies left in the world is ominously significant. The fact that they are men of the same type will have much to do in binding the interests of two people together in defense of democracy as a way of life in the world.

American Pageant

(Continued from Page 21)

We proclaim that freedom is still the goal of mankind. That the slogans under which the colonists rallied are still the watchwords for today . . . .
LIBERTY
TOLERANCE
JUSTICE
RELIGIOUS FREEDOM
EQUAL OPPORTUNITY
And under these banners—and under the one great banner of our nation . .
Let us all be united—
The past with the present . . . .
The old with the new.
Let rivalries be forgotten
Let hatred be cast aside . . . .
In this land of the free.

MUSIC: "My Country 'Tis of Thee"

AS MUCH

God lives as much as in the days of yore—
In fires of human love and work and song,
In wells of human tears that pitying throng,
In thunder-clouds of human wrath at wrong.

—Izrael Zangwill,

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The Supreme Duty of Every American Today

By SAMUEL NEWMAN, M.D.

THE supreme duty of every American today is to become acquainted with the forces which threaten our country. Living, as we do, among a homogeneous people, in a section of the country which is saturated with American tradition and lore, we are apt to forget the composite and complex structure of our nation.

Our Indian population is 350,000. The 13,000,000 Negroes are a sharply differentiated group. We have more than a quarter million persons of oriental birth or parentage. Of the white population more than 40,000,000 are foreign born or the children of immigrant parents. These include some 7,000,000 of German origin, 4,500,000 of Italian background, 3,000,000 from the Scandinavian countries, between 7,000,000 and 8,000,000 of Polish, Russian, Ukrainian, Czech, Slovak, Yogoslav and other Slav stocks; about 1,500,000 French or French-Canadian, an equal number of Mexicans, 3,500,000 Irish, close to half a million each of Hungarian, Lithuanian, Finnish, Dutch, Swiss and Greek backgrounds. There are considerable numbers of Portuguese, Spanish, Roumanian, Syrian, Armenian, and other peoples. The tides of immigration have swept men of all nationalities and races to our shores. These figures take no account of the 10,000,000 to 15,000,000 grandchildren of immigrants of these various stocks, who are not separately enumerated in the census. Nor do they distinguish the 22,000,000 Catholics included in our population, the 4,500,000 Jews and some 6,000,000 people of the Eastern Orthodox and other non-Protestant faiths.

Dr. Samuel Newman

All of our diverse racial, religious and cultural groups have, of course, accepted the basic Anglo-Saxon heritage of the country. However, it is questionable, whether the melting and integrating process has advanced sufficiently to enable us to withstand the challenge to our heritage and way of life.

Unfortunately, there are many among us who no longer take for granted what was won at Lexington, at Bunker Hill, and at Yorktown. Of course, much is being done to meet the challenge in a financial and military way. But the expenditure of billions of dollars is not enough; a two-ocean navy is not enough; millions of encamped and armed soldiers are not enough.

The threat to our Democracy in a totalitarian world is not only external. We cannot put our faith in dollars alone, in battleships alone, in flying ships alone. We must awake to the fact that in order to engender love, devotion, and sacrifice to our institutions and our way of life, we must, once more, become aware of the nature and sanctity of these institutions and of the fundaments on which our way of life is grounded. We must undergo a process of re-education in and re-dedication to the principles of true Americanism. We must revive the indomitable American pioneer spirit of independence. We must act. We must show the totalitarians were wrong when they sneered that there is "no conviction in democracies, real convictions, for which men would stake their existence."

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billion will save us if we do not regain our crusading spirit for liberty and justice.

We must shake ourselves loose from the illusion and slumber of isolation. Being so far away, it's hard to believe what has happened in Europe. Austria, Czechoslovakia, Danzig, Poland, Norway, Denmark, Holland, Belgium, Luxembourg, France—all of them are ground under the heel of tyranny. It's hard for us to understand concentration camps, hard to picture refugees streaming along roads that do not lead to any goal, hard to understand going without food and without raiment.

It is the supreme duty of every American today to become aware of the new and deadly technique of the totalitarian systems: the technique of sowing seeds of racial hatred, religious antagonism, and social dissolution within the body of those nations whom they are to attack. The military attack is only the final stage in a preliminary process of "softening" and inner spiritual and moral decay.

In order to withstand any assault from without and dissolution from within, we must create a diamond-hard unity of the American people and the American spirit. This unity is not one that insists on uniformity and regimentation. It is enduring unity which permits differences, which tells us to accept each other as we are. It is a unity which springs from a common belief in democracy and the ideals of liberty. On the basic principles of Americanism there can be no compromise. But within the circle of a common belief in democracy and the ideals of liberty, the freedom to be different is not only a policy consistent with democracy and liberty, but the one policy most likely to bring out the basic sameness of people. Unity within diversity based on tolerance is a strong amalgam. Democracy welcomes differences; encourages an appreciation for what each group can contribute and has contributed to our common American life and culture. Such a unity, a spiritual unity, which has its core and apex in the belief of a common Fatherhood of God and the common Brotherhood of Man, is foreign and repugnant to the pagan totalitarians. It is this unity, galvanized by such a belief, which the totalitarians wish to destroy. But the pagan totalitarians are fanatic; they are firm in their methods and determined of their goals. They are dynamic. We also must be firm in our methods and determined of our goals. We too must become dynamic. Let it not be said of us "we have done too little and too late."

A small desert people on the barren hills of Judea became intoxicated with a dream 4,000 years ago. A dream that the world could be ruled by love and not by hate; by mercy and not by war; by truth and not by deceit. This Hebraic dream and this Hebraic hope have been transmitted to the western world through the medium of Christianity.

The American tradition is embedded in the Judeo-Christian tradition. "And if a stranger sojourn with thee in your land, ye shall not vex him. But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself: for ye were strangers in the land of Egypt: I am the Lord your god." (Leviticus 19:33-34). This is the essence and the spirit of our socio-political life.

The inscription on the Liberty Bell, "Proclaim liberty throughout the land unto all the inhabitants thereof," is from Leviticus 25:10. Over the portal of the venerable chapel of the oldest state university, the University of North Carolina, is the inscription, "What doth the Lord thy God require of thee; only to do justly, to love mercy, and to walk humbly with God." (Micah 6:8).

When Thomas Jefferson proclaimed, "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man," he voiced the Hebraic spirit. "For unto me the Children of Israel are servants. Servants to me, but not servants to man."

Monsig. John A. Ryan, of the Catholic University of America states, "The primary doctrine of Americanism, as set forth in the Declaration of Independence, namely, the essential equality and intrinsic dignity and sacredness of all persons, is approved by the teaching of Christ the principles of the moral law and the head of the Catholic Church."

It is the supreme duty of every American today to reaffirm and to re-emphasize the simple tenets of our political creed of democracy, and to

(Please Turn to Page 28)

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Catastrophe on the Continent

By BORIS SMOLAR

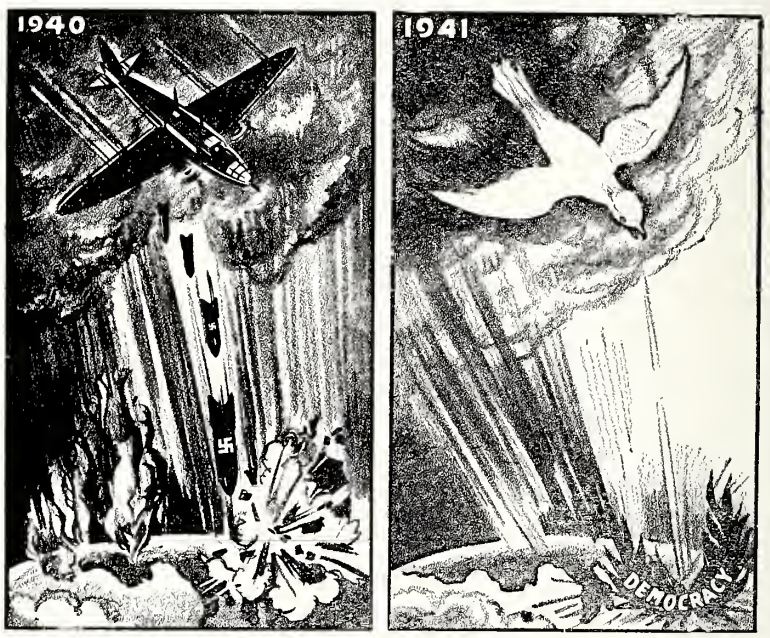
Editor's Note: What happened to the Jewish communities in France, the low countries, Poland, and southeastern Europe during the year is reviewed by Boris Smolar, who, as Chief European Correspondent of the JTA, personally witnessed the effects of the Nazi sweep through the continent.

THE year just ended will go into Jewish history as the worst since the destruction of the Temple. Millions of Jews in Europe were uprooted. Tens of thousands were killed during the Nazi invasion of Poland. European Jewry generally was reduced to beggary by the Nazis, who deprived them of rights and property.

The latest victims of the sweeping Nazi expansion in Europe during the past year were the Jews of France. Emancipated by the French Revolution 150 years ago, they were assimilated to the point that many of them considered themselves Frenchmen more than Jews. The Nazi occupation of France has made them realize that they were Jews. Not only was the property of the Rothschild and the Dreyfus families confiscated, but even in the unoccupied part of France laws were issued prohibiting "non-Frenchmen" in all government positions, thus placing them in the category of second class citizens.

The worst blow fell on the three and a half million Jews in Poland. This oldest Jewish community in Europe was the first to suffer from Nazi aggression. Entire Jewish communities were ordered by the Nazis to leave their towns within a few hours. Jewish girls were, despite the racial laws, caught by the Nazis in the street and forced into military brothels. In their efforts to annihilate the Jews of Poland physically, and economically, the Nazis issued all kinds of drastic anti-Jewish laws which reduced the Jews to beggary and starvation, which in their turn led to epidemics unknown in Poland since the war.

The anti-Jewish terror practiced by the Nazis in the most sadistic fashion was aggravated by the fact that no foreign Jewish relief was admitted to the occupied territory. The Jewish community of Warsaw, in cooperation with the office of the American Jewish Joint Distribution Committee there, is trying to cope with the situation through public kitchens in which half a million are said to be fed. Nazi authorities, however, bar American representatives of the J. D. C. from entering Poland to organize real relief activities there. Furthermore, neither the American Red Cross nor the J. D. C. are permitted by the Nazis to supervise the feeding of the starving population in occupied Poland.



In Lodz and other Polish cities Jews were isolated into special ghetto districts. The yellow badge—the ghetto mark of the Middle Ages—was again imposed by the Nazis on the Jews all over occupied Poland. In Cracow the Jews were all ordered to leave the city by the end of August, 1940. In Warsaw the Jews were prohibited to be seen or to reside in more than fifty of the principal streets of the city.

An effort was made by the Nazis to create a special "Jewish reservation" in the Lublin District close to the German frontier, in which Jews from other parts of Poland and Reich territories were to be concentrated. This effort, however, failed. Many of the Jews driven into this "reservation" crossed into Soviet territory. Others who remained, were considered by the Nazi military authorities potentially dangerous to the Nazi army, since typhoid and other epidemics began to spread among them. It was at the insistence of the Nazi military command in the Lublin district that the "Jewish reservation" did not materialize to the extent to which the Nazi leaders in Berlin desired. However, several hundred Jews from Czechoslovakia, particularly from Moravska-

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Ostrova, were dumpted into this "reservation" as part of Hitler's original plan.

The new Jewish year finds some two million Jews in Nazi-occupied Poland completely isolated from the rest of the world.

Somewhat similar is the situation of the million and a half Polish Jews who fell under the Soviet occupation. Though treated as equal citizens, the Jews in the Soviet-occupied part of Poland are undergoing an economic change which falls very heavily upon the middle-aged and older people who have been living for generations the life of small traders. As private trading is prohibited in the Soviet Union, the majority of the Jews in Soviet Poland are faced with the necessity of complete readjustment of their habits and traditional way of life.

The task of the younger generation is easier, of course, since youths are given all opportunities to work in the interior of Russia.

The tragic fate of Polish Jewry is to a certain extent shared also by the 900,000 Jews of Rumania. Completely pro-Nazi, the Rumanian Government today is emulating Hitler in anti-Jewish legislation. Of the 900,000 Jews in Rumania one-third have fallen under Soviet occupation in Bessarabia and Dukovina and their lot is considered similar to that of the Polish Jews who have come under Soviet regime in Galicia and other sections of Poland occupied by the Soviet army.

The Nazi invasion of Belgium, Holland, Denmark and Norway added new Jewish victims to the millions already suffering under the Nazi regime. Particularly tragic is the fate of some 50,000 German Jews who, after escaping from the Reich into Holland and Belgium, again fell into the hands of the Nazis when these two countries were invaded by the Nazi army. Unable to emigrate to overseas countries, they were trapped when the Nazi army overpowered the Belgian and the Dutch military forces. Their fate remains unknown to this day.

The war, with its tragic consequences for all small European nations and especially for the Jews, has naturally aggravated the position of the Jews in Austria and in the Protectorate—territories occupied by the Nazis prior to the outbreak of hostilities. While no Jewish emigration is permitted from other Nazis territories, Nazi authorities are continuing their policy of forcing the Jews to emigrate from Germany, Austria and the Protectorate. With few countries open to them for admission hundreds of Jews from Austria and Czechoslovakia tried to find their way illegally to Palestine, wandering for weeks on barges over the Danube and later for months over the Black Sea and the Mediterranean. Many sought to find their way, by way of Italy, to Shanghai.

With Italy entering the war, all sailings from Italian ports and transportation of illegal emigrants on the Mediterranean waters became impossible. Even emigration to the United States under the existing German quota of 27,000 a year became virtually impossible.

Jewish emigration from Europe being paralyzed, about 3,000,000 Jews in

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Nazi-held territory as well as a million and a half Jews in the pro-Nazi countries of Hungary, Rumania and Slovakia face extinction. Occupation by the Nazis of the entire Atlantic coast in France removed the last opportunity from European Jewry to materialize its hopes of emigrating to oversea countries while the war is still going on. A small number of Jewish holders of American visas in the Reich are trying to reach the United States by way of Soviet Russia and Japan. However, these are just a few exceptions.

Italy's entrance into the war not only made emigration of Jews from Nazi-dominated Europe extremely difficult, but also aggravated the position of the Jews in Italy, especially of those stranded there as refugees from Germany and Poland. The latter category as well as those Italian Jews whose citizenship has been revoked have all been interned by the Italian authorities. Among them were many who were on their way to Palestine, expecting to sail from Italian shores but unable to do so after Italy entered the war.

The year past has left very few countries on the European continent neutral. Even those countries which escaped being directly involved feel that they must be cautious in handling the Jewish situation in their hands in such a way as not to antagonize their powerful Nazi neighbor. This is especially true with regard to Switzerland and Yugoslavia, two democratic countries where the Jews would have felt themselves completely safe if not for Germany's proximity.

While Switzerland and Yugoslavia remain for the time being the only cases on the European continent where Jews still live in comparatively normal life, Nazi victories in Europe have stimulated Hungary to a much sharper anti-Jewish course than provided even by the anti-Jewish law there which aimed to eliminate Jews from the nation's economic life within four years. The Jewish position in Hungary is getting worse from week to week and the 600,000 Jews of Hungary are looking with despair to what the forthcoming year may bring to them.

Bad as the past year was for the Jews in Europe, it is feared that the forthcoming year may be even worse should Hitler materialize his plan to deport all Jews from Europe into one of the remotest spots in Africa. This plan, which Hitler is reportedly determined to execute, is not expected to be brought out into the open before the war is over. In fact, Hitler is said to have prepared this project as part of his general "peace plan" to stabilize Europe after the war. The outlook for European Jewry in 5701 is dark indeed should Hitler dictate the European peace. Whatever a Hitler peace may bring to other nations in Europe, to the Jews it will bring further suffering and even annihilation.

The new Jewish year may bring peace in Europe, but hardly any peace to the Jews. This is the Jewish tragedy of our times. The war may be over as far as other nations are concerned, but the war of destruction which Hitler declared against the Jews will still be continued by Hitler. The only hope for the Jews is the destruction of Hitlerism. In this hope millions of Jews throughout the world will meet the New Year.

Letters to the Editor

Mr. David Cooper,
AMERICAN JEWISH TIMES,
Greensboro, N. C.

Dear Mr. Cooper:

As we complete the Red Cross Roll Call this week, I want to express my appreciation of the editorial about the Red Cross which appeared in the AMERICAN JEWISH TIMES and for the publication of the article and cut about the Red Cross.

As you probably know, our memberships this year are now more than twenty per cent in excess of those secured last year; and for your part in helping with the Roll Call I thank you heartily.

The Red Cross board and staff join with me in this expression of appreciation.

Very truly your,
ROBERT MOSELEY,
Roll Call Chairman.

The Supreme Duty of Every American Today

(Continued from Page 25)

comprehend in their crystal clarity their philosophical and religious basis. They are based on my heritage and on your heritage—our common Judeo-Christian tradition.

The American tradition is facing grave danger; it is in conflict with subversive movements and philosophies at home and abroad. The American tradition calls upon all integral groups of the American people to cooperate in the spirit of that tradition in order to make its basic foundations endure. With God and humanity on its side America cannot and must not fail.

MARY PICKFORD HONORED

Los Angeles.—In a ceremony rare in Orthodox Jewry, Mary Pickford was presented at a synagogue altar to residents of the Jewish Home for the Aged.

Jewish leaders said Miss Pickford, active worker in the Home's Junior Auxiliary, was one of the few women ever called to the altar. The former actress was born a Catholic, but for years has been an adherent of Christian Science.

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News of the World

(Continued from Page 19)

ship at the Conservatoire. A benefit concert for the Conservatoire will be held on December 2 at Carnegie Hall with Yehudi Menuhin as soloist and the orchestra of the New Friends of Music.

100,000 REFUGEES WANTED AS SETTLERS BY DOMINICANS

New York—The Dominican Republic wants and needs 100,000 refugee immigrants, a press luncheon was told recently by Dr. Joseph A. Rosen, vice-president of the Dominican Republic Settlement Association, who has just returned from a stay of four months on the Caribbean island.

The pioneer group already in the Sosua region have adjusted themselves to the subtropical conditions and are earning their own bread. The adjustment has taken place in the space of little more than three months, Dr. Rosen said, during which period the group, augmented from an original 36 settlers, has established a herd of about 300 head of cattle, planted a substantial acreage of food crops, started a banana plantation, laid the foundations for plantations that will produce essential oils from various native grasses, and for fruit, forestation and plant nurseries.

None of the settlers, Dr. Rosen emphasized, has suffered from any disease during the three months. In this connection Dr. Rosen denounced what he described as a "whispering campaign" directed against the project aimed at discrediting it through rumors that the country was disease-ridden.

Dr. Rosen cited as encouraging factors in development of the project the whole-hearted cooperation of both the Dominican and United States governments, both of which were extending expert advice and diplomatic facilities "in our efforts to overcome the thousand and one obstacles in getting the prospective immigrants out of European countries."

The Dominican Government, Dr. Rosen revealed, has issued more than 2,000 immigration visas at the association's request and the number "can be multiplied many times, depending on our ability to take care of the people."

Dr. Rosen said the greatest drawback at the present was the difficulty in arranging transportation and transit visas for the prospective settlers, trainees and children from their countries of residence. Groups of prospective settlers were waiting in Germany, Italy, Switzerland, England and France for transportation, Dr. Rosen said, adding that in the past few days the association had received encouraging messages from its European contacts indicating that several groups would be able to sail for the Dominican Republic in the near future.

Dr. Rosen made public a letter from the Reichsvereinigung in Berlin which declared that organization had received word from the pioneer settlers expressing their happiness in their new surroundings.

ANTI-SEMITIC READERS BARRED

New York.—The magazine Time has served notice that it "wants no readers who cultivate race hatreds."

The announcement was published in the current issue in the form of a reply to a letter by two Pennsylvania readers cancelling their subscriptions with the assertion: "Our poor stomachs are no longer strong enough to handle Time. You can have Jew Beaverbrook, et al.—we still believe America worth saving from this holocaust for Americans—not British.'

"Just as neither Franklin Roosevelt nor Wendell Willkie wants anti-Semite votes, so Time wants no readers who cultivate race hatreds," the magazine replied, adding that Lord Beaverbrook was not a Jew but a Presbyterian descended from a long line of Presbyterians.

DOGS—AND OTHER PEOPLE

Germany has ordered the death of all dogs except those used for war purposes, according to recent press reports. It was estimated that 3,000,000 would be slaughtered.

The reason given for this wholesale destruction of the canines was that the dogs consumed food which otherwise might be available for human beings.

Antwerp, Belgium.—A striking effective mass protest against Nazi anti-Semitism was staged by the entire population of Antwerp when the six-pointed star of the Shield of David was worn as an arm-band by all Christians as a protest against an order by the Nazi police that Jews must identify themselves by wearing such arm-bands. The protest gesture made it impossible to distinguish Jew from non-Jew and the order was soon lifted.

THE ROANOKE TIMES

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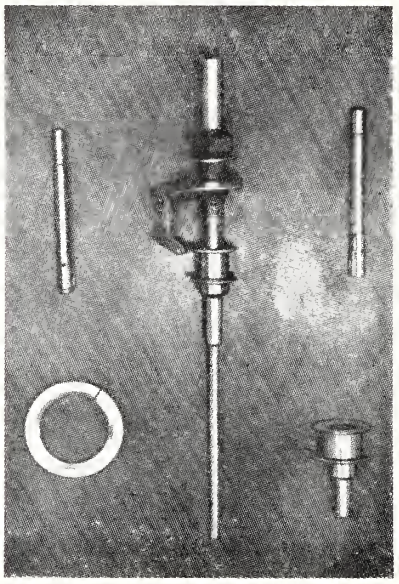

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CHILDREN'S OPERA PUBLISHED BY UNION OF AMERICAN HEBREW CONGREGATIONS

"Ruth," a Children's Opera in three scenes with text from the Bible by Lawrence Morton of Los Angeles, California, has just been published by the Union of American Hebrew Congregations, Cincinnati. The opera was published from the proceeds of the Hermine Schonthal Memorial Publication Fund established by the late Joseph Schonthal of Columbus, Ohio.

Requiring five leading singers for the roles of Ruth, Orpah, Naomi, Boaz and the Head Reaper in charge of Boaz' for choral support as well as instru- fields, the opera affords opportunities

RED CROSS AIDS REFUGEES

Marseille.—Richard Allen, American Red Cross representative in France, said here that American relief was being and would continue to be distributed to all needy persons without discrimination as to citizenship, race or religion. Refugees in camps were being given the benefit of Red Cross assistance together with all others, Allen said.

Allen revealed that 29,000 tins of condensed milk had already been distributed among the child welfare institutions, including Jewish groups. He said that further relief supplies for children were expected to arrive before winter.

Aid to refugee camps were being distributed by appropriate local bodies, principally church and synagogue groups, and by special committees of all denominations, Allen said. The American Red Cross, he explained, was exercising general supervision only.

Before issuing extra-quota or "political" visas to prospective emigrants to the United States, the American Consulate is requiring proof that the applicant is actually in danger unless he leaves Europe. Such proof is required even of persons whose visas have been ordered by Washington.

Meanwhile, regulations covering issuance of French exit visas are also complicating the problem of emigration to any country. Germans, Austrians, and Czechoslovaks, for example, are not being given exit visas regardless of age or sex, while male Poles of military age—18 to 50—are almost barred from leaving the country.

HOUSE OF WORSHIP NOW FODDER STOREHOUSE

Vichy.—A synagogue in Nancy, German-occupied France, has been transformed into a fooder storehouse, it was reported here. The local chief rabbi, Hagenauer, was forced to leave the synagogue house and take up residence in a porters' lodging. Hagenauer is one of the three chief rabbis remaining in the occupied zone. The others are Rabbi J. Cohen of Bordeaux and M. Ginsburger of Bayonne. The remainder of the rabbinate is in the free zone, including Issaye Schwartz, chief rabbi of France.

REFUGEES BRING MILLIONS TO UNITED STATES

New York. — The Young Women's Christian Association here has just completed a survey which shows that refugees from lands of persecution have brought not less than $20,000,000 in cash which has been invested in American enterprises.

There have been started by them, not less than 300 new businesses in which over 2,200 people have found employment. In addition, many have brought patents and processes that have been of great value in America.

NAZIS WARN CLERGYMEN

London.—The Nazi radio has warned Protestant clergymen in Holland, who announced from their pulpits that they would oppose the anti-Jewish decrees enforced by local Nazi officials, to stop their protests or face severe punishment.

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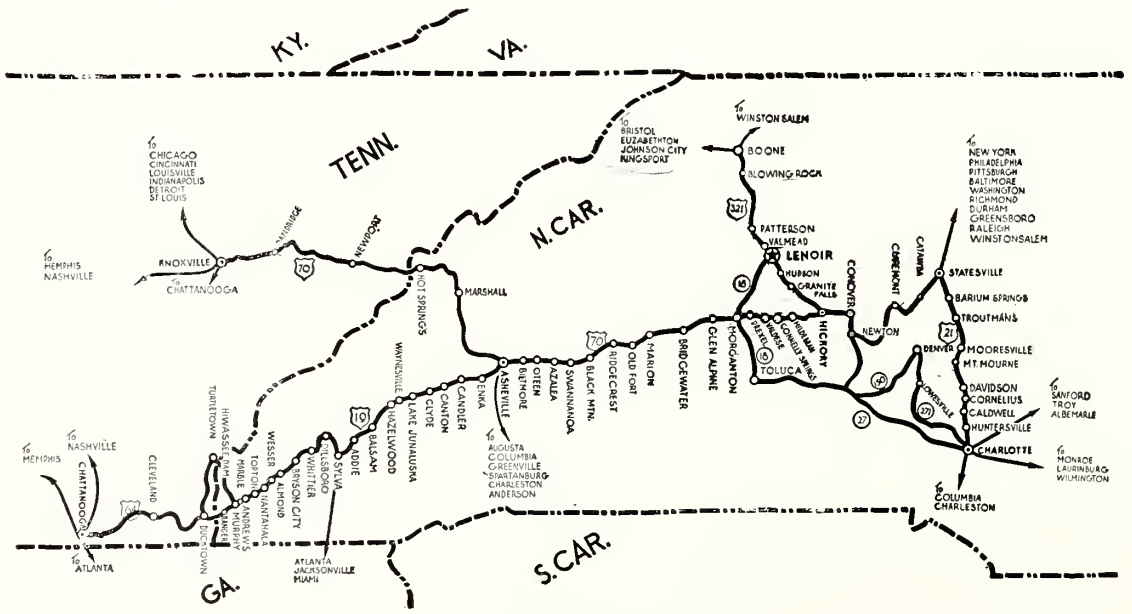

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Fast of Tebeth	Jan. 9
Rosh Chodesh Shebat	Jan. 29
Rosh Chodesh Adar	Feb. 28
Purim	March 13
Rosh Chodesh Nissan	March 29
1st Day of Pessach	April 12
7th Day of Pessach	April 18
Rosh Chodesh Iyar	April 28
Lag b'Omer	May 15
Rosh Chodesh Sivan	May 27
1st Day of Shabuoth	June 1
Rosh Chodesh Tammuz	June 26
Fast of Tammuz	July 12
Rosh Chodesh Ab	July 25
Fast of Ab	Aug. 2
Rosh Chodesh Ellul	Aug. 24
Rosh Hashonah	Sept. 22

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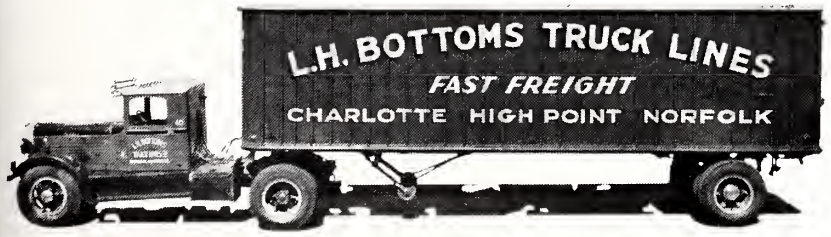

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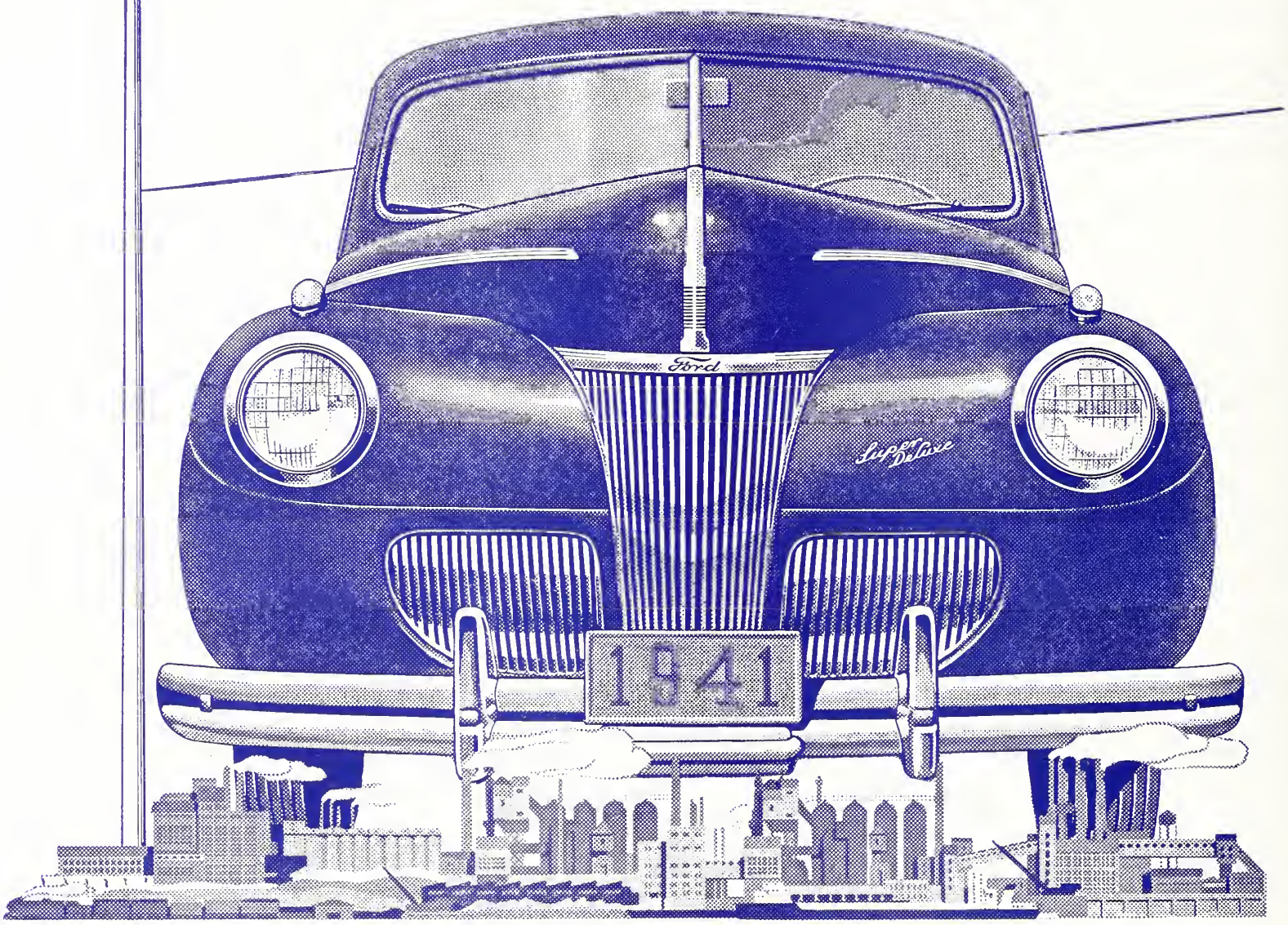

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Cp 296

The AMERICAN JEWISH TIMES

A MAGAZINE DEVOTED TO DEMOCRACY AND RELIGION

FEBRUARY 1941

Statement of

GUILFORD

NATIONAL BANK OF GREENSBORO

GREENSBORO, N. C.

December 31, 1940 Compared With Corresponding Period—1939 and 1938

RESOURCES

	1938	1939	1940
Cash on Hand and Due from Banks	$1,544,810.95	$2,031,787.69	$3,127,421.65
United States Government Securities	1,079,130.02	1,138,500.00	1,449,368.76
State, County and Municipal Bonds	524,991.98	578,094.17	698,784.71
Federal Land Bank Bonds	41,450.00	41,450.00	41,450.00
Federal Reserve Bank Stock	10,500.00	12,000.00	13,500.00
Loans and Discounts	1,376,636.89	1,793,838.62	2,156,726.36
Accrued Interest on Bonds	16,805.68	15,135.41	18,822.57
Furniture and Equipment (Less Depreciation)	6,859.51	7,036.64	5,833.83
	$4,601,185.03	$5,617,842.53	$7,511,907.88

LIABILITIES

Capital Stock	$ 200,000.00	$ 200,000.00	$ 200,000.00
Surplus	150,000.00	200,000.00	250,000.00
Undivided Profits and Reserves	41,054.21	58,555.05	78,062.29
Reserve for Unearned Discount, Taxes, Etc.	11,161.51	16,704.74	26,823.61
Dividends Unpaid	10,000.00	15,000.00	15,000.00
Deposits	4,188,969.31	5,127,582.74	6,942,021.98
	$4,601,185.03	$5,617,842.53	$7,511,907.88

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NATIONAL BANK

Greensboro — Burlington — High Point
Raleigh—Tarboro—Wilmington

NORTH CAROLINA

Statement of Condition, December 31, 1940

(Compared With Statements at the Close of 1938 and 1939)

RESOURCES

	Dec. 31, 1938	Dec. 30, 1939	Dec. 31, 1940
Cash on Hand and Due from Banks	$ 5,830,196.58	$ 6,875,329.25	$ 7,825,095.13
United States Bonds and Notes	230,270.72	1,085,484.09	428,101.53
State of North Carolina Bonds	658,300.61	728,517.61	520,128.40
County, Municipal and General Market Bonds and Notes	770,373.31	1,102,049.59	1,115,670.87
Interest Earned, Not Collected	21,029.88	28,941.75	25,417.47
Stock in Federal Reserve Bank	33,000.00	34,500.00	39,000.00
Loans and Discounts	6,072,093.60	6,249,525.09	8,215,273.51
Banking Houses and Equipment, Less Depreciation	43,792.14	65,629.41	71,885.35
Other Resources	5,075.97	5,836.98	21,072.97
Total Resources	$13,664,132.81	$16,175,813.77	$18,261,645.23

LIABILITIES

Deposits	$12,443,468.42	$14,868,116.22	$16,803,290.29
Capital Stock (Common)	800,000.00	800,000.00	800,000.00
Surplus	300,000.00	350,000.00	500,000.00
Undivided Profits	70,805.78	101,829.27	60,337.24
Reserves for Taxes, Interest, Etc.	30,474.68	34,841.64	68,161.51
Unearned Interest and Discount	19,383.93	21,026.64	29,856.19
Total Liabilities	$13,664,132.81	$16,175,813.77	$18,261,645.23

Member of
Federal Reserve System
Federal Deposit Insurance Corporation

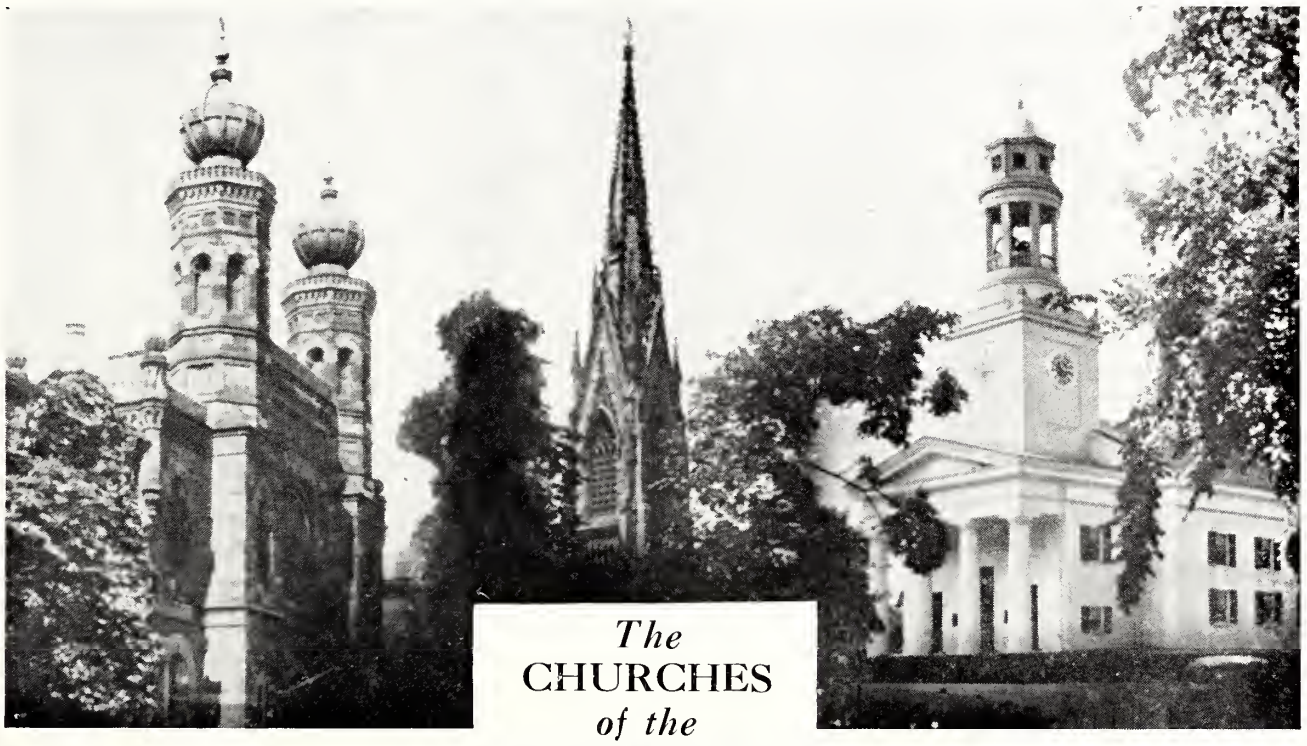
This Bank has no loans to its Directors, Officers or Employees

The American Jewish Times

A Magazine Devoted to Democracy and Religion

VOLUME 6 — FEBRUARY, 1941 — NUMBER 5

EDITORIALS



The
CHURCHES
of the
THREE RELIGIONS PROMOTE

The Spirit of Brotherhood

NEVER since the beginning of time, has there been greater need for a common understanding and sense of comradeship among men. Today when the world of democracy is threatened by the totalitarian hordes with bombs and propaganda in their attempt to "divide and conquer"; with blood and conquest, to eradicate civil and religious liberties, we might do well in this country to turn our attention toward the esablishment of goodwill and to strengthen the morals of the people to continue untiringly the fight to maintain the American democracy for which our forefathers gave their lives.

Especially do we plead for fellowship between Jew and Christian, for it lies within the power of these two faiths—which are basically one and the same—to cement the peoples of the earth into one harmonious whole. It is they who can be the torch-bearers of international brotherhood, lighting the way to peace and cooperation. It is they who can so combine to outlaw war and make the world unsafe for bigots and tyrants. Yes, it is they who can provide the panacea for the ills which afflict humanity today.

We have in recent months permitted foreign "isms" to gnaw at the very heart which is Ameriea. We have suffered all manner of abuses and injustice to thrive among us. Democracy among us is threatened within. But this condition will not blind us to the American ideal. We set out to create a nation of freemen dwelling together in mutual respect and sympathy, where differences of class and cult and creed and background merge into the larger unity of an imperishable regard for the rights of others. The high words of our national charter, every man is entitled to the rights of life, liberty and the pursuit of happiness, beat relentlessly against our ears to remind us of the saered responsibility each of us owes to his neighbor. We cannot afford at this time to let this opportunity slip from our grasp.

Goodwill is not easy to attain. There is no royal road to the state of unselfish cooperation. Such an end is reaehed only through surrender and sacrifice, through the eomplete realization that the sun does not rise or set upon the Jew or Christian as such, but rather upon them as citizens of a great nation without regard for the Deity they worship.

Small jealousies and petty bickerings must give way to forbearance, doubts and suspicions must be replaced with trust and eonfidence.

Then, and only then will we be able to write finis to persecution and to drive intoleranee from our shores.

The AMERICAN JEWISH TIMES. Publisbed Monthly, except August, at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. New York Office, 2426 Graybar Building; Baltimore Representative: Harry Snyderman, 3303 Eastern Avenue; $1.50 Per Year, Payable in Advance. Single Copy 15c. Entered as Second-Class Matter at the Postoffice at Greensboro, N. C., under the Act of March 3, 1879.

National Unity--A Trialogue

By

A Catholic Priest, a Protestant Minister and a Jewish Rabbi

This particular Trialogue by Father Michael Ahern, Dr. Everett R. Clinchy and Rabbi Julian Feibelman is on the theme of NATIONAL UNITY. Its underlying theme is HUMAN RELATIONS IN A DEMOCRACY. The Minister will be considered the LEADER of the discussion and he stands between the Rabbi and Priest throughout the trialogue. When laymen of the thee faiths are engaged, the same order should prevail.—The Editor.

Protestant To Catholic We want to discuss the idea of National Defense, as it affects our National Unity.

We understand that the United States is now embarked upon a program to spend about nineteen billion dollars for National Defense.

The first thing that occurs to me is this: JUST WHAT DO WE WANT TO DEFEND? Before you answer me, let me say this. We want to keep constantly in mind the idea of National Unity. Now, it seems to me that we can defend America, its shores, its cities, its industries, and actually leave much else undefended. What would you say that we really want, and need, to defend?

Catholic to Protestant Well, that is the question that has really perplexed everyone since America was founded. For this reason: It is not easy to describe just what this country is. I am going to show first what America, as a NATION, is. We of the United States are:

One-third of a million, Indian;

One-third of a million, Oriental, Filipino, Mexican;

60 million, Anglo-Saxon; 10 million, Irish;

15 million, Teutonic; 13 million, Negro;

9 million, Slavic; 5 million, Italian;

4 million, Scandinavian; 2 million, French;

1 million each, Finn, Lithuanian, Greek.

Protestant Which reminds me of the radio broadcast describing a play in a football game last fall. The whole world got into this competition between two American colleges. The announcer excitedly said—

"Oh, what a *beautiful* forward pass! O'Reilly tossed the ball to Grabowski when Churchill and Cohen formed the interference. They are going down the field 20, 30, 40 yards! But Plato is after them like greased lightning. He spilled the interference! And Swede Johnson made a marvelous tackle and saved the day for the fighting Irish!"

Jew to Catholic America is truly one nation, many nationalities. But it is even more. Think of the amazing religious diversification of America. We have:

2 million, Anglican Episcopalian;

10 million, Methodist; 10 million, Baptist;

20 million, other Evangelical Protestant;

1 million, Greek Catholic;

4½ million, Jew;

Two-thirds of a million, Mormon; one-tenth of a million, Quaker;

22 million, Roman Catholic;

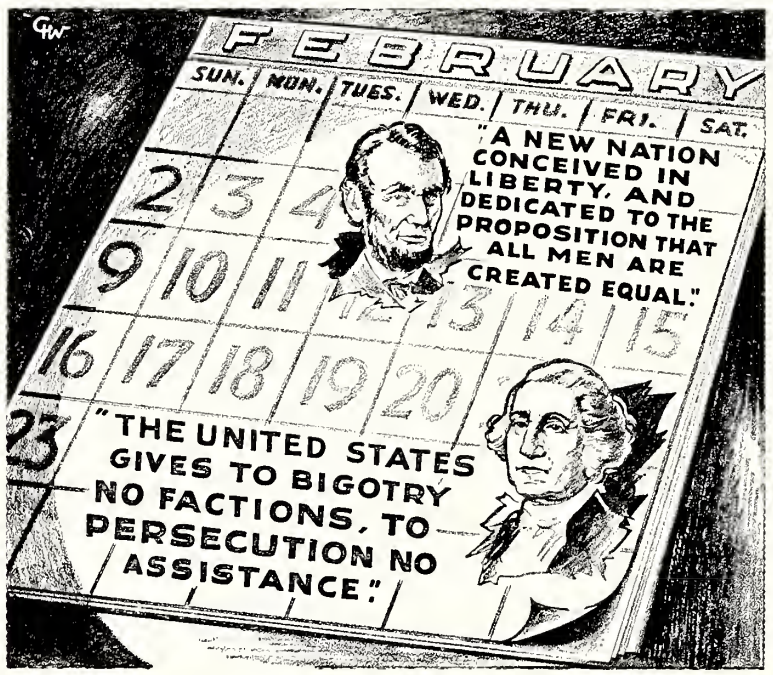
One-half million, Christian Scientist.

Now, let us put these two pictures together, and we shall really see what America's make-up is. Every one of us is a member of a minority.

Protestant Projecting this thought a little further, consider what America *is* not. We are unlike any nation in Europe. It is a unique and distinct country in the world.

Almost every nation in Europe has a racialy predominant strain. America has not, and I think this should be emphasized. For example, the Scandinavian nations are of one kind. Italy is a nation of Latin people. Germany is Teutonic.

America is like none of these, yet it is all of these. Our whole approach to the problem of Nation is different. America is what Louis Adamic called his new book, a people "From Many Lands."



Jew What you have just said is similar to the idea of James Truslow Adams, who wrote the "Epic of America." He says that America, far from being a race, is more of an idea. Of course, America is a Nation, but perhaps more correctly, it is a people, a people dedicated to certain inspired principles. It was founded by individuals of 47 Old World nationalities who shared the common love of freedom, and were motivated by the intense desire to establish this freedom into government for the people.

Catholic Our problem, in America, then, is HOW PEOPLE WITH IMPORTANT DIFFERENCES CAN LIVE TOGETHER.

Protestant Quite right. That is a point we must keep in mind. That, I believe, is what the PROMISE of America means. Perhaps that is her destiny. That ought to be the easiest thing in the world to accomplish, but unfortunately, it is one of the most difficult.

Yet, it can be accomplished by applying understanding and appreciation of one for another—group as well as individual.

This is the incentive for religious teachings, political affiliations, business interests, and even cultural traits.

Since America is a medley of differences, these differences must find one undercurrent and motif, and that is, and can only be, understanding and friendship. It is not tolerance, let me remind you, but appreciation.

Jew I recall what James Harvey Robinson, the historian, said in this connection: "If we could change the word 'love' to read 'understanding,'" and put it this way, "Thou shalt *understand* thy neighbor as thyself," we would in a large measure, not only overcome, but actually surmount, whatever difficulties there are which cause trouble. On this basis we would join with one another in mutual endeavo for the good of all. I think then w should come to understand what ou common RIGHTS mean. Yours woul certainly be as dear to me as are m own.

Protestant To Catholic Now to get back t the point. Is that wha we mean to defend?

Catholic Well, that is one thing want to see defended.

But these rights we talk so muc about should be clearly understood. great many people do not really kno what they are. Why, some people thin that they are exclusive possession Our rights are not given to us by ou fellowman. They are, as a matter o fact, not given to us by the majorit group, or, even by the government o the United States.

These precious rights are given to u by God. That is why we call them i alienable, or God-given. The goverr ment of the United States safeguard them, guarantees them, protects the for us, and one another. It does th through the Constitution and the Bi of Rights. Our principal interest is t see that the Government of the Unite States continues to safeguard thes rights.

Jew It was very necessary to mak that clear. But can't we go one ste further? I mean this: The enjoymer of these rights is a common heritag but the enjoyment of them implies th appreciation of one another's diffe ences. This could only apply in a dem cratic country, and to people who co sider themselves to be free-born.

All of our rights are the same, y that does not impose any type of un formity upon us. I mean to say that w all have a right to worship, but w do not all have to worship the sam way. My worship is different fro yours, but my right to worship is th same as yours. Yours is a differe kind of House of God, my Cathol friend, from mine; and the Protesta ritual is different from mine. But a three of us have an identical right t our rituals, to our houses of God, an to our types of worship.

Protestant To Jew Now, let me ask yo this. Do you think tha we face a grave danger where thes rights are considered?

Jew Emphatically yes! For we hav seen what has happened in other cou tries. Look at the ideas and reverence Totalitarian Dictatorship seeks to su press. They are the central values Judaism and Christianity. The im portance and dignity of personality the freedom of intellect and co science; the affirmation of man's so

(Please Turn to Page 16)

The National Conference of Christians and Jews

Its Tasks and Accomplishments

By EVERETT R. CLINCHY, PH.D.

President of the National Conference of Christians and Jews

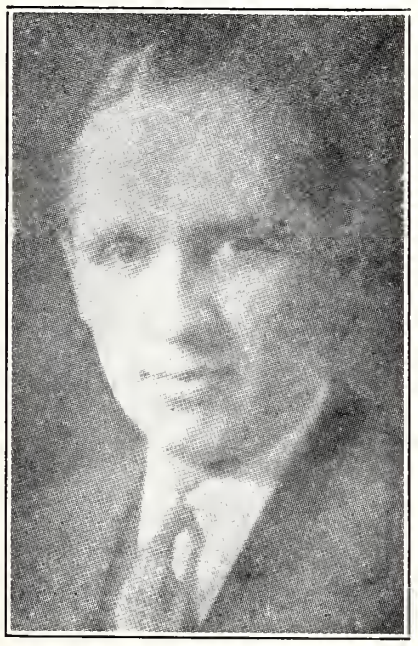
THE past six months have witnessed significant changes in the picture of human relations in the United States. These have resulted largely from repercussions of the international situation, which has been responsible for serious tension between groups of Americans. Some troubles, but by no means all, have been artificially engendered by communists, fascists and nazis. There have been sharp differences of opinion among loyal citizens as to the role which America should play in the present world situation. Again, there has been strong feeling between national groups whose mother countries have been affected by the war. To be sure, the outbreak of war in Europe fifteen months ago served also to unify Americans and to take the focus of attention, temporarily at least, away from our petty local irritations.

To counteract frictions, tensions, and divisions, a movement for national unity has picked up great power during 1940. The National Conference was one of the first organizations to recognize the need for national unity and as forcibly and widely as possible to call public attention to it. Last summer we discussed educational measures for the promotion of national unity throughout the country. In September we began a "Mobilization Campaign" under Mr. Basil O'Connor's leadership in Greater New York with the same aim in mind. This endeavor is being extended to all parts of the country.

Since September, and particularly following the election, other organizations, as well as political leaders and groups, have been emphasizing the need of national unity, to the extent that this subject has virtually become the theme of a great national crusade. The emphasis upon unity, however, has in some instances been characterized by all the dangers of a stampede. The National Conference has been one of the very few groups which has defined what it means by national unity. This we did in a joint appeal for national unity signed by the leaders of the three faiths in hundreds of communities and published simultaneously in many newspapers across the country, in each instance over the signatures of these local leaders, on September 23rd. In this statement we said that national unity does not mean uniformity of opinion on all issues of public life. It does not imply the kind of unity enforced in totalitarian countries where opinions on social, political and economic matters must conform with those promulgated by the ruling powers. It means unity of spirit binding all citizens together in a common devotion to American democratic ideals, and unity of action on matters of common concern to Americans of all faiths and classes as citizens of the one democracy.

America needs solidarity among Protestants, Catholics and Jews for two purposes. First, to arouse citizens against the dangers of disunity invoked by the activities of individuals inciting hatred of particular religious and racial groups; second, to supply the spiritual power and vision adequate for the difficult social and economic problems in our own country which lie ahead.

Following the elections in November, we injected a note of caution into the demands for national unity. A statement, prepared by Dr. Henry



Dr. Everett R. Clinchy

Noble MacCracken, chairman of our Committee on Education, was released to the press. This statement stated that in the emphasis upon unity which is now sweeping the United States, a distinction should be drawn between basic unity which is reached in common understanding and a patched-up uniformity which merely mends the cracks. Basic unity is something that comes after long practice of mutual appreciation, goodwill and self-control. Our real work now should be not to talk so much about unity, but to do the things that will make unity a national asset. We must agree upon some national aims to which all can subscribe; seek to attain them by fair means; above all, live with dignity, kindness and friendliness in daily human relations.

A deep and lasting national unity of this kind is urgently needed at the present time. We warn Americans, however, against the dangers of a unity achieved in hysteria which can easily became a uniformity that penalizes the holding of an opinion at variance with popular opinion. Fanatical insistence on conformity may carelessly distort national unity into precisely the kind of totalitarian tyranny we wish to avoid.

Cooperation Is Growing

The trend toward mutual respect, cooperation and friendship among the three faiths is significant.

Good fellowship and cooperation among Protestants, Catholics and Jews is slowly but markedly increasing in the United States of America. This is one of the most important social changes occurring in the 20th century.

A list of headlines taken from stories carried by Religious News Service since January 1939 gives data for this judgment.

January 1939

- Leading Catholics Denounce Theory of Racism
- Methodist Bishops Declare Persecution of Jews Part of Effort to Destroy All Religion
- Lutherans Warn Against Persecution of Both Christians and Jews

February 1939

- 1,000 American Communities Observe Brotherhood Week: Labor Unions, Theatre, Actors, Radio, Press, Clergy and Community Organizations Cooperate With Extraordinary Enthusiasm
- All Creeds Asked by National Conference to Pray for Pope in Illness
- Disciples of Christ Firmly Resolved to Educate Against Race Hatred
- Catholic Daughters of America Ask Co-religionists to Oppose Persecution of Jews.
- Death of Pope Brings Expression of Sorrow from Christians and Jews to a Degree Altogether New in History

April 1939

- U. S. Catholic Hierarchy Condemns Racial Bigotry
- Catholics, Protestants and Jews United in Appeal for Economic Justice and Better Social Planning for the Needs of the Masses

June 1939

- 550 Leading Clergy and Laity Ask Nation-wide Repudiation of All Hate Movements
- Federal Council of Churches Asks Every Evangelical Denomination to Work to Eradicate Anti-Semitism in the United States
- Synod of Reformed Church of America Declares Christians Must Rebuke All Anti-Semitism; Urges Churches Do Something Really Worth While to Break Down Barriers Between Christians and Jews

July 1939

- Renouncing All Intolerance, Anti-Semitism in Particular, Christian Endeavor Convention Went on Record for Goodwill Education

August 1939

- Largest Institute of Christians and Jews in History Meet at Williamstown to Discuss Citizenship and Religion

December 1939

- Catholic Alumni Federation Insist Anti-Semitism Is Contrary to Christian Doctrine

January 1940

- Jews Share $250,000 Relief Money with Christian Refugees

March 1940

- Jewish Theological Seminary President Finkelstein Asks Jews not to Blame Christianity for Hate Spokesmen Masquerading as Religious Leaders

April 1940

- "Good Fellowship Among Members of Different Faiths will be a Cardinal Problem for the New Age of Civilization Now Dawning," said Jacques Maritain, Catholic Philosopher

June 1940

- Protestants, Catholics, Jews, Meet in Washington, D. C., Conference on Unemployment
- Minnesota Christians and Jews Join with Trade Unions in Parley
- Baptist Convention Appeals for End of Intolerance, Goes on Record Against All Anti-Jewish Activity
- Methodist General Conference Called for Exposure of Unchristian Character of Propaganda Against Jews
- Presbyterian General Assembly Pledged Itself as Individuals and Collectively to Combat Anti-Semitism

August 1940

- Congregational-Christian Convention Studies Inter-faith Problems, Votes Appeal for Cooperation of All Faiths
- William Allen White Urges 500 Protestants, Catholics, Jews Conferring in Estes Park to Keep Candle of Religions Freedom Kindled

September 1940

- Methodist Youth Vote Support of Inter-faith Groups Combatting Intolerance
- Religious Leaders, Christian and Jew, Meet with Scientists and Philosophers at Jewish Theological Seminary
- Co-chairmen Compton, Hayes, Straus, Inaugurate a National Unity Educational Campaign

(Please Turn to Page 9)

CHARLESTON, N. C.

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"One Nation, Indivisible, with Liberty and Justice for All"

BROTHERHOOD WEEK

Our national unity is of the mind and heart. From our fathers we have inherited their unfinished task of creating on this continent a nation of free citizens strong enough to withstand tyranny, gentle enough to care for the stricken of our own and other lands, wise enough to school our children in the ways of truth, and broad enough to shelter the many altars of all who seek the pure vision of the Most High. To this task we bring the full measure of our devotion.

We affirm the inherent dignity of every human being of whatever blood or creed. And, beyond all the divisions of our imperfect society, we assert the brotherhood of man. This dynamic has created from the many peoples coming to our shores the strong community of this New World.

To renew the memories of our inheritance and to rededicate ourselves to loyalty to America, we ask our fellow-citizens to join with us in setting aside the week of Washington's Birthday as Brotherhood Week.

THE WHITE HOUSE

WASHINGTON, D. C.

"With reverent dependance upon God and faith in our destiny as a people, let us meet in church and school, in cathedral and synagogue, in public hall and home, during the week of Washington's Birthday, to purge our hearts of all intolerance and to bind all our citizens in a common loyalty. The defense of America begins in the hearts of our countrymen. In this hour of emergency, let us set aside time to build our unity from within, to renew our faith in brotherhood, to quicken our national life, and to reinvigorate our patriotism with a renewal of that vision of democracy without which we perish as a people."

Franklin D. Roosevelt

Theme, 1941: *National Unity*

Who are we of the United States who need to think of National Unity? . . .

One-third of a million, Indian; one-third of a million, Oriental, Filipino, and Mexican; 60 million, Anglo-Saxon; 10 million, Irish; 13 million, Negro; 15 million, Teutonic; 9 million, Slavic; 5 million, Italian; 2 million, French; 4 million, Scandinavian; 1 million each, Finn, Lithuanian, Greek.

Brotherhood among Americans of every nationality background, every racial strain, is a practical unity measure for national defense.

Slogan, 1941: *One Nation, Indivisible, with Liberty and Justice for All*

Who are we, pledged to "Liberty and Justice"? . . .

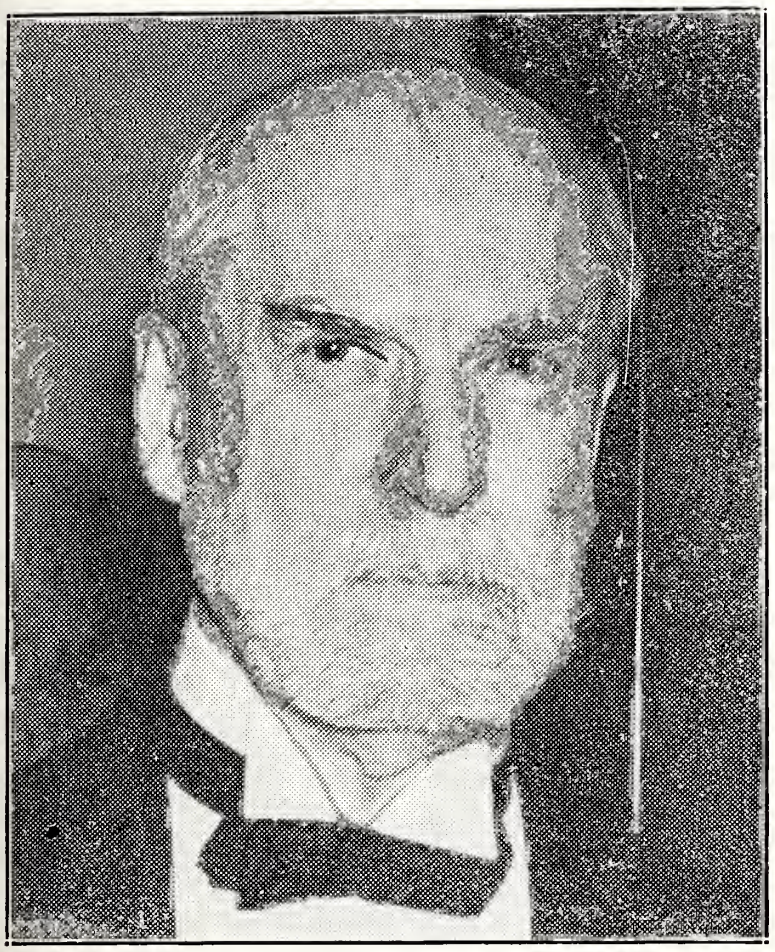
Two million, Episcopalian; 40 million, Evangelical Protestant; 1 million, Greek Catholic; 4½ million, Jew; two-thirds of a million, Mormon; one-tenth of a million, Quaker; 22 million, Roman Catholic; one-half million, Christian Scientist. . . . Total, 70 million Americans, dedicated to the dignity of man because we believe in God, rooted in the one Judaeo-Christian tradition. If sympathetic understanding, enthusiastic cooperation bind in Brotherhood these 70 million adults and youth, no enemy can conquer this country and no problem is too tough, no sacrifice too great for it.

A Message

from the

Honorable Chief Justice of the United States

This address was delivered in response to a Citation awarded to the Chief Justice by the National Conference of Christians and Jews. The Citation will be found on page 8.



HONORABLE CHARLES EVANS HUGHES

I wish that Newton Baker and Dr. Cadman were here to share with us the privilege of this occasion. You have very generously referred to my part in the founding of this National Conference and I am deeply grateful that I had the opportunity to join in this organized effort to promote a continuous and effective expression of the sentiment which vitalizes our democracy. Popular elections express the will of the people, but back of that will must be the true democratic spirit which alone can save us from the excesses of the rule of force. Liberty cannot be conserved by majority rule unless the majority hold sacred basic individual rights regardless of race or creed, so that, along with our differences of view, political and religious, we have a deep and abiding sense of human dignity and worth and hence of our capacity for friendly cooperation in pursuit of common ideals of justice. Rancor and bigotry, racial animosities and intolerance, are wholly incompatible with that cooperation. They are the deadly enemies of true democracy, more dangerous than any external because they undermine the very foundations of democratic effort.

This National Conference is devoted to the promotion of national unity—the unity of a free people with that respect for individual rights which makes possible the attainment of our common ends. I congratulate the members of the National Conference on its notable success in directing the thought of the American people to this essential objective and I trust that in the years before us, with the increasing need for that effort, the Conference will have a constantly widening influence.

I thank you for the generous words of the Citation.

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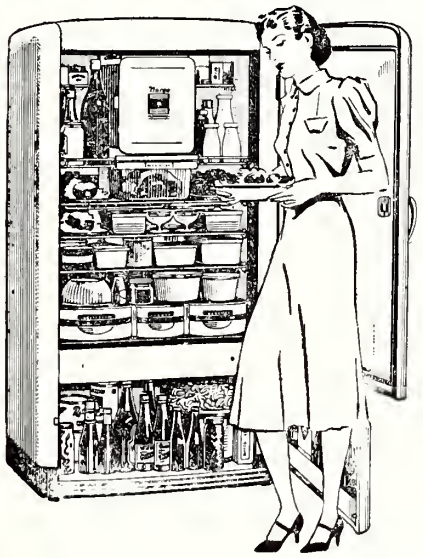

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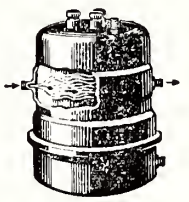

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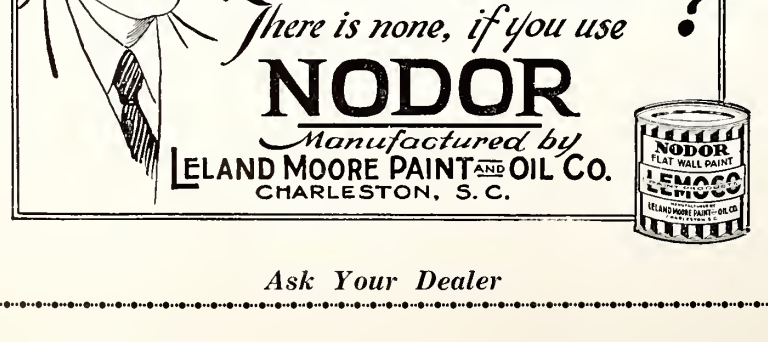

Ask Your Dealer

The Citation

to the

HONORABLE CHIEF JUSTICE OF THE UNITED STATES

CHARLES EVANS HUGHES is eminent among those whose influence has encouraged Americans of all religious faiths not to hold aloof from one another but, through conference and cooperation, to sustain the spiritual and ethical standards of the nation. Advocacy of national unity is among the many services that the Chief Justice of the United States has rendered to his country and to mankind.

Chief Justice Hughes has always exemplified the ideals of justice, understanding, friendliness and cooperation among Protestant, Catholics and Jews. In 1928 he was one of the founders of the National Conference of Christians and Jews. He thus contributed of his statesmanship to the creation of machinery for conference and education in interfaith relations.

At this moment in history, when the natural rights of man and the spiritual values treasured by all religious groups are denied in many parts of the world, the American people do well to reaffirm those rights and values and to recognize the support that has been given to their maintenance in America by the championship of Charles Evans Hughes.

Realizing the debt that these United States owe the Chief Justice for his contribution to the improvement of human relations, the National Conference hereby designates Brotherhood Week, the week of Washington's birthday, 1941, as an occasion when that indebtedness may fittingly be acknowledged.

In token thereof the National Conference of Christians and Jews presents this Citation to Charles Evans Hughes.

EVERETT R. CLINCHY
President

ARTHUR COMPTON
CARLTON J. H. HAYES
ROGER W. STRAUS
Co-chairmen of the Board of Trustees

Brotherhood and Tolerance in Greensboro

In these times, when racial prejudice and hatred have become a principle of government in some countries and clashing philosophies have thrown much of the world into chaos, the action that took place in Greensboro Sunday, when the Jewish congregation of Temple Emanuel presented a check for $525 to the debt-clearance fund of the First Presbyterian church, stands out as an almost incredible occurrence.

Yet, it did happen! The Temple Emanuel and the First Presbyterian church are just across the street from each other, and therefore close neighbors. And the donation of the check proves them to be neighbors in far more than a mere geographical sense. On the one hand, the donation was generously but unostentatiously offered; on the other, it was appreciatively and humbly received. What more neighborly act could be imagined between two groups of different racial strains and different religious doctrines?

The gift and its acceptance speak far more than can be put into words of the spirit of brotherhood and tolerance which exists in Greensboro between diverse religious organizations and between persons of different ancestry. It could not happen everywhere not even everywhere in the United States; it certainly could not happen in Hitler's Germany, Stalin's Russia or Mussolini's Italy. Yet, it did happen in Greensboro, and every citizen of Greensboro can swell with justifiable pride in the knowledge that it did.

—From the Greensboro Record

An Appeal to the Citizens of the South

Dear Fellow Citizen:

Hate of any race, creed or class is bad for a town's reputation, splits a community wide open, poisons the soul of the hater and kills religion. The National Conference of Christians and Jews fights hate. It strives for amity, justice and goodwill among Protestants, Catholics and Jews. Its program through community Round Tables, in colleges and universities, radio broadcasts, lectures, pilgrimages by a rabbi, priest and clergyman, observances of Brotherhood Week in over two thousand American communities, the Religious News Service, and many other approaches to people in their natural gathering places help to Keep America Safe for Differences.

In the southern area last year forty-eight colleges and universities were visited, forty-four Round Table programs were promoted, over fifty million people were reached with radio programs, and twelve hundred people gave valuable time in responsible positions in carrying through this extensive program.

The need for our work grows. Hatred and misunderstanding grow too. It's a serious question as to which side will get there first. The hearty support and cooperation of right minded citizens, *now*, will help to decide this issue. The National Conference needs now more than ever committed people. Membership in the Conference will commit you on the right side of this issue. This is an appeal for you to enroll. Membership is for $2.00 and up per year. Send your membership in the Conference to the Southern Area office at 721 Southern Building, Washington, D. C.

Southern Area Secretary.

The National Conference of Christians and Jews

(Continued from Page 5)

December 1940

Over 2,000 Newspapers, Every Newsreel, Coast-to-Coast Radio, Cover Citation to Charles Evan Hughes for His Distinguished Service as a Founder of the National Conference of Christians and Jews and Creator of the Machinery for Conference and Education in Inter-faith Relations

These news items cover a period of two years. As part of a slowly rising curve of mutuality and cooperation which extends back ten years, they are significant and indicate decided progress.

During the coming year the National Conference is intensifying its work in every department. The eighth annual observance of Brotherhood Week, February 22-28, 1941, will be the most extensive ever held, with a record number of community groups participating in this nation-wide demonstration of friendliness and cooperation among all faiths, and the rallying call, *"One nation indivisible, with liberty and justice to all."*

Williamstown Institute

The Williamstown Institute of Human Relations, to be held on the campus of Williams College, August 24-29, will bring together leaders from all parts of the nation to study leading issues facing Protestants, Catholics and Jews and to learn effective techniques for promoting better human relations.

Another important phase of our work during the coming year will be the extension and intensification of our work in the schools and colleges of the nation. The National Conference is increasing the emphasis upon its program for American youth. Our Committee on Education is also actively engaged in the production of materials to be used by public and parochial school educators.

The National Conference looks forward to the coming year with confidence that its message and program will be accepted by a steadily increasing number of the agencies that mould public opinion and develop the character of the individual.

The annual report of the activities of the National Committee for the year, to be presented in June, will contain statistics for twelve months, and other information from all regional offices.

The prospects are that the confidence expressed by Chief Justice Hughes, in his acceptance of the National Conference's citation, will be justified. He said, "This National Conference is devoted to the promotion of national unity—the unity of a free people with that respect for individual rights which makes possible the attainment of our common ends. I congratulate the members of the National Conference on its notable success in directing the thought of the American people to this essential objective and I trust that in the years before us, with the increasing need for that effort, the Conference will have a constantly widening influence."

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DEFENDING AMERICA FROM WITHIN

By DONALD WOODS

America's first line of defense is the awareness of every citizen of his responsibility in upholding the moral character of our nation. Citizenship Educational Service, representing 24 national organizations, has published an excellent handbook analyzing Un-American activities in the United States, which should be read by everyone interested in protecting our way of life.—The Editor.

HISTORY can be dull and tiresome. Names, dates . . . dusty people and dusty events clutter up one's mind with a motley array of facts and figures that are blissfully forgotten as soon as convenient. But we who study history—are, in effect, history. In a few short decades, people of another generation will grumble at the necessity of learning about us . . . what we did, and how we came out in our struggles.

The state of mind of succeeding generations is really only a part of our current problems. What we're really concerned about is the privilege of our children and our children's children to read history, uncensored and without coercion from the totalitarian forces of the future. We'd like to be able to assure ourselves that these students of another generation will find in their history books a chapter entitled "Victory of Democracy." It will be the recital of events that took place during the thirties and forties of the twentieth century, of the crisis through which Democracy passed. And we'd like to see this chapter close with a paragraph reading:

"The struggle between totalitarianism and democracy came to an end in the year 1941. The forces of totalitarianism were arrayed in bloody battle with the forces of democracy—the stakes being the liberty and privileges of the common people of the world. With cannon and propaganda, the dictatorships attempted to foist their ideologies of blood, conquest, cessation of civil liberties on the free people of the world. The defeat of the dictators came through the coordinated efforts of the democratic nations. By fighting the dictatorships with truth; by weakening their attacks through exposure of their techniques; by revealing the true direction of their efforts and bringing home to the people at large the implication of their ideologies, their ranks were broken and dispelled."

It is indeed unfortunate that history cannot be written in advance of events. If this were possible, we might have a better world for the greatest number of people, and a harsher one for slavers, dictators, and bullies.

We can't become clairvoyant and write the history of ten years from now—but we can at least hope to shape events to come. We can recognize what we have—and fight the forces which would destroy our hard won victories for liberty and justice. By learning who are the elements for destruction of democracy—by recognizing their technique of "Divide and conquer," we can do much to edit the history books of tomorrow.

"Footprints of the Trojan Horse," published by Citizenship Educational Service is an attempt to give Americans a simple handbook, a primer, on un-American activities in the United States. Profusely illustrated, it treats of the works of fifth columnists, their methods, their techniques. Succinct, emphatic, readable, it makes an excellent guidebook to subversive activities in this country.

"Popular education is the most powerful force at the command of American democracy," Colonel Theodore Roosevelt, chairman of the Citizenship Educational Service states "The importance of *Footprints of the Trojan Horse* lies in the fact that for the first time the implication of totalitarianism, as they affect the daily life of all Americans, have been presented in clear and simple terms."

The handbook warns against the danger of new techniques of aggression. "Today," it states "a new strategy is being used to gnaw at the vitals of a nation until only a hollow shell remains to be crushed by force of arms. Modern conquest has adopted the 'Trojan Horse' or propaganda as a weapon to divide and conquer from within."

Citing the Communist technique of "boring from within" as one important aspect of the attack on democracy, the book points out, "After demoralizing their victim by destroying in his mind everything that is decent and fine, they high-pressure him into believing that Communism is the solution of all problems."

Nazi strategy is based upon the same principle, the book states. "Unable to establish a bond of confidence with their neighbors, they turned to winning followers by setting up a bond of hate. Their use of a small minority group as a scapegoat is one of the oldest devices in history, employed by tyrants to gain power and keep themselves in power." Mentioned as illustrations of the "scapegoat technique" are the martyrs of ancient Rome, Irish Catholics in America, in the days of the "Know-Nothings," the Chinese people as an excuse for Japanese aggression, Jews in Czarist Russia and in Nazi Germany.

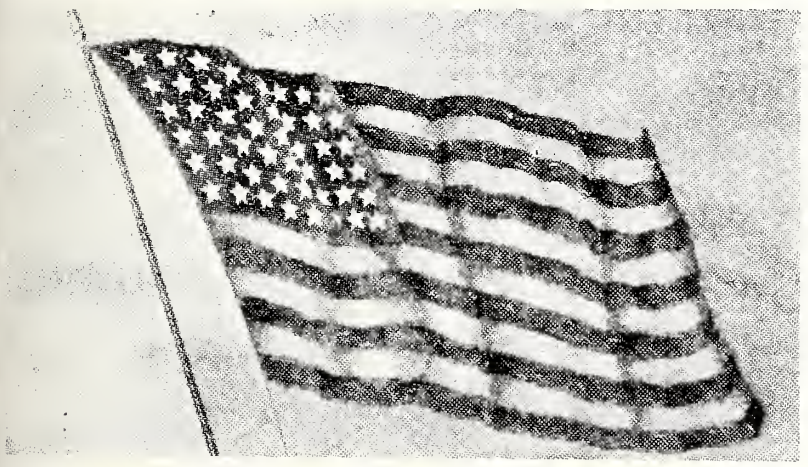
Summarizing the strategy is a "Staff Communique" which reads as follows: "To the Intelligence Staff: In line with regular procedure, stir up suspicion in the population in order to set group against group and destroy the internal unity of the country. As a first step, sell the upper classes on the idea that Jews are Communists and we are a bulwark against Communism. Sell the lower classes on the idea that Jews control everything and are a menace to their jobs. Under cover of this smoke screen we can move in and follow out our plan for economic and political conquest. Signed, Chief of Staff.

Pointing to "a campaign against minorities" as an "unmistakable storm

warning when human rights are in danger," the handbook declares: "Persecution of any one group is a danger signal. If it is allowed to continue, it is only a question of time until the civil rights and liberties of everyone will be lost."

The second half of the book is concerned with totalitarian "objectives" in America and its effects wherever it has become the ruling force. Nazi objectives are listed as: the alienation of the loyalties of "20,000,000 Americans whom Hitler claims as Germans because they or their ancestors were born in Germany"; the undermining of "American influence in South America"; and the inclusion of America "in a plan to isolate and conquer the democracies of the world one by one."

Answering the question, "How does this attack threaten the interests of every man, woman and child in America?" the handbook names the five most serious effects of totalitarianism. They are the "Destruction of private enterprise and enslavement of labor"; the "Destruction of civil rights"; the "Stamping out of Christianity"; the "Degradation of women and the regimentation of children"; and "War." Illustrated passages showing how workers and employers lose their rights under both "brown bolshevism" and "red bolshevism" are noteworthy. The loss of elementary liberties under totalitarian systems is also described.



Regarding religion, Adolf Hitler is quoted as saying: "The religions are all alike, no matter what they call themselves. They have no future—certainly none for the Germans. Fascism, if it likes, may come to terms with the Church. So shall I. Why not? That will not prevent me from tearing up Christianity root and branch, and annihilating it in Germany." To illustrate the basis of the Nazi attack on Christianity, the handbook states: "A government which rests upon servile obedience cannot permit its people to recognize two masters. Therefore the Nazis aim at the complete suppression of Christianity and the substitution of 'one faith—one leader.' In Russia the process is paralleled by the outlawing of religion, which would prevent the undivided allegiance of the citizen to the doctrine of Communism."

The handbook concludes with a declaration by the Citizenship Educational Service that "Liberty is not only a heritage, but a fresh conquest for each generation."

"No man or group of men," it states, "can confuse, divide and conquer America if we are united in purpose. The traitors to democracy who seek to stir up panic and internal strife by setting neighbor against neighbor, group against group, religion against religion, cannot disrupt a nation united in its democratic faith.

"Trojan horses cannot graze where democracy is vigilant and virile.

"The vigilance of free men must detect and disarm the propaganda used to undermine America, however cleverly propaganda, quoted, and innocently so, by our neighbors. It is not possible for the average person, unaided by a force of detectives, to determine how widely this propaganda has spread out fan-like from an alien source before reaching him through a friendly one. However plausible it may sound, and through whatever friendly channel it may come to us, we must recognize that this propaganda has originated in groups alien to America, and must ourselves refute and repudiate it.

"Virile Americas will not be suckers. As Abraham Lincoln said, 'You may fool all the people some of the time; you can even fool some of the people all the time; but you can't fool all of the people all the time.'

"Outstanding business men, church leaders of all faiths, and labor leaders in the United States are doing their utmost to prevent the American people from losing their civil rights, freedom of worship, labor rights and system of private enterprise, through this vicious 'play' on prejudices by alien interests. They seek to save us from a folly that will mean the loss of self-respecting life, real liberty and all chance for the pursuit of happiness.

"Each one of us is called to join this volunteer army to defend America from within. The first line of defense of our country is in our own individual thoughts and actions. As we stand together with mutual respect for each other's rights in a united nation of men and women devoted to liberty, we shall build here a people so strong that no power on earth will be able to destroy us. It is for us to be resolute in spirit against all the madness of tyranny in our contemporary world. This is the mission of America."

(Please Turn to Page 23)

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DAN FROHMAN BOWS OUT

By DANIEL L. SCHORR

UNCLE Dan Frohman, the grand old man of the American theater, has removed the scene of his operations from the tarnished gilt of the Lyceum Theater in New York to a Greater Stage beyond. There he joins some of the associates of his three-quarter-century career on the stage—David Belasco and Mme. Modjeska and Israel Zangwill and the others.

Uncle Dan's death on December 26, at the age of 89, marked the official ringing down of the curtain on an epoch in the American theater over which he held sway as a kindly, imperious producer. He lived to see the startling innovations he made in the theater become accepted, commonplace and finally pass. Alert-minded to the end, he watched the evolution of the theater from his retirement, without regret but with intense interest.

One didn't interview Uncle Dan. One sat and listened while he talked rambling and discursively of his life and his reflections. He smoked a long cigar, not very good for his health at that age, but so good for the spirit.

Sees Hitler Assassinated

The year before he had prophesied that Hitler would be assassinated by one of his followers. He appeared a bit disappointed that the prophecy had not come true, but still maintains it was only a matter of time. Uncle Dan thought of everything in life in a theatrical way. Hitler to him was just a pompous ham actor who would meet his end in some dramatic way in the last act; the Great Playwright took care of things that way.

If Uncle Dan didn't like Hitler, he liked even less the Fuehrer's racial doctrine as applied to the theater. "The drama has nothing to do with race," he said. "Shakespeare was a great genius not because of his race, but because of himself. So it was with Goethe and with the Italian masters."

He saw the drama in Germany hampered by the tastes of the people who control it. "The actors can't express themselves," he said. "We want a play to mirror general human feelings. We want to find an element of human nature. That is what we find in Shakespeare. Every young man and woman places himself in the position of Romeo and Juliet. In Macbeth there is the element of ambition forced forward wrongfully.

"In the drama we must always find vice overcome by virtue. This is a first essential. It is the same in life."

Deplored Religious Bias

Uncle Dan deplored rising religious prejudice—in fact, any division between man and man. "There were no signs of religion in the Bible," he said. "The only religion mentioned was humanity."

He himself had been a victim of religious prejudice the year before. He laughed as he recalled the incident when he was barred from the swanky Lido Club because he was a Jew.

He recalled that once before he had been excluded from a leading hotel at Lake Saranac. "I was allowed to rehearse, but not to sleep at the hotel. Later I entertained those who had barred me. I told them they could dine here in my studio, but they could not sleep under my roof."

To the end Uncle Dan maintained his interest in the Actors' Fund of America, which he had founded. The Actors' Home in Englewood, N. J., is a monument to his love of the theater and every person connected with it. In the past years hundreds of actors had come to him for aid and advice. It is not for nothing he was called "the actor's friend."

Theater Tastes Changing

Uncle Dan, from his retirement, saw tastes in the theater changing. The florid drama of his age was giving way to stark realism. The theater was speaking a different and more earthly language. But one basic element remained. Human plays were always the best ones, he said.

Last month Uncle Dan fell and broke his hip in his hotel apartment. Shortly afterward he contracted pneumonia. He felt it was his last illness and had been telling callers for several days before his death that "the final curtain is about to fall."

Like the systematic producer he was, he had arranged all his affairs. Two years ago he had even sent his own obituary to newspaper editors with a note saying that "as I may soon pass away, you may want these facts." Reporters rushed to Frohman's office to find out if he was ailing and he said that he never felt better in his life, "but you can't live forever and I thought you might want to have the facts."

Uncle Dan didn't die right. His mind worked in a theatrical way, and it must have been a disappointment to him that he met a commonplace and undramatic end in a sanitarium. But perhaps it was better that Dan Frohman bowed out quietly; his life in the American stage was so rich and full that any theatrical last scene might have been an anti-climax.

4,741,971 ALIENS REGISTERED BY UNITED STATES

Washington. — With the preliminary count completed, the Department of Justice this week announced that 4,741,971 aliens registered in continental United States in accordance with the requirements of the Alien Registration Act of 1940. Earl G. Harrison, director of Alien Registration, said this was 1,141,971 registrations above the preliminary minimum estimate of 3,600,000.

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NEWS OF THE WORLD

FRENCH BIGOT DETAINED AT ELLIS ISLAND

New York City. — Pierre Massin, wealthy French anti-semite and pro-Fascist, was detained at Ellis Island here, following his arrival from Lisbon on the American Export liner Excalibur. It was understood he was held on a technical charge involving financial support.

The case of Mr. Massin was brought to the attention of the Immigration Department by the New York newspaper, PM.

In its article, PM stated: "In letters, Pierre Massin has boasted of his anti-semitic and pro-Fascist activities. He said he would devote the rest of his life to destroying the Jews."

Mr. Massin refused to answer questions concerning reports that he had been an active supporter of the notorious French anti-Semitic leader, Jacques Doriot, and had contributed 2,000,000 francs to French Fascists.

PM had this comment to make on the case:

"At the very moment the U. S. A. has opened its doors to Pierre Massin, it has slammed them in the face of the hundreds of thousands of militant democrats, rotting in the concentration camps of France, starving in the cities of France and Portugal while they wait upon the red tape, bureaucracy and prejudices of U. S. officials."—By Worldwide New Service.

FRANCO AFRAID TO ARM PEOPLE, DISPATCH SAYS

Dictator Franco is not at war on the side of the Axis and the reason is he does not dare arm the people of Spain.

So declares Aurora Arnaiz, 27, refugee, in an exclusive story from Spain relayed to The Protestant Digest by the noted novelist and historian, Constancia de la Mora.

Senora Arnaiz, wife of the Governor of Guadalajara, who was discovered by the Franquists fleeing the country and shot, gives a picture of persecution and terror.

"If Franco has not yet entered the war it is because the Spanish people oppose it," she declares. "Even among his own Fascist soldiers there is no support for such a move. Under present conditions of discontent and hatred, delivery of arms to the people would result in consequences which the dictator is desperately anxious to avoid."

In a foreward, Miss de la Mora says Senora Arnaiz was studying to be a lawyer when the civil war broke out. She married Governor Jose Cazorla and was thrown into jail with her husband by Casados' forces. She had a sick baby seven months old and, because they denied her a doctor, the baby died in her arms.

She and her husband escaped jail just before Franco's entrance into Madrid and, walking, they reached the harbor of Alicente.

She managed to escape to France but her husband was captured and faced a firing squad.

SWEENEY'S ACTIONS HELD ANTI-SEMITIC

Clarksburg, W. Va. — Rep. Martin L. Sweeney of Ohio has lost his $250,000 libel suit against The Clarksburg Exponent, based on the paper's publication of a "Washington Merry-Go-Round" column by Drew Pearson and Robert S. Allen which accused Sweeney of anti-Semitism. Federal Judge Harry E. Watkins, in charging the jury, said the column "is furnishing not only interesting reading, but is rendering an important public service."

The column reported in September, 1939, that Sweeney was the spokesman for Father Coughlin and that he had opposed the appointment of a foreign-born Jew, Emerich Freed, to the Federal bench in Cleveland. The jury held the column had told the truth.

DONATES 50,000 ACRES MORE FOR DOMINICAN COLONY

New York. — An additional 50,000 acres of land has been donated by Generalissimo Rafael L. Trujillo to the Dominican Republic Settlement Association for colonizing refugees, it was announced. The tract is adjacent to the 26,000-acre estate donated by Trujillo last year at Sosua.

In addition, the Generalissimo has donated a 3,000-acre site for a mountain recreation and rest home for the settlers.

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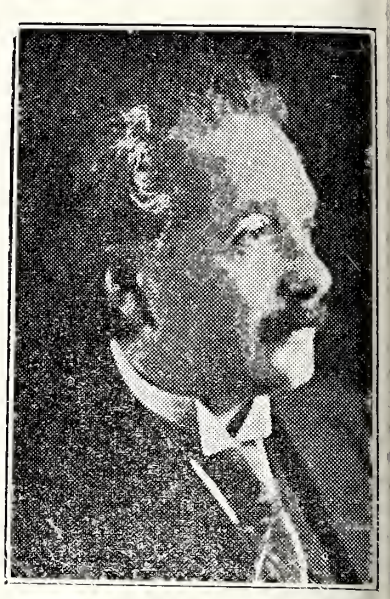
Voted B'nai B'rith Award

Norman H. Davis, chairman of the American Red Cross, who has been voted the 97th Anniversary B'nai B'rith Award in recognition of his humanitarian service. He will receive the award at a Covenant Breakfast at New York's Waldorf-Astoria Hotel on Sunday, February 16th.

Wins Service Award



Albert Einstein, physicist, awarded the Phi Epsilon Pi National Service Award for 1940 at the fraternity convention in Chicago, as "typifying the spirit of Americanism and Jewishness."

126 American Leaders Flay Vichy Anti-Semitic Decree

New York.—(Special)—One hundred and twenty-six leaders of American public opinion, including seventy Presidents of colleges, thirty religious leaders, sixteen political spokesmen, and ten lay leaders united today in a joint statement attacking the "injury to the honor and enduring interests of France" by the decrees issued by the Petain Government on October 18, 1940, "embodying discrimination against the Jews of France."

At the same time these leaders, including seven Bishops, six Governors, and three Senators, associated themselves with the meeting which was held at Carnegie Hall to protest the abrogation of democracy and one hundred and fifty years of racial and religious freedom in France, declaring that "it will speak with the voice of America."

The meeting has been arranged by the American Jewish Congress in cooperation with the American Federation of Labor, the American Committee on Religious Rights and Minorities, and the Church Peace Union.

The signatories to the statement included educators of the standing of Dr. Karl T. Compton, president of Massachusetts Institute of Technology; Dr. Stephen Duggan, director of the Institute of International Education; Dr. E. P. Graham, president of the University of North Carolina; Professor Alvin Johnson, of the New School for Social Research; Dr. Rufus M. Jones, president of Haverford College; Dr. Robert A. Millikan, president of the California Institute of Technology; Dr. Ray Lyman Wilbur, president of Stanford University.

BERGSON HID BAPTISM AS ACT OF JEWISH UNITY

New York. — Henri Bergson, French philosopher who died in Paris on January 4, had been converted to Catholicism a few years before his death but nevertheless registered as a Jew under the racial laws rather than appear to be abandoning the Jews, it is revealed by Raissa Maritain, a former student of Prof. Bergson, in an article in the Catholic weekly "Commonweal."

"He died more than ever in solidarity with his people," Mme. Maritain wrote. "Yet Henri Bergson had been baptized. He did not wish to make this fact public during his lifetime, through delicacy of feeling for the persecuted Jews whom he would thus have seemed to abandon to their distress."

A JEW IN NEED

Rome. — Admiral Umberto Pugliese, Jewish designer of virtually every major Italian warship afloat, and a number of high ranking Jewish army officers who had previously been dismissed in conformity with Italian anti-Semitic legislation, have been recalled to active duty as irreplacable experts. They were recalled under the terms of a six-month old decree which has just been published providing for the recruitment of "privileged" Jews.

Saloniki, Greece. — One thousand Greek Jews are fighting with the Greek army against Italian aggression in Albania. One family, the Levys, has 52 of its members in the army. A 53rd was killed in action. He was Col. Mordecai Frizis, son of the chief rabbi of Saloniki.

Be not the friend of one who wears the cloak of a saint to cover the sins of a fool.

MRS. IRVING BERLIN TAKES ISSUE WITH ANN LINDBERGH

New York.—In a recent radio debate, rs. Irving Berlin took issue with Ann indbergh in her book "The Wave of e Future," in which the authoress ems to hold the view that democracy is failed and is destined to perish. id Mrs. Berlin: "Democracy is alive re—it is alive in England.

"The Nazis have disguised old-fashned tyranny to look like something w. They have touched the heart of poet like Mrs. Lindbergh. In this ar, Mrs. Lindbergh would have us beve that there is a conflict not between od and evil but between the old and e new. She is even wrong about hich is the old.

"A man has led his people out to nquer. There is nothing new about at. Democracy is a lot newer than ranny. I do not believe that democcy an liberty and the fellowship of en of good will must be overwhelmed men of evil will. And that is what is, this wave of the future to which e are told to submit. It is the will of en who intend to conquer the earth d they are trying to do it not through y supernatural power but by material ings made by men—bombs and planes d guns.

"We must not romanticize the Nazis. hey are not a wave—they are a group unscrupulous militarists who mean conquer the world. That is not what say, that is what they say—'Today e own Germany, tomorrow the whole orld'."

ROTESTANTISM ANSWERS HATE

New York.—A nation-wide gathering Protestant leaders answering the allenge of racial and religious inlerance will take place in New York ebruary 25 at a dinner-forum entled "Protestantism Answers Hate."

"With the forces of Totalitarianism creasingly assaulting the bulwarks of man rights and our whole order and lief. . . we, the undersigned feel that collective voice of Protestantism must me forward at this time to express e abhorrence Protestantism holds for e debasing of human values by hate," ads the dinner announcement.

"No longer should hate for the reigner. . . hate for the man of color . . hate for the Jew. . . hate for the man Catholic. . . hate for minority oups. . . be voiced in these United ates without a forthright condemnaon of all Protestant people."

The distinguished list of sponsors inude governors, Senators, bishops of e Episcopal and Methodist churches, oderators, heads of other denominaons, university presidents, presidents seminaries, leading members of the rgy and laity who have already anvered the "Call".

The dinner-forum is under the spices of the Protestant Digest Assotes, whose chairman is John Henry ammond, Jr., of New York city.

The presence of the name of Hon. rank Knox, Secretary of the Navy on e sponsoring list gives importance to e event in the interest of national curity.

In accepting the national call Sena- r Sheridan Downey of California id: "It is inspiring to the see the presentatives of the Church rising to lead the great world-wide protest of mankind against the spectre of black intolerance which haunts us all today. It is a great privilege to join with you in this plea that tolerance and freedom shall continue to live among men."

ALASKA MAY BECOME EMIGRE HAVEN

Washington. — It is felt in official circles that at this 77th session of Congress, legislation to open Alaska to refugee colonization will be re-introduced.

This measure is sponsored by Senator William King of Utah, who is using every effort to bring on a reintroduction of the proposed legislation. Senators Wagner of New York and Austin of Vermont it is expected, will cooperate with Senator King.

The measure has the unqualified support of Secretary Harold Ickes, who declares that his department will give it "aggressive support." He is of the opinion that colonization of Alaska, under proper precautionary measures, will "provide a defense behind a defense."

Proper provisions will be contained in the bill to insure that no subversive elements will be permitted to enter Alaska which with unlimited resources has a very small population.

NORWEGIAN PROFESSORS RESENT BANNING OF EINSTEIN'S WORKS

Stockholm. — University professors in Norway are protesting strongly, the Svenska Dagbladet reports, against the banning of the works of Professor Albert Einstein, declaring that the ban would make the continuance of scientific work in the country extremely difficult. Einstein's works have been banned as "emingrant literature."

CYRUS ADLER SCHOLARSHIP ANNOUNCED BY MRS. WARBURG

New York. — Establishment of a Cyrus Adler Scholarship by Mrs. Felix Warburg was announced by the Jewish Theological Seminary. Mrs. Warburg donated $10,000, the income of which is to be awarded each year to the outstanding student of the graduating class of the Rabbinical Department, "who comes closest to the all-around human being that Cyrus Adler was."

DIAMOND CENTER IN LONDON

London. — What is described as the first factory created in time of war for refugees only has been established in London. More than 50 skilled workers from Holland, Belgium and other countries are employed at the Woodbridge diamond-polishing factory in Central London. The factory hopes to handle 500,000 pounds worth of stones a year, most of which will go to America as investments.

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National Unity — A Trialogue

(Continued from Page 4)

ereign relationship to God, and the system of ethics derived therefrom—this is the list. Hitler is out to destroy Judaism because Christianity is based on it. He cannot stop with the Jews. I have a quotation written by Aurel Kolnai, an Austrian Catholic, in his book "The Fight Against the West."

Here it is: "What the Nazis are fighting is not so much the Jew, but the Jewish spirit; not so much the Jewish spirit, but spirit itself. If the Jew goes, the Catholic goes; if the Catholic goes, the Protestant goes. If the Protestant, the Catholic and the Jew go, civilization is gone."

Now this is what has actually happened in Europe. This statement was written during the first years of Hitler, and it turns out to be prophetic.

It happened in Germany, and then in other countries. One group, the Jews, were singled out for extermination. He has gone, wherever Hitler's power has extended. But so has the Protestant, and the Catholic. And so has the Masonic Order, and the Catholic fraternal groups, and the Service Clubs, and the peace organizations. And for that matter, so have the universities and colleges.

Why, there are one million people in concentration camps in German-controlled territory. Of these, there are 100,000 Jews, but there are 900,000 Catholics and Protestants.

Discrimination against any one element in the population is the wedge to split the unity of all the people. It is a "divide and rule" or a *divide and conquer* method.

Jew to Protestant Now, perhaps you can tell us how best we can prevent this from happening in this country?

Protestant Religion, teaching the brotherhood of man, has been trying to establish this ever since the beginning.

To accomplish this America was founded. Now America is endangered. Religion inspired many peoples to seek liberty, and establish it here, to "proclaim it throughout the land for all the peoples hereof." We all remember that inscription on the Liberty Bell.

Now, unity of effort, a cohesion of our endeavors, towards the objective of brotherhood and understanding, is the way I should say we must defend America. To put it more specifically, there are four things that we can do at once:

1. Get and teach the facts. What are the aims, religious teachings and ethical codes of Protestants, of Catholics, of Jews?
2. Become aware of how much American Protestants, Catholics and Jews have in common. Note, for example, how much alike are their social aims.
3. Let citizens of the three groups cooperate earnestly on common tasks for the good of the United States. No prophetic dream of the Kingdom of God on earth would be impossible if we could harness all Protestants, Catholics and Jews to team together for common objectives.
4. Attend to the emotional factors in racial and religious intolerance. Arrange in schools, in church or synagogue parish halls and in homes occasional experiences which will create pleasant, warm, enjoyable ties among Protestants, Catholics and Jews.

Catholic to Protestant We can point out something much more obvious. We three men stand on common ground. We represent the National Conference of Christians and Jews. The Conference asks none of us to give up one iota of belief, teaching, or practice. The faiths we represent do, however, teach us to follow the tenets of our faith—and each of us has learned, as well as taught, that our Religion asks us to seek God, but also to love, to understand, our fellow man, too. That is an ultimate goal of religion on earth.

Jew to Catholic I think I can see an obvious example in this audience, as well. All of you come from many types of homes, backgrounds, cultures, perhaps racial strains, and I dare say, church groups. You are a cross-section of life. Yet, in this very group, before which we stand, there is a blending of all these strands into one bond of loyalty. Your group (school, club, organization) asks of you participation in a common effort, to attain the goal or objective of your organization. Loyalty to your group is a fine thing, it is a pattern of American life, too. None of you is less faithful to your religion, your home, your tradition, because you are loyal to this group. This applies to alma mater, political parties, even to baseball teams. Such loyalties enhance the meaning of our lives; they broaden and help us, and they help the things for which we stand. Such loyalties were battered down in Europe; they must be saved in America. Yes, make America safe for such loyalties to noble goals.

Protestant You know, one of the wits in America said recently that the reason Hitler and Mussolini got along so well together was because, when two heels meet they click.

But the reason we three men get along so well together is because our hearts click.

They click in loyalty to our Faiths, and in loyalty to the teachings in them. And that teaching is loyalty to America, appreciation of its unity, of the necessity to stand together and determine to defend one another's rights. For in that defense are the rights of all of us defended.

Jew Hitler also paid his tribute to democracy, by calling it "a stinking corpse." Mussolini, never to be outdone, (or out-run) calls it "A decaying carcass." Remember what Lincoln called Democracy? "The last and best hope of man on earth."

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Catholic To Jew You mentioned Lincoln. I want to conclude this discussion by reading what he said, as a farewell to his friends in Springfield, when he started off for Washington. Sherwood brings this out in his fine play, "Abe Lincoln in Illinois."

"It is a grave duty which I now face. In preparing for it, I have tried to enquire: What great principle or ideal is it that has kept this Union so long together? And I believe that it was . . . that sentiment in the Declaration of Independence which gave liberty to the people of this country and hope to all the world.

That sentiment was the fulfillment of an ancient dream, which men have held through all time, that they might one day shake off their chains and find freedom in the Brotherhood of Life.

We gained democracy, and now there is the question whether it is fit to survive. Perhaps we have come to the dreadful day of awakening, and the dream is ended. If so, I am afraid it must be ended forever. I cannot believe that ever again will men have the opportunity we have had. Perhaps we should admit that, and concede that our ideals of liberty and equality are decadent and doomed.

. . . And yet, let us believe that it is not true. Let us live to prove that we can cultivate the natural world that is about us, and the intellectual and moral world that is within us, so that we may secure an individual, social and political prosperity, whose course shall be forward, and which, while the earth endures, shall not pass away . . .

I commend you to the care of the Almighty, as I hope that in your prayers you will remember me. . . .

Good-bye, my frinds and neighbors."

Picture On the Cover

Our cover this month presents the official Brotherhood Week poster contributed by Neysa McMein for the eighth annual Brotherhood Week celebration sponsored by the National Conference of Christians and Jews. Brotherhood Week will be observed in over two thousand communities during the week of Washington's Birthday, February 22-28, 1941. The painting depicts the winged spirit of liberty pleading for Americans of all faiths to work together for the future of their children. The children symbolize the Protestant, Catholic and Jewish faiths, with whom the National Conference has been furthering justice, amity, understanding and cooperation since 1928.

"MY WAR, ISN'T IT?"

"Get into this air-raid shelter," commanded the warden to a Londoner who persisted in gazing into the sky as Nazi bombs dropped nearby.

"I'm bloody well paying for this bloomin' war," replied the Britisher, 'and I 'ave a perfect right to 'ave a peek at it!"

Geneva. — Private funeral services with a representative of the Vichy government among the few persons present, were held for Prof. Henri Bergson, famous philosopher who died at the age of 81, at Garchon near Paris.

Label All Foreign Propaganda

Washington. — Declaring the mails were being flooded with anti-Semitic propaganda, Senator Alexander Wiley (Rep., Wis.) has introduced a bill which would require a label on all foreign propaganda sent through the United States mails.

The bill would require that all material disseminated through persons registered with the State Department as agents of foreign governments be identified as of foreign origin. Senator Wiley urged prompt consideration of the measure by the Senate Postoffice Committee, "in order that we may plug up an important loophole in our national defense, our mental defense."

Senator Wiley said he had been prompted to introduce the bill by a constituent's letter quoting an anti-Semitic statement falsely attributed to Charles Pinckney, South Carolina statesman of the revolutionary period.

"I had the Library of Congress check up on this quotation and found it absolutely false," he told the Senate. He asserted that the mails were flooded with this type of material, "which the average citizen is inclined to accept at face value because it does not occur to him to question the source and it would be difficult to trace its actual foreign origin if he was so inclined."

Meanwhile, the Department of Justice plans to establish a "parole" system to handle the knotty problem of what to do with deportable aliens whose countries of origin will not receive them or who cannot be deported because of the war and conditions abroad.

Plans under consideration call for a system under which deportable aliens would be required to keep the Department of Justice fully informed of their activities and location and which would permit the Department to restrict their movements when considered necessary.

Under present immigration laws aliens must be freed if deportation orders cannot be carried out.

Chaplain Bernard Siegel shown with Major A. Woldike at Fort Dix, New Jersey, where nearly 1,000 Jewish soldiers are in training.

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Organization and Personal News

Births

Charlotte, N. C.—A son was born to Mr. and Mrs. Harry Frohman, on Sunday, November 3, 1940.

Charlotte, N. C.—Mr. and Mrs. William Grossman announce the birth of a son on November 22.

Charlotte, N. C.—A daughter was born to Mr. and Mrs. A. L. McLesky.

Greenville, S. C.—Mr. and Mrs. Harry Lee announce the birth of a daughter, Marshal Helene, on Sunday, November 10. Mrs. Lee is the former Miss Ida Halpern of New York.

Rocky Mount, N. C.—A daughter, Gloria Jean, was born to Mr. and Mrs. Norman Gold. Mrs. Gold is the former Miss Miriam Weinstein of Lumberton, N. C.

Greensboro, N. C.—A daughter, Esther, was born to Mr. and Mrs. Lewis Rosenberg, on Monday, January 6th, 1941.

Asheville, N. C.—A son was born to Rabbi and Mrs. Robert P. Jacobs on November 30th, 1940.

High Point, N. C.—A daughter was born to Dr. and Mrs. Benjamin Fein of Washington, D. C. on November 27. Mrs. Fein was formerly Miss Sara Herman of High Point.

Mr. and Mrs. Harry S. Kolman announce the birth of a son, Bennett Sosnik Kolman on December 5, 1940. Mr. and Mrs. Kolman are living in Summerfield, S. C. Mrs. Kolman was formerly Miss Rebecca Sosnik of Winston-Salem.

Bar-Mitzvahs

Asheville, N. C.—Herbert Schandler, son of Mr. and Mrs. D. S. Schandler celebrated his Bar-Mitzvah on Friday evening, January 10th at Bikur Cholim Synagogue, at which time Herbert conducted services and made his Bar-Mitzvah talk. Mr. and Mrs. Schandler held a lovely reception after services in the vestry-rooms of the synagogue. During the Saturday morning services the Bar-Mitzvah candidate chanted the traditional Haftorah.

Engagements

Stewart-Greenberg

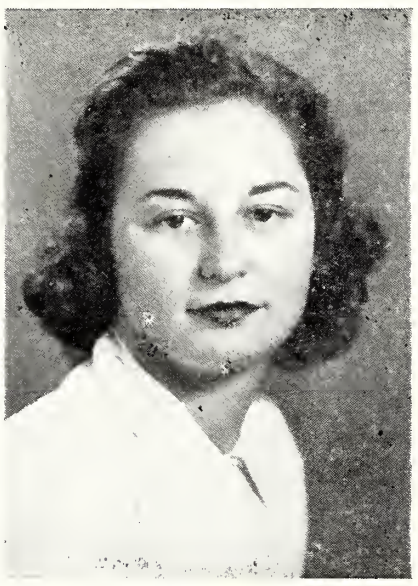
Henderson, N. C.—The engagement of Miss Jessie Stewart, daughter of S. Stewart, to Sydney M. Greenberg, Jr. of Philadelphia, Pa. was announced on New Year's eve, in New York City. Miss Stewart, a junior at Bryn Mawr College, Bryn Mawr, Pa. attended Woman's College in Greensboro, for one year. She is a niece of Rabbi and Mrs. Rypins. Mr. Greenberg, son of Mr. and Mrs. Sydney M. Greenberg, is a grandson of Mrs. S. Solomon of Wilmington, N. C. The wedding will take place in the summer.

Gottlieb-Solomon

Raleigh, N. C.—The engagement of Miss Dorothy A. Gottlieb, daughter of Mr. and Mrs. Jos. Gottlieb, to Ezel Solomon, of Conway, S. C. was announced on Christmas day, at a family dinner which took place at the Carolina hotel, in Raleigh. A reception at the home of the bride-elect's parents followed the dinner. About 175 guests called to congratulate the couple. The marriage will take place in February.

Caplan-Pereiman

New Haven, Conn.—At a formal dinner, on Wednesday, December 25th, Mr. and Mrs. A. Caplan announced



Ruth Caplan

the engagement of their daughter, Ruth, to Ray G. Perelman of Philadelphia and Greensboro. Miss Caplan attended Greensboro College, Greensboro, N. C. Mr. Perelman, son of Mr. and Mrs. M. Perelman of Philadelphia, attended the Wharton School of Commerce, of the University of Pennsylvania. He is associated with the American Paper Products Corporation. The wedding will take place in June.

Jaffe-Ganderson

Durham, N. C.—Mr. and Mrs. L. Jaffe announce the engagement of their daughter, Florence, to B. M. Ganderson, of Elizabeth City, son of Mr. and Mrs. A. Ganderson. The wedding will take place in March.

Gurfein-Fitterman

Greensboro, N. C.—The engagement of Miss Freeda Gurfein, daughter of Joseph Gurfein, to Murray R. Fitterman, son of Max Fitterman of New York, has been announced. Miss Gurfein, a native of Norfolk, Va., has spent most of her life in Greensboro. Mr. Fitterman, formerly with Kay's in

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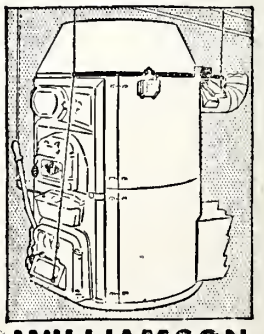

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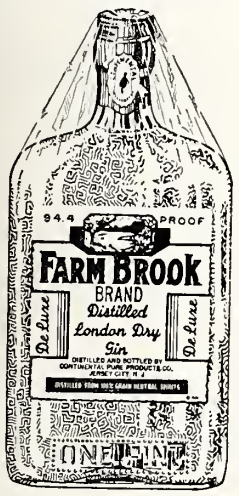

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Greensboro, is now assistant manager of their store in Chattanooga, Tenn. The wedding will take place late in February.

Eubank-Brenner

Winston-Salem, N. C.—Mr. and Mrs. W. Eubank of Philadelphia announce the engagement of their daughter, Bernice Audrey, to Abe Brenner, son of Mrs. F. Brenner of Winston-Salem. The wedding will take place in March.

Cohen-Saks

Winston-Salem, N. C.—Mr. and Mrs. H. L. Cohen announce the engagement of their daughter, Ethel Joline, to Robert J. Saks of Washington, D. C. The announcement was made at the Woodhope Country Club in Baltimore, where the couple was entertained at a dinner.

Zaglin-Lurey

Greenville, S. C.—Mr. and Mrs. Morris Zaglin announce the engagement of their daughter, Pearl Sarah, to Mr. Meyer Lurey. Mr. Lurey is the son of Mr. and Mrs. Morris Lurey, also of Greenville.

Weddings

Greenville, S. C.—Mr. and Mrs. Max Knigoff announce the marriage of their daughter, Patricia Bessie on Sunday, November 10, to Mr. Montague Jay Pike of Long Beach, California.

Greenville, S. C.—Mrs. Katie Ross of Knoxville, Tenn. announces the marriage of her daughter, Helen, to Mr. Henry Raymond Zaglin, of Greenville, on Sunday, December 8, 1940. Mr. Zaglin is the son of Mr. and Mrs. Morris Zaglin of Greenville.

Raleigh, N. C. — Mrs. Rose Miller Singer, of Roanoke Rapids, N. C. was married on Sunday, December 15 to Mr. Jacob Spire of Raleigh, at the home of Rabbi Avery J. Grossfield.

Winston-Salem, N. C. — Miss Elsie Berlin, daughter of Mr. and Mrs. Nathan Berlin, was married to Jack Lipsitz of Baltimore, Md. son of Mr. and Mrs. David Lipsitz, on Sunday afternoon, December 15 in the Petach Tikvah Synagogue in Baltimore. Rabbi Rosenberg officiated. The bride was given in marriage by her father and had the following attendants: Miss Sylvia Berlin, her sister, as maid of honor; Mrs. Jerome Altschull, matron of honor. The groom had his brother, Morris Lipsitz as his best man and was also attended by his father. Also in the wedding party were Mrs. A. Horwitz, grandmother of the bride, and Mrs. David Lipsitz and Mrs. N. Berlin, mothers of the bridal couple. A reception and dance were held immediately after the ceremony in the hall adjoining the synagogue. After a wedding trip to New York, Mr. and Mrs. Lipsitz will be at home at 616 S. Hanover St,. Baltimore. Mrs. Lipsitz, whose family reside in Winston-Salem, received her education in Winston-Salem, but has been in Baltimore for three years, where she has been con-

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nected with the Social Security Board. Mr. Lipsitz is connected with his father in the mercantile business.

Obituary

Greensboro, N. C.—Maurice Friedman, prominent member of the Greensboro community, was killed in an automobile crash near Newport, Tenn. on Sunday, December 1. In addition to his wife, Mr. Frieman is survived by one brother, L. Friedman of Greensboro, and three sisters, all of Ohio.

Asheville, N. C.—R. Rudick, formerly of Charleston, S. C. and more recently of Asheville, passed away after an illness of several weeks. He is survived by his wife and two children.

ASHEVILLE, N. C.

The Asheville Branch of the National Council of Jewish Women held their regular meeting on Monday afternoon, January 13th at the Jewish Community Center. Mrs. Al J. Goodman, 1st vice-president, presided.

The Hadassah-Council Study Group met on Monday, January 13th at the Jewish Community Center. Mrs. N. Sedofsky reviewed the book entitled "By the Waters of Babylon" by Robert Newman.

The Annual Sisterhood Dance New Year's Eve was the largest success that this organization has ever known and was planned under the able leadership of Mrs. Sallie Eisenberg. The dance was given at the George Vanderbilt Hotel with music by Mitt Williams. The grand march was led by Mr. Max Crohn and his wife and many innovations were carried out through the evening. Prior to the dance several cocktail parties and private dinner parties were given. Assisting Mrs. Eisenberg with her arrangements were: Mrs. David Marder, Mrs. Phil Zageir, and Mrs. Bluma Breen.

"College Night" at Temple Beth Ha Tephillah is an annual event and this year on Friday, December 27, 1940, Miss Libby Izen and Mr. Gerard Marder conducted the services while Mr. Edward Kantrowitz gave a very interesting address on "Hillel Foundation." Mr. Kantrowitz is President of the Hillel Fondation at Chapel Hill and has a wide knowledge of the workings of this organization. After services all students and visitors were invited to the Jewish Community Center where Rabbi and Mrs. Robert P. Jacobs were hosts to the young people.

Mr. H. Goldbloom was elected Advisor of the AZA group at their first meeting of the year. A new elaborate program has been arranged and 1941 promises to be a banner year for AZA.

Approximately 25 candidates were initiated into the B'nai B'rith Lodge on Monday evening, January 6th, at the Jewish Community Center. The following new officers were also installed at that time: Isaac Gradman, President; Rabbi Robert P. Jacobs, 1st

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vice-president; Morris Lipinsky, Jr., second vice-president; Joseph Kartus, recording secretary; Lee Lachman, financial secretary; Edward Goldsmith, treasurer; Norman Sultan, Dave Marder and Dan Michalove, Trustees.

DURHAM, N. C.

On Thursday, January 9th, Misses Sara and Rosalie Dave were hostesses to members of Junior Hadassah at their home on Roxboro St. Many plans were made for social affairs and benefit parties to be given within the next few months. Jacob Zuckerman, representing the A. Z. A. announced a dance to be given by that organization in February. Rabbi I. Mowshowitz spoke on the future of Palestine.

Mrs. E. J. Wishnov of Philadelphia was the guest of her parents, Mr. and Mrs. L. Gladstein, Jr.

Mrs. Leon Mohl has returned from a trip to Miami, Fla.

Mrs. Ann Sussman, who was confined to her home with the flu, is now able to be out again.

Rose Munich.

GREENSBORO, N. C.

Rabbi F. I. Rypins was in charge of arrangements for a supper meeting on Monday, January 20th, sponsored by the Council of Catholics, Protestants and Jews. Sherwood Eddy, famed writer and Y. M. C. A. worker, was the guest speaker. Mr. Eddy's subject was "The Destiny of America."

The regular meeting of the Council-Sisterhood of Temple Emanuel had for its program "Information, Please," with Council-Sisterhood work as a background. The program was arranged, written, acted and directed by members of the organization, led by Mrs. Marc Friedlander, program chairman. The following ladies took part: Mrs. Charles Weil, Mrs. Maurice LeBauer, Mrs. J. R. Oettinger, Mrs. Herbert S. Falk, Mrs. Milton Weinstein, Mrs. I. Lewin, Mrs. Cy Jacobs and Mrs. Max Zager. Mrs. A. F. Klein, president, was in the chair for the business session, which was held prior to the program.

Mr. and Mrs. Max Sands entertained about 60 of their friends on Sunday evening, January 19th, at the Embassy Club. The affair was to honor the following out of town guests of the Sands; Mrs. Alfred Segal and Mrs. E. Rosen of Cincinnati, Mrs. J. Nash and Mr. J. Applebaum of New York City. Mrs. Nash and Mrs. Rosen are sisters of Mrs. Sands. This day also being Mr. Sands' birthday, congratulations were extended to him. Music for dancing was furnished by Jimmy Slayton and his orchestra.

Mrs. Harry Sabel and Mrs. David Bernstein spent about ten days in New York City.

Milton Weinstein has returned from two weeks in Miami and Miami Beach.

Lee Perelman spent ten days at Miami Beach, Fla.

HENDERSONVILLE, N. C.

Mr. and Mrs. Morris Witten and small daughter have returned to Baltimore, Md. after spending several months here.

Mr. and Mrs. Leonard Lewis of Birmingham, Ala. were visitors of the formers parents, Mr. and Mrs. A. Lewis.

Mr. and Mrs. Dan Michalove and son, Donald were called to Miami, Fla. due to the illness of Mrs. Michalove's brother, Mr. Shapiro.

Miss Janet Rosenberg of Austin, Texas is visiting her father Mr. Jake Rosenberg.

Miss Anne Williams is visiting friends in Miami Beach, Fla.

Mr. and Mrs. Sam Cooley have returned from Savannah, Ga. after being called there on account of the passing of Mr. Cooley's mother.

Mrs. Louis Sherman, daughter and son, Frances and Kalman visited relatives in Rocky Mount and Langley Field, Va. Mrs. M. Markowitz of

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Greensboro returned here with them, and was the guest of Mr. and Mrs. Louis Williams.

Miss Frances Sherman spent the holidays with her Grandmother Mrs. Jos. Gold of Rocky Mount, and her counsin, Miss Shirlee Mauro of Langley Field, Va.

Mrs. L. Sherman.

HIGH POINT, N. C.

The community celebrated the hanging of a new Parachus which was given to the Shul by members of the Ladies' Aid Society. Another Parachus was donated by Mrs. J. London. The Sunday School children presented a very dramatic program, which was followed by a Shul Supper.

On the first of January the Ladies' Aid Society met at the home of Mrs. A. Bernard with Mrs. Stanley Taylor as associate hostess. Mrs. Jake Harris presided. To begin the drive of the Jewish National Fund, $25.00 was contributed from the treasury of the Happy Memorial Fund of the Ladies' Aid Society. The Happy Memorial Fund also contributed $25.00 for the maintenance of a baby cot for one year in the hospitals of Britain.

Mrs. Milton Silver was hostess to the Study Group of the Council of Jewish Women which met at her home on January 8th, with Mrs. Harry Doctor, educational chairman. Mrs. Ben Herman was in charge of the program. She gave a very interesting book review on "The Native Son."

Rabbi Julius Mark, rabbi of Vine Street Temple, Nashville, Tennessee, addressed delegates representing all communities from all parts of North Carolina, who assembled in High Point, January 14th and 15th, for the Fifth Annual Convocation of Churches. The topic of Rabbi Mark's speech—"Why the Jew Is Persecuted."

Mr. and Mrs. Harry Doctor and daughter, Anna Lou, spent about two weeks at Miami Beach, Fla.

Miss Shirley Silver, daughter of Mr. and Mrs. Milton Silver has returned to Baltimore where she is a student at Goucher College, after spending the holidays with her parents. Miss Silver, a sophomore at Goucher, recently received special mention for her paper "A Guide Through Life," written for her courses in Philosophy.

WILMINGTON, N. C.

Rabbi Mordecai Thurman was invited by the owner of radio station WMFD to direct a weekly radio program to be sponsored by the local Round Table. About ten ministers led by Rabbi Thurman meet every Thursday afternoon to discuss in an informal manner some of the moot questions of the day from the point of view of religion. The program is called "Religion Speaks" and the following subjects have been discussed: "The Function of Religion in the New Year," "Are We Living in Democracy?" and "What Are We Defending?" On Tuesday, January 21st, the Round Table sponsored a National Unity Day celebration to which the community was invited. Five five-minute talks were given by representatives of industry, labor, education, the patriotic organizations and the colored people. Rev. A. W. Gottschall, southern area director of the National Conference of Christians and Jews, was the guest speaker. Bishop Thomas C. Darst of the Episcopal Diocese presided, Rabbi Thurman delivered the invocation and Father Murphy pronounced the benediction.

WINSTON-SALEM, N. C.

Bruce Levin was elected president of the A. Z. A., the junior order of B'nai B'rith. Other officers elected were: Robert Kalet, vice-president; Bernard Natkin, secretary; Martin Levin, treasurer; Richard Katzen, senior sergeant-at-arms; Seymour Solomon, junior sergeant-at-arms; Shevel Siff, chaplain and Robert Sosnik, publicity manager.

Miss Rose Feineman, Field Secretary of the National Council of Jewish Women, was in Winston-Salem on Wednesday, January 22nd, where she addressed a group of members on Council activities. Miss Feineman is on a tour of the Southern regions.

FIVE REASONS WHY A MAN SHOULD GO TO CHURCH

By Theodore Roosevelt

1. In this actual world, a churchless community, a community where men have abandoned and scoffed at or ignored their religious needs is a community on the rapid down grade.

2. Church work and church attendance mean the cultivation of the habit of feeling responsibility for others.

3. He may not hear a good sermon at church. He will hear a sermon by a good man, who, with his wife, is engaged all the week in making hard lives a little easier.

4. He will listen to and take part in some beatiful passages from the Bible. And if he is not familiar with the Bible he has suffered a loss.

5. He will meet and nod or speak to good, quiet neighbors. He will come away feeling a little more charitable toward all the world, even toward those excessively foolish young men who regard churchgoing as a soft performance.

Make every Friday night your Temple or Synagogue night.

BOLIVIA DEFEATS BILL AGAINST IMMIGRATION

La Paz, Bolivia.—A bill designed to restrict Jewish immigration has been defeated, 15 to 5, in the Bolivian Senate. The bill had been a controversial topic here since last May when Immigration Commissioner Charles Johnson issued an order limiting Jewish immigration.

NAZIS OPENS INSTITUTE

Geneva.—Baron von Neurath, Hitler's overseer in occupied Czechoslovakia, has supervised opening of an anti-Jewish institute in Prague where young Nazis will prepare for posts in the Nazi Government.

Defending America From Within

(Continued from Page 11)

Citizenship Educational Service, hich recently aroused national atten-on when it issued a "Pledge of Amer-ans," is composed of twenty-four af-liated national organizations with a tal membership of thirty million, in-uding the Boys' Clubs of America, ederal Council of Churches, National onference of Christians and Jews, eneral Federations of Women's Clubs, . W. C. A., American Jewish Com-ittee. Roosevelt Memorial Associa-on, Catholic Youth Organization, enevolent Protective Order of Elks, nights of Columbus, Jewish Welfare oard, Youth Builders, Y. M. C. A., orkers Education Bureau of Amer-a, American Friends Service Com-ittee, International Society of Chris-an Endeavor, Daughters of the Amer-an Revolution, Camp Fire Girls, Cath-ic Charities, National Self Govern-ent Committee, Boy Scouts of Amer-a, National Association for the Ad-ncement of Colored People, Amer-an Federation of Labor.

The policy of Citizenship Educational ervice is designed to assist associated tional organizations in a "broader d more comprehensive interpretation the meaning of democracy and the sponsibilities that it entails for its tizens."

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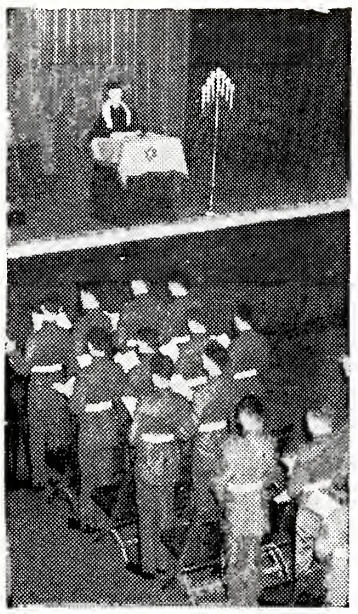

Religious services for the Jewish cadets at West Point conducted by Rabbi Benjamin A. Tintner, Jewish Welfare Board representative, who is a lieutenant colonel in the Chaplains Reserve.

B'NAI B'RITH AIDS REFUGEE CHILDREN

Washington.—A draft for $1,000 was cabled to London yesterday by B'nai B'rith headquarters to aid the B'nai B'rith Care Committee for Refugee Children in London to find new homes for those of the five hundred and fifty children from Germany, Austria, Poland and Czechoslovakia under its care who were made homeless when the hostels in which they were living were smashed by German bombs. Two drafts totalling $4,000 had previously been cabled to London by B'nai B'rith for the maintenance of refugee children brought to England by the British lodges and auxiliaries prior to the outbreak of the war.

At the same time B'nai B'rith cabled $500 to the polyclinic and hospital maintained in Shanghai, China, by the Shanghai B'nai B'rith Lodge, which founded the institution some years ago.

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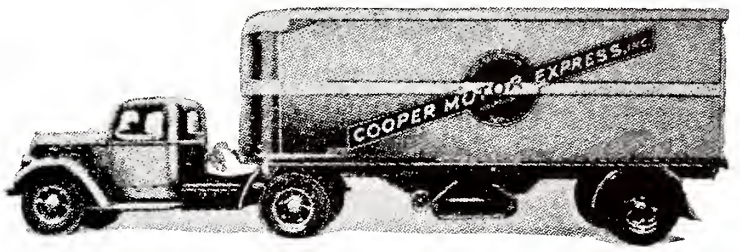

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MAR 17 1941

The AMERICAN JEWISH TIMES

A MONTHLY JOURNAL OF VITAL JEWISH INTEREST

Purim = = = Feast of Lots

Haman, the enemy of all the Jews, had devised against the Jews to destroy them. But the king commanded that his wicked device, which he had devised against the Jews, should return upon his own head; and that he and his sons should be hanged upon the gallows.—Esther, 9.24-25.

THE Purim of the year 1941 will in all probability be the saddest in the long history of the Jewish people. How can the Jew rejoice in the fall of the Persian Haman when the arch-enemy of mankind is raging today throughout Europe, and has doomed six million Jews to destruction. The seats of Jewish culture have been broken up; flourishing, historic communities have been ravaged, and millions are literally starving and begging for bread. And where are the Mordecais and the Esthers? Where can the Jew turn for solace and hope in this dark hour?

Such is the superficial view of those who look upon Jewish history from the point of view of the moment. But those who know the historic Jewish optimism will not despair. In the message Mordecai sent to the hesitating Esther there rang the positive statement: "*Relief and Salvation Will Come to the Jews.*" And this conviction of temporariness of Jewish misfortune spurred the Jewish people on to moral resistance until happier days came. One thing is certain: *The Hamans always fell. Persecution, which is a mania, ultimately eats into the vitals of a regime that indulges in it, and leads to its destruction.*

American Jews will celebrate this Purim with a sense of solemnity, realizing their responsibility as the *Remnant that Saves.* Enjoying their American rights and opportunities, they will not forget that Purim was intended as a day of remembering the persecuted and declassed, and will give "Matonah La-Evyonim," gifts to the poor. There are many deserving causes that need help in these tragic days.

Adar 5701 March 1941

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The American Jewish Times

A Magazine Devoted to Democracy and Religion

VOLUME 6 | MARCH, 1941 | NUMBER 6

EDITORIALS

Anti-Semitism Is Anti-Christian

Anti-Semitism, like all cruel racial prejudice, is a denial of the basic affirmations of high religion. Whether one approaches religion from the standpoint of its view of human personality as in itself sacred, or from the standpoint of its view of God as being Creator and Father of the whole human family, anti-Semitism is in irreconcilable conflict with it. In the sight of Christian teaching, therefore, Hitlerism, returning to the supremacy of "blood and soil," is sheer paganism, a primitive and barbarous faith carrying us back, so far as its basic theory is concerned, to ideas that prevailed thousands of years ago and from which it is the glory of man to have escaped.

Christians with an understanding of their faith, therefore, are as much outraged as are Jews at what is happening in Germany, and they face with shame the prejudices that in milder form constitute anti-Semitism, in particular, and radical discrimination, in general, in our own country. If Christianity does not mean that every personality has sacred and inalienable rights to be treated as a personality and not discriminated against on the basis of mass prejudice, it means nothing! If Christianity does not mean that God is One and that all men and women of every race are his children, it means nothing! If Christianity does not mean that our first allegiance is to God, that we may not worship Caesar, that neither race nor nation can displace the soul's primary obligation to obey conscience in the sight of God, it means nothing! Hitlerism and Christianity, therefore, are absolutely irreconcilable, and at no point more obviously than in the barbarous anti-Semitic policy of the Nazis.

Everybody knows that anti-Semitic prejudice is present in this country. Probably every man in public life receives letters, often anonymous, always ignorant, brutal, vindictive, often obscene and revealing a pathological state of mind, reviling the Jews. When from this underworld of America's mental slums one comes to more refined and sophisticated racial discrimination, the presence of a potential anti-Semitic crusade is still evident.

All Americans who care for the fine traditions of our democratic heritage should take this to heart. Every Jew, like every man of every race, has a right to stand on his own feet and be treated in terms of his own personality unhampered by group suspicion and prejudice about his race. His race happens to be one of the most distinguished and creative on earth. The contribution of Jews to this country has been and is incalculable. Where anti-Semitism leads to is now so terribly illustrated in Germany that even the first flames of such a conflagration should be stamped out here.

—REV. HARRY EMERSON FOSDICK.
Pastor, Riverside Church.

Abraham Lincoln on Defense

What constitutes the bulwark of our liberty and independence? It is not our frowning battlements, our bristling seacoasts, our Army and our Navy. These are not our reliance against tyranny. All of those may be turned against us. Our reliance is in the love of liberty which God has planted in us. Our defense is in the spirit which prized liberty as the heritage of all men, in all lands, everywhere. Destroy this spirit and you have planted the seeds of despotism at your own doors. Familiarize yourselves with the chains of bondage and you prepare your limbs to wear them. Accustomed to trample on the rights of others, you have lost the genius of your own independence and become the fit subject of the first cunning tyrant who arises among you.

Good News

In a report presented before the annual meeting of the American Jewish Committee, Judge Horace S. Stern emphasized that anti-Jewish agitation perceptibly declined in this country during the past year and that the influence of anti-Semitic organizations is definitely waning, "among those sections of the population which had formerly listened to the mouthings or read scribblings of mischief-making rabble rousers and misguided fanaticism."

The most potent factor in the discrediting anti-Semitism among the American people is without doubt the conduct of its chief proponents on the continent of Europe. The dastardly crimes and atrocities of the Hitler hordes did not fail to awaken Americans to the great danger of the type of agitation and propaganda spread by Hitler's hirelings and sympathizers in this country. The scandals in the "inner sanctum" of the "Bund" and other anit-Semitic groups, whose books and general set-up were examined in open and impartial American courts, opened the eyes of many as to the real aims of these "patriotic" groups, who take the American oath in vain.

Although American anti-Semitism is declining, it still presents a menace not only to the Jewish communities but also to the cause of national unity, which is our first and chief weapon in these critical times. There is now, however, good cause to anticipate the further discrediting and consequent decline of all un-American and undemocratic gospels of hatred.

In inverse ratio to the decreasing influence of anti-Semitism, certain "friends of the Jews" with an ax of their own to grind, are redoubling their efforts in "exposing" anti-Semites and anti-Semitic business concerns. No intelligent Jew will be misled by attempts of making capital out of "revelations," which cause feelings of antagonism toward the Jews instead of helping their cause. As far as these "friends" are concerned, it is easier for American Jewry to deal effectively with its enemies than guard itself against the harm done by the solicitous concern and affection of its "friends" and "altruistic" well-wishers.

It may be reasonably expected that the gigantic tasks which our "arsenal of democracy" is facing will weld the American people into a national unity of concerted ideal and effort where there will be no room for subversive and undemocratic anti-Jewish agitation. This will enable American Jewry to utilize the energies expanded hitherto on fighting anti-Semitism for positive and constructive efforts.

Emil Ludwig Predicts

Every historian, famous and infamous, has had his predictions. As we all know, most of them have been wrong. With but few exceptions they prognosticated an early fall for Hitler—many said that it would be within one year of his "reign."

When Mr. Ludwig made predictions for the future his words carried weight. When he said that Nazi Germany will meet defeat by internal revolt he based his statements upon keen observation and facts. His analysis, optimistic and enlightening, revealed that "French women will win over Nazi soldiers; countries now controlled by Hitler will first revolt; and this war, a social revolution, will result in a better world for free men and women."

The AMERICAN JEWISH TIMES. Published Monthly, except August, at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. New York Office, 2426 Graybar Building; Baltimore Representative: Harry Snyderman, 3303 Eastern Avenue; $1.50 Per Year, Payable in Advance. Single Copy 15c. Entered as Second-Class Matter at the Postoffice at Greensboro, N. C., under the Act of March 3, 1879.

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Is Anti-Semitism Hatred of the Christian Religion?

By REV. REINHOLD NIEHBUHR
Professor of Applied Christianity, Union Theological Seminary

Here is one of the most significant articles ever presented to the readers of THE AMERICAN JEWISH TIMES. Written by one of the most eminent liberal thinkers, Reinhold Niehbuhr, fearlessly analyzes Maurice Samuel's thesis of anti-Semitism. A contribution by a distinguished Christian author on a subject that will interest Jews and non-Jews alike.—The Editor.

THERE is a basic difference between anti-Jewish sentiment and anti-Semitic hallucination. The former belongs in the general category of racial prejudice and racial friction, which characterize all collective relations of mankind. The latter is a "mad disparity which occurs in no other instance of group intolerance."

The real basis for the fury of the Nazi against the Jew is that he sees in the Jew the most obvious symbol of the whole Judaic-Christian civilization with which he is in mortal combat. The Nazi-fascist claims to hate the Jews as a "Christ-killer" but his real hate is directed against the Jew as the "Christ-giver"; and it expresses itself the more virulently because it must express itself indirectly. It is the revolt against the conscience of western Judaic-Christian civilization which is not yet prepared to admit the nihilistic character of its rebellion to itself. For the same reasons covert and overt appearers among both Jews and Christians appear. These are the people who sense a secret affinity between themselves and the protagonists of brute force, because they have themselves denied the ultimate truth of the Judaic-Christian ethic in their heart. That is the thesis of the important book, "The Great Hatred."

If we examine these two propositions carefully we must admit that Mr. Samuel has presented them with great force and plausibility. There are profundities in this book which put it in a different class from all the vapid sociological and psychological analyses of "race prejudice" in which nothing is achieved but the discovery that if only all people were as intelligent as we are there would be no race prejudice. Here a quantitative distinction arises to a qualitative one. I think he is right, too, in insisting that the mania which makes the lies in the "Protocols of the Elders of Zion" plausible to millions of people cannot be answered simply by proving these documents to be forgeries. This leaves out of account why millions of people should be ready to find these obvious lies credible. Mr. Samuel is properly scornful of all the rationalistic liberalism which thinks that it can understand and meet this mania by a little more enlightenment. I would go a little beyond his scorn by insisting that the ordinary "sweetness and light" approach to these problems fails to understand the tragic realities, not only of what he calls the mania of "anti-Semitism" but also of the ordinary race prejudice of which "anti-Jewishness" is one manifestation. (The use of the terms "anti-Semitism" and "anti-Jewishness" to designate these two types of bigotry seems to me a little arbitrary but there is nothing arbitrary about the distinction itself).

But that brings us to the second proposition. Is the real basis of anti-Semitism a hatred of the Christian religion and civilization which is not fully conscious of itself or which, if conscious of itself, does not dare fully to express itself? I am convinced that this is at least part of the truth. I believe that the Nazis tribalists hate the Jew partly because the Jew is one of the creators and a very obvious and vivid symbol of the universal elements in our civilization. I agree with him that it is silly for well-mannered Jews to suggest or imply by their conduct that this beast might be beguilded from his fury if only the Jews of the Ghetto had better manners and took more frequent baths. I think he is right too in suggesting that the uneasy conscience of the protagonists of force and brutality finds a foil in the innate peacefulness of the Jew.

If the question is asked why then communism, which is also in revolt against the whole Christian civilization, does not require the mania of anti-Semitism as a vehicle of its fury, Mr. Samuel has a very profound and convincing answer. He declares that on the one hand communism's attack upon Christianity is completely conscious and above-board and therefore does not require this subterfuge. On the other hand, communism is not an attack upon Christian culture and civilization in the same sense. It does not worship power for its own sake and it does not exalt the tribe against the total community of mankind. It is in fact an effort to realize the universalistic and equalitarian elements imbedded in the Judaic-Christian culture, however sadly it may have corrupted

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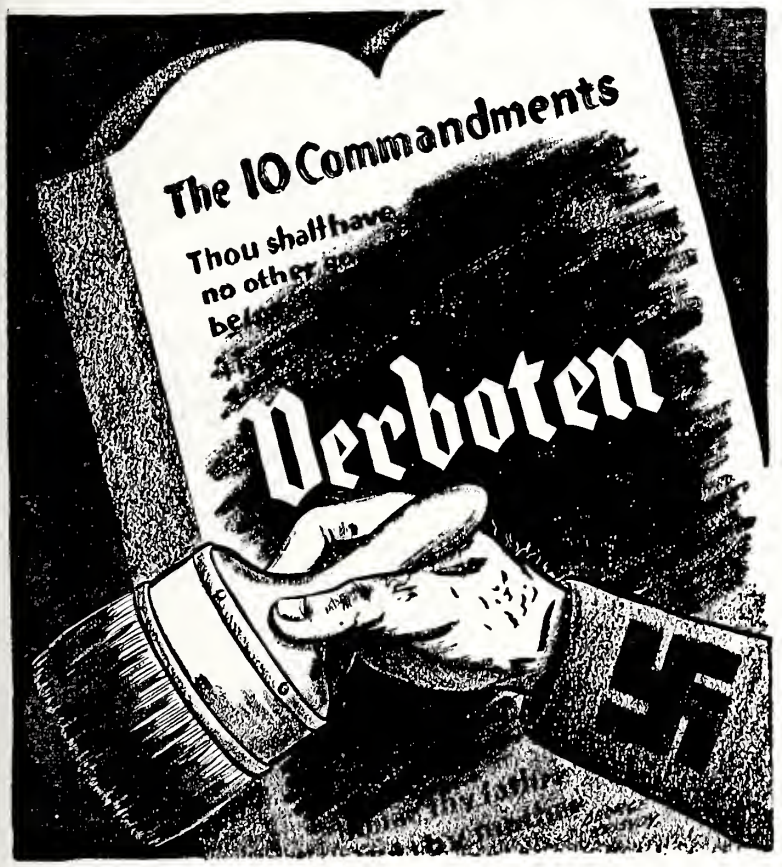
hese ideals in actual practice. Both f these answers have validity, but I hink the second has more validity han the first. Communism is a se-ularized version of the messianic ope. Unfortunately this hope is cor-upted by the utopian illusions and hese finally betray the communist o accept a Stalin dictatorship as the ealization of the "classless society."

In questioning the complete valid-ty of Mr. Samuel's first distinction etween fascism and communism, one rrives at the most perplexing part f his whole thesis. The communists, e declares, do not require anti-Semit-sm as a tool of their revolt against ur civilization because their opposi-ion is overt rather than covert. Very and religious structure of western civilization. "Das Schwarze Korps" becomes increasingly venomous in its attacks not only upon Jews but upon Christians, both Catholic and Protestant. It is true they were more circumspect before they came to power. But they are not cautious now. The fact is that the Germans completely prove one part of Mr. Samuel's thesis and thereby cast doubt upon the other part. They openly declare that Christianity is but one manifestation of Jewish "internationalism and pacifism," and that it is this spirit which they oppose. But by avowing their hatred of the whole Judaic-Christian tradition so openly they cast some doubt upon the part of the thesis



The Stroke of the House Painter

ell. But by the same token the Ger-an ought to be less anti-Semitic han the Italians. The Italians, who ave accepted a full anti-Semitic pro-ram only under German pressure, ave developed a fascist worship of orce and of nation on the soil of atholic Christianity. This Christian-y may not be loyal to its own prin-iples; nevertheless the fascists have ot dared to break with this culture ompletely. They offer lip service to , while they seek to win the young eople away from Christianity. If the sychic compulsions which Mr. Sam-el describes were primary they ought o manifest themselves strongly in he Italian case.

The Germans, on the other hand, ave become more and more open in heir opposition to the entire ethical which maintains that the Jews are ostensibly hated as "Christ-killers" because they are secretly hated as "Christ-bringers."

I do not pretend to be able to supply an alternative explanation for that part of Mr. Samuel's thesis which seems to me to be dubious. I would not even claim that it is wholly wrong. I am merely left in a quandary.

BERLIN HITS WILLKIE

Zurich.—The German radio has denounced Wendell L. Willkie for accepting an award of the Jewish War Veterans of the United States, terming him "an errand boy for world Jewry." (The veterans' organization, at its midyear conference in Louisville voted Willkie its annual silver cup.)

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Seaboard Zionist and Hadassah Hold Council Meeting -- Charlotte, N. C.

With Zionist and Hadassah leaders in attendance from over twenty communities, the Semi-Annual Council meeting of the Seaboard Zionist Region, held Sunday, February 16, at the Charlotte Hotel, Charlotte, N. C., acted on many important measures.

The formal sessions of the gathering were ushered in with a series of meetings earlier in the day, by Senior Hadasah, under the chairmanship of Mrs. Raphael Tourover, Washington, Junior Hadassah, under the chairmanship of Miss Marian E. Gottlieb, Baltimore, and a general Zionist session, presided over by Mr. Arthur Goodman, Charlotte, Zionist State Chairman for North Carolina.

At the luncheon session presided over by Mrs. Raphael Tourover, action was taken protesting the restriction of immigration to Palestine, and calling upon the Mandatory Power to show greater liberality to refugees seeking a haven there. Zionist membership quotas and resolutions urging fullest cooperation to the Jewish National Fund, in furtherance of Golden Book inscriptions in honor of Miss Henrietta Szold were adopted.

Rabbi Isadore Breslau, Washington, National Executive Director of the Zionist Organization of America, who was guest speaker, urged Zionists to be fearless in their determination to build Palestine despite war conditions.

Reports were rendered by the following: Joseph W. Spector, Baltimore, Vice-President in charge of Membership, who submitted resolutions, with a quota of 6,845 members for the Region, which was adopted; Mrs. Raphael Tourover, for Regional Hadassah; and Miss Marian E. Gottlieb, Baltimore, for Junior Hadassah. Greetings were extended by the following: Mr. Arthur Goodman, Joseph H. Goldstein, Mrs. Leon K. Gutmann, Miss Frances Kaufman, all of Charlotte.

Important Decisions Reached at United Palestine Appeal Session

Under the leadership of Rabbi Isadore Breslau, Chairman of the United Palestine Appeal—Seaboard Area, the session devoted to Palestine fund raising enthusiastically endorsed the national U. P. A. campaign and its war emergency goal of $12,000,000, and listened attentively to a number of speakers who commented on the many-sided issues involved in the present Palestine situation.

Mr. Abram S. Magida, Director of National U. P. A. Field Staff, dwelt on plans evolved for the National United Palestine Appeal Campaign and called upon all communities for fullest support and cooperation. Mr. Louis E. Spiegler, Washington, Chairman of the Administration Committee of the Seaboard Zionist Region, described the technical approach to a successful fund-raising campaign.

Unanimous and wholehearted approval was given the resolutions adopting quotas for the Seaboard Region and called upon all communities "to allocate to the United Palestine Appeal sums at least equal to the combined allocation to overseas and refugees needs."

The gathering also voiced its unanimous condemnation on the proposal advanced by the national Conference of Federations and Welfare Funds recently held in Atlanta; namely, that a National Budgetary Service be set up. Resolutions adopted in this connection, state in part "that in the referendum shortly to be held in Welfare Fund and Federation cities in the Region, we urge with all the force at our command that the 'majority report' on all budgeting be rejected and that the 'minority report,' assuring

Arthur Goodman

harmony and unity of purpose be unanimously adopted." Another resolution called for the establishment of United Palestine Appeal Councils in all communities and sought immediate action in providing funds for Palestine needs.

A slate of United Palestine Appeal County Chairmen for all points in North Carolina was elected. The slate is headed by Mr. Lionel Weil, Goldsboro, Honorary Chairman; Mr. Jacob J. Stein, Fayetteville, Honorary Vice Chairman; and Mr. Joseph H. Goldstein, Charlotte, Chairman for the State.

The sessions were closed with the showing of the films, "Dagania" and Youth Aliyah.

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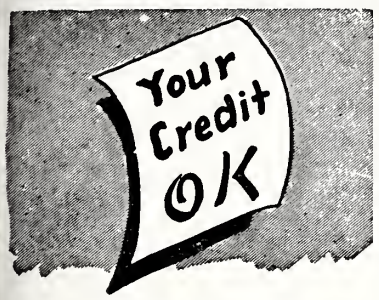

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Abraham Lincoln

A few little known facts and episodes concerning Lincoln's relations with Jews and Judaism.—The Editor.

By RABBI H. ELIHU RICKEL

PROGRESSIVE education has taken many a somersault in the last 50 years. The conservative members of the educational profession have been thrown into an almost perpetual state of white heat indignation and protest against many of the "new fangled" ideas implemented by the experimentalists. The latest fad in higher education should enable the "horse and buggy" schoolmasters to relax a bit, sit back and point the finger of reproach and say, "I told you so." The tendency in some highly respected educational circles is to adopt some of the old methods in vogue before the experimentalist era and frown upon the sugar coated methods which has made many a truly ignorant man feel like a learned scholar. Briefly the tendency in higher education now is to help students how to read a book—a good book. Doctors Hutchins and M. Adler of University of Chicago advocates of this old-new educational method contend that the appalling ignorance of college graduates is due to the fact that present curricula make it possible for a student to cram a few slogans, formulas and facts before an examination and pass the course. The facts hastily memorized vanish from the student's mind when he leaves the examination room with the result that he knows as much when he dons the cap and gown as when he first put on the freshman cap. St. Johns College in Annapolis has implemented this new plan. The curriculum consists of 100 great books and the students are taught to read them and not to memorize a few unrelated facts.

ABRAHAM LINCOLN
America's Favorite Immortal

If Abraham Lincoln were alive today he would have a great deal to say about this method of higher education. He received his education by learning how to read great books which not only gave him facts and ideas but served as stimuli for further thinking. Some of the great books he mastered were: Gibbon's "Fall and Rise of the Roman Empire," Weems' "Life of George Washington," and Shakespeare's plays. He not only read these classics but in the paraphrase of Roger Bacon—he tasted, chewed, and digested them.

The book which had the greatest influence upon Lincoln was without a doubt the Bible. He learned how to read and write correct English through his mastery of the King James translation of the Bible. The prophetic and ethical teachings of the Bible penetrated his being, gave him the basis for sound judgment, fashioned his world outlook and endowed him with the sinews of war in his fight for the emancipation of the Negroes in the south. It was from the Old Testament that Lincoln learned to hate slavery which cause he championed until that tragic night when a bullet ended his physical life.

In the following paragraphs I will attempt to recount a few little known episodes about Lincoln and his relation with certain Jews of his day. Some of this material has been made available through the untlagging efforts of the late Emanuel Hertz who devoted a life time in searching out new material about America's favorite Immortal.

One of Lincoln's closest friends who helped him secure the Republican nomination at the Chicago convention was Abraham Kahn. Mr. Kahn was a prominent civic leader in Chicago and for many years was president of the Anshe Maariv Congregation. A few choice letters are extant which show the high esteem and friendship that existed between them. Before Lincoln left Springfield to assume his arduous duties in Washington, Kahn presented him with a beautiful silk flag in which was woven a few pertinent verses from the Book of Joshua. A few of the verses were the following:

(Please Turn to Page 23)

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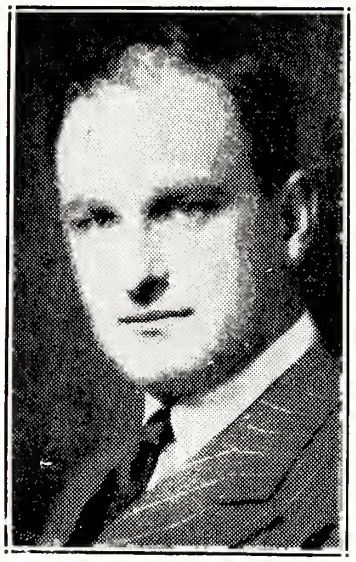
J. D. C. Ready to Renew Talks for United Jewish Appeal Drive

New York.—Asserting in a resolution its readiness to reopen negotiations for a United Jewish Appeal, the Joint Distribution Committee, at an extraordinary meeting Sunday launched a national campaign for $11,250,000 for the relief and rehabilitation of Jews abroad.

The meeting, which heard a message from President Roosevelt expressing his admiration for the J. D. C. and wishing it success, unanimously elected Edward M. M. Warburg as chairman of the J. D. C. in succession to Paul Baerwald, who was named honorary chairman, a position he will hold jointly with Mrs. Felix M. Warburg. Warburg was also chosen a national chairman of the 1941 J. D. C. campaign to serve with Dr. Jonah B. Wise.



Edward M. M. Warburg

The President's message, read to the some 1,000 Jewish communal leaders from all parts of the United States who attended the day-long meeting, said:

"I have long known of the distinguished record of your organization for widespread humanitarian service in behalf of the victims of war and persecution in many lands overseas. Because I know that millions of men, women and little children look to you for rescue, for food, for refuge and asylum, and for surcease from their overwhelming burdens, I am glad to convey to the extraordinary meeting of the American Jewish Joint Distribution Committee my best wishes for the success of its endeavors.

"Your cause is the cause of all Americans, for democracy must begin with man's humanity to man. Through the activities of your organization and other American agencies of mercy, dignity, self-respect and hope for a better order of things to come have been restored to millions of men and women. They have thus been reminded that they are not alone in their travail and suffering; that free men and women of goodwill hope for their liberation and in the meantime are ready to come to their assistance."

The attitude of the J. D. C. on the question of a united appeal was expressed in a resolution which said:

"In the last two years, the J. D. C. has been associated with the United Palestine Appeal and the National Refugee Service in a centralized fund-raising campaign through the United Jewish Appeal. Earnest efforts to continue the United Jewish Appeal in 1941 have thus far come to naught but it is the hope of the J. D. C. that a unified appeal may still be possible. The major difference of opinion arose with respect to the amounts deemed requisite to carry on for the activities of the National Refugee Service. The Joint Distribution Committee desires to record now, as it has done in the past, its willingness to accept any equitable proposal whereby the primary requirements of the National Refugee Service can be met, and whereby the Joint Distribution Committee, as trustee for the welfare of millions of suffering, homeless and persecuted Jews the world over, can receive a proper share of the funds raised in this country.

"At meetings of the Council of Jewish Federations and Welfare Funds in Atlanta from January 31 to February 3, representatives of the Joint Distribution Committee expressed their entire willingness to accept an arrangement for a fact-finding study of the needs of the National Refugee Service, provided such a study be undertaken under the supervision of fair-minded and objective persons, such as the neutral members of the 1940 J.D.C. Allotment Committee or some other instrumentality acceptable to the three agencies. The Joint Distribution Committee stands ready to abide by the decision of such a group. If the United Palestine Appeal agrees to abide by the same recommendations, the J.D.C. is prepared, in concert with representatives of the Welfare Fund communities, to engage in any discussions leading to the reconstitution of the United Jewish Appeal for 1941.

"If, however, such proposals are not accepted by the United Palestine Appeal, the Joint Distribution Committee is constrained to make independ applications to the various communities in behalf of its own program. In so doing, the J. D. C. recognizes and respects the existence of welfare funds

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or other organized fund raising bodies in the individual communities which conduct local campaigns on the basis of a centralized, unified solicitation. The Joint Distribution Committee pledges itself to work with such local organizations, and to extend to them its fullest cooperation and support. The Joint Distribution Committee is convinced that, in turn, Welfare Funds and other communal fund-raising agencies will give the J. D. C. increased support consistent with the enormous and increased burdens now resting upon it."

Other resolutions adopted by the meeting commended Baerwald for his services as chairman since 1933 and James N. Rosenberg for his work as chairman of the J. D. C. Executive Committee, and explained the $11,250,000 quota set for the drive as "both realistic and attainable," although the real needs of the J. D. C. for 1941 approximated $25,000,000.

Speakers at the meeting included Gov. Herbert H. Lehman, Dr. Paul Van Zeeland, Warburg, Baerwald, Morris C. Troper, chairman of J. D. C.'s European Executive Council; Joseph C. Hyman, executive vice-chairman of the J. D. C., and Rabbi J. H. Lookstein, of Congregation Kehilath Jeshurun of New York.

Gov. Lehman linked the work of the J. D. C. in preserving the life, hope and spirit of victims of totalitarian oppression to the world struggle for maintenance of democracy. "In the Joint Distribution Committee," he said, "we find a channel for the expression of our sympathy, and are enabled not merely to relieve suffering but to share with the persecuted and the driven inestimable benefits which the American way of life confers upon us. It is not merely that the J. D. C. offers tangible help—bread for the hungry, clothing for the naked, shelter for the homeless, escape for the enslaved."

Announcing the election of Warburg as his successor, Baerwald said that there would be in Warburg's assumption of the office "no interruption in the comradeship and friendship in the common endeavor throughout the country" of the J. D. C.'s "vast family."

Accepting the chairmanship, Warburg emphasized the readiness of the J. D. C. at all times to collaborate with all other agencies, sectarian or non-sectarian, dealing with relief of suffering, and its special responsibility, beyond that of "helping the Jew who through no fault of his own has been singled out for discrimination and for persecution."

FAMOUS EDUCATOR TO ADDRESS N. C. ASSOCIATION OF JEWISH WOMEN AND MEN—WILMINGTON, N. C.

Professor Max Lerner, to be featured speaker at the North Carolina Association of Jewish Women and Men at its annual convention in Wilmington, April 6 and 7.

Professor Max Lerner, distinguished liberal, journalist, author and teacher is one of the most outstanding lecturers in the country. He is a brilliant speaker and a profound thinker.

Dr. Lerner was the editor of "The Nation" from 1936 to 1938. He is a graduate of Yale and the Brookings

Dr. Max Lerner

Graduate School of Economics. Professor Lerner has taught at Sarah Lawerence College and Harvard and, at present, is professor of Government at Williams College.

Professor Lerner's two recent books "It Is Later Than You Think" and "Ideas Are Weapons" have been hailed by literary critics as books worthy of careful thought and attention. In these books Dr. Lerner described the dangers facing democracy and called upon Americans to defend and preserve their way of living.

Professor Lerner has been managing editor of the Encyclopedia of Social Sciences. He is a noted political writer and philosopher. Dr. Lerner contributes frequently to many prominent magazines. He has a brilliant analytical mind and is an astute student of our times. Professor Lerner is a fluent speaker and has the gift of analysing and interpreting situations and events of current interest.

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Palestine -- A Symbol for Democracy

By **PAUL V. McNUTT**
Federal Security Administrator

In the following article, which consists of the text of an address he delivered recently at the National Conference of the United Palestine Appeal at Washington, D. C., Mr. McNutt outlines the importance of American support of the upbuilding of the Jewish National Home in Palestine in the present world crisis. —The Editor.

DURING these years of totalitarian conquest and oppression in Europe, the reconstruction of Palestine stands forth as an eloquent testimonial to the constructive powers of a minority. Through the patience and energy and sacrifice of Jewish pioneers, Palestine has offered a haven for thousands of distressed human beings throughout the world. I need not tell you of the land purchases, the reclamation or power projects, the agricultural colonies, the urban housing projects, the educational work, the labor exchanges and the employment security system created there. Through the United Palestine Appeal, you have played a large part in this noble work.

Paul V. McNutt

I can compare these first steps, which are basic to security and welfare, to similar measures adopted in this country during the last eight years. For supporters of true democracy everywhere have come to a realization that the first obligation of government is to protect the humanity which it serves, to provide security of livelihood through better use of national resources, security against the major hazards and vicissitudes of life and the security of decent homes. It is necessary to alleviate economic conditions, safeguard individual rights and dignity. It is also necessary to wipe out illiteracy by teaching the people how to live, how to understand the history of their government. After all the function of all democratic government is to be the servant and not the master of all of the people. Haggard faces, marked with dread apprehension, are incompatible with a democratic community.

When we take the long view of history, we can understand the magnitude of the task of banishing fear from the lives of people. Indeed man's inheritance has been shackles rather than freedom, fear rather than tranquility, force, ignorance, and intolerance rather than knowledge, reason, and wisdom. It is not Nazism or Fascism or Communism that is new in the world today. Tyranny and greed, in one form or another, has been man's lot from the beginning of time—an old curse is a new mask. It is democracy that is new. Society governed by reason is an old dream, but new in tangible realization.

Therefore, Palestine, founded on solid democratic principles, offers more than a haven and a refuge for the oppressed. From the ashes of a far distant past, the Holy Land arises as an asylum for idealistic aspiration and material living, awakening appreciation of human dignity and freedom. In Palestine there is promise and increasing realization of rich returns in cultural, spiritual and human values which are indispensable to a free people. These ideals are not the sole property of Jews nor are they found only in Palestine. They belong to Holland and Denmark, and Belgium, and Norway, and Poland, and France, and most of all, they are identical with the ideals embodied in our own Constitution.

Palestine is five thousand miles away from us. But it is near to our hearts because it stands for human liberty. It is a cause which knows no geographical boundaries, no racial nor religious distinctions. Therefore, I see no divided loyalty or hyphenated Americanism in your support of Palestine. It is a cause all can support, not as Zionists, not as Jews, not even as Americans, but as freedom-loving men and women.

There are many who understand that the assault upon Jews in conquered nations is merely the opening wedge in the greater assault upon civilization itself. Anti-Semitism has been used to sow the seeds for the demoralization and internal weakening of the countries marked for slaughter by the war lords.

We have had ample evidence of anti-Semitic activity in our own country. We, nurtured in an atmosphere of freedom of expression and racial and religious equality, have recognized its sinister motives. Those within our gates who seek to foster interfaith discord must be identified with the very same forces seeking to subvert and overthrow the institutions of democratic government. We Americans are descendants not from one but from many minorities. Intolerance should not be a part of our nature. We are determined not to let it gain a foothold now or at any time in our way of living.

The totalitarian persecution of the Jew is a sharp reminder that all minorities are in jeopardy from this heartless phase of tyrannical technique. We cannot think of "oppressed Jews," "oppressed Catholics" or "oppressed Protestants." We must think only of "oppressed human beings." In every corner of this land, in every house, whether it be Catholic, Protestant or Jewish, there is a deep feeling of horror over the sufferings of minorities.

The advocates of democracy and those who would build in peace among their fellow men have common cause

he world over. Your appreciation of hese virtues and their accomplishnent in Palestine must inevitably trengthen your high resolve to defend he demoeratic privileges we guard n these shores. In a larger sense, herefore, you are not only supporting 'alestine—you are supporting ideals hat echo in the annals of Amerieau istory and that are common to all reedom-loving peoples.

Palestine, like Ameriea, has yet anther role to play on the world stage. Your support is essential if both are o fulfill the hopes of their founders. When the present World War is over, he builders of the world will have a reat responsibility. Palestine and the Inited States have both grown beause of a united faith in construcion, not destruetion, as the road to rogressive civilization. As exemplars o a war-weary world, we must be preared to instil new faith in every ation.

You will recall that after the first Vorld War, events creating a psyhology of defeat and frustration ormed the foundations of totalitarian hilosophy. A coalition of frustration – envy, avarice, and intrigue — dislaced struggling governments which ad nothing constructive to offer. Desrate people listened to alluring romises. They were led into economic, ultural and spiritual enslavement rom which there was no escape. We ave learned a sad lesson from their ate. Our ehildren and their children eserve more than a sterile heritage f hate and fear and destruction.

When peace comes, Palestine and he United States must epitomize the onstructive forces possible for all ree peoples. Palestine is small among he nations, and the problems of this inority are difficult. Your work for 'alestine, in particular, must enable t to give all small nations, all minoriies, renewed faith in themselves.

In the Jewish reconstruetion of 'alestine there is a message of prooound encouragement for the democacies now suffering under the iron oke of tyranny. The faith and courge with which homeless Jews, striped of their possession, started life new in Palestine constitutes an inpiration for all men who have been eprived of their individual rights nd freedom. It is the achievements f the Jews of Palestine which demnstrate conerete1y that the contribuions of the Jews do not all belong o the past. Your people are serving he highest ideals of democracy and nlightment in this hour of decision nd will continue to serve civilization s long as democraey prevails.

Under the heroie banner carried loft by the Jews of Palestine, this ersecuted people must ultimately chieve restoration and liberation, toether with all the small democracies ho have felt the impact of total ar.

Minorities have always been in the nnguard of the struggle for liberty. here is hardly a social, politieal or eligious privilege we enjoy today that as not been bought for us through he efforts and patient suffering of inorities. Through precept and exmple, it is the minorities spurred by faith, whieh have never bowed permanently under the heel of the conqueror.

That is the role of Palestine, and that is why, in these days, your support of the United Palestine Appeal holds timely international significance. Therefore, I earnestly hope that your campaign this year will eclipse all previous efforts. For your contributions which show your faith in the pioneers of Palestine will enable them, in turn, to render new practical and symbolic service to the world.

The role of America is to prepare itself for the total detense of democracy, for the defense of all that we hold dear—our homes and our families, our liberties and privileges, our time-honored traditions of freedom and security. Your work is part of this effort and fortifies the American tradition. As Americans earrying a message of taith and hope to the Old World, I salute you and wish you God-speed.

WASHINGTON HEARS EXPULSION OF ALL JEWS FROM REICH WILL TAKE PLACE IN SIX WEEKS

Washington.—Diplomatic circles in the nation's capital reported that Nazi Germany would expel all Jews in Germany and Austria, with the exception of several thousand young Jews serving in labor gangs, within the next six weeks. The report differed from cables coming from abroad only with regard to the time limit.

These same sources stated that Germany has dumped the greater part of its former Jewish population of 550,000 into Nazi-Poland and in unoccupied France. Thousands of Jews left voluntarily before the war.

It was reported that the Vichy Government in unoccupied France, which recently appealed to the United States to aid in the resettlement of refugees in the Western Hemisphere, was motivated by the fact that it can no longer cope with the refugee problem.

Germany has been transferring German Jews to unoccupied France in such large numbers that the situation there was described as hopeless. France, it was said, can hardly feed its own population, let alone the new starving and penniless arrivals.

The French Government has tried to return the German Jews to Germany but the Nazis have refused to accept them. Meanwhile, the German Jews have been sent to French concentration camps where they subsist on terribly inadequate food rations.

MAURICE WEINSTEIN TO PLAY BEFORE STOKOWSKI

Maurice Weinstein, bassoon player, and a student at the University of North Carolina, Chapel Hill, was one of five amateur musicians in the state selected to appear in audition before the famed conductor, Leopold Stokowski, in Washington, D. C., on April 1st. Maurice is the son of Samuel Weinstein, of Greensboro, N. C.

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Youth and Democracy

By EDDIE CANTOR
Radio and Motion Picture Star

IF there is one element in the democratic structure of this nation which is of supreme importance to all Americans, it is the element of unity. George Washington himself based his whole course of action upon unity. So did succeeding generations, and the net result, as Washington so often predicted, was a great, free, and powerful nation.

Today, however, certain people, who call themselves Americans although they act in a peculiarly un-American manner, see fit to disturb that unity, to stir up friction and animosity between American groups. Some of these people are the local exponents of European ideologies of bigotry and hatred. Others are simply misguided and misled by false propagandas. Such so-called Americans forget, or choose to forget, that the word unity, as it was interpreted by Washington, means not only a unity of 13 or of 48 states but also a unity of the ideals of liberty, justice and democracy—like common ground upon which all our different groups meet. And because they forget that the strength of America lies in the unity of ideas of all our groups, they are attempting to menace the national character of America by engendering an artificial growth of bigotry and intolerance which takes its cue from foreign sources.

The Real Issue

It is well for us all—Jew and Christion, adult and youth alike—to take intelligent stock of the real issue. As I see it, the followers of local forms of Hitlerism would have us believe that it is a Jewish issue, that Jews are being attacked, and that the problem will not be solved until Jews are wiped out of American life.

It would be sheer folly to meet them on that issue, for it is utterly false. It is not a Jewish issue at all. It is not the Jews of America who are being attacked. Rather, the word "Jew" has been seized upon by Hitlerism's local followers to make a symbol of evil by coupling it in the national consciousness with known "evil" symbols like "Radical" and "Communist."

Actually, the whole things boils down to this: — anti-Semitism is nothing more than a smokescreen for something far more vital,—an attempt to destroy American unity, and therefore an attack on the very basis of American democracy. Anti-Semites are clever enough to understand that once the rights of any one group—the Jews—can be denied, then the rights of others can be taken away as well, thus opening the door to dictatorship. That's why I say that this is not a Jewish issue at all. It is an American issue, and its battleground is American democracy itself! Group hatred and democracy simply cannot mix.

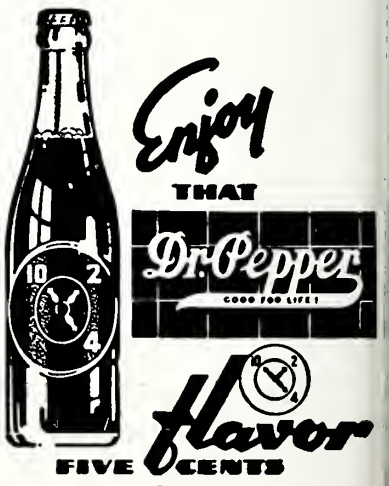
Must Stand Firm

And so I would say to American Jewish youth: — although you may think the future looks dark for you, although you may occasionally be barred by blind prejudice alone from the jobs for which you are fitted,—now is not the time to throw up the sponge and fall back on self-pity. Now is the time to stand firm for that same unity which George Washington espoused. Only through unity will anti-Semitism and anti-democracy be defeated.

In this connection, the national character of America must not be forgotten like the countries of Europe. We are a nation of many different minorities, of different backgrounds, different origins, different creeds. But unlike Europe, whose peoples have magnified their differences from generation to generation, and therefore have inflicted persecutions, oppressions and countless wars upon their nations for the past two thousand years, the minorities of America historically have merged their differences and united under their common flag of freedom and democracy.

Many Minorities

What are these American minorities? They are of all kinds—Catholics, Protestants, Jews, men-over-forty, youths - under - twenty - one, veterans, bankers, housewives, Swedes, Germans and even baldheaded men. Each minority has its own interests in addi



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Norman H. Davis Receives B'nai B'rith Award

Norman H. Davis, Chairman of the American Red Cross, is shown here receiving the 97th annual B'nai B'rith award signifying "honor duty and achievement." The award was made at the 97th Covenant Breakfast at the Hotel Waldorf Astoria in New York. Reading from left to right are Harry B. Epstein, Chairman, B'nai B'rith Award Committee; Henry Monsky, President, Supreme Lodge, B'nai B'rith; Mr. Davis; and Col. Ralph Steinberg, Chairman, B'nai B'rith Century Membership Drive. The award to Mr. Davis was made on the basis of his outstanding service as head of the American Red Cross in extending aid and mercy without regard to race, religion or creed.

tion to its national interests. Often one minority will overlap upon another. Thus, you to whom this message is addressed belong both to the "Jewish" and the "youths-over-twenty-one" minorities. But whether you fall into one or into several of these categories, the fact remains that above all you belong to a great, inclusive majority —the majority of Americans, whose great, inclusive interest is the preservation of liberty and democracy.

And because you are both Jewish youth and Americans, you have a patriotic duty both to your "minority" and to your "majority." That duty is to co-operate with other groups in combatting the current attacks on democracy. The bowling-balls of bigotry may be speeding up the alley of anti-Semitism, but they are aimed at the tenpins of democracy. That is why it is so necessary for one group—for example, American Jewish youth—to understand and respect the different points of view of other groups, to the end that all may work together—in unity—to defeat their common menace. And that is why I say—there is nothing more patriotically American than unity itself. Place it on your coat-of-arms that you may play your part in helping to "insure domestic tranquility, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

Hitler Honor Turned Down

Thomas J. Watson, president of the International Business Machines Corporation, returned the award which he received from Adolf Hitler.

Scholar Says Bible Proved By All Discoveries

New York.—The authenticity of the biblical version of history was defended tonight by Prof. Abraham S. E. Yahuda, of London, who declared at a reception for him at the Temple Emanu-El Community House that "every new excavation has only confirmed the Bible and confused the critics."

Prof. Yahuda declared: "The close relationship which I have discovered between Hebrew and Egyptian made it clear to me that the development of Hebrew from a primitive Canannite dialect to a perfect literary language could only have taken place in a time and an environment when and where the Hebrews lived in the most intimate contact with the Egyptians. This I illustrated by quoting a number of Egyptian loanwords and typically Egyptian phrases from the Pentateuch. Proofs were so cumulative, that there could be no doubt that the Pentateuch could not have been written at any other time than the time of the Exodus. This implies that the Hebrew language was a genuine creation of the Hebrews during their stay in Egypt, developed by them under the influence of the Egyptian language from the Canannite dialect which they spoke when they immigrated into Egypt, and that it was Moses who brought Hebrew to that high degree of perfection in which the Pentateuch is written.

"I wish to point out that the establishment of this fact is of far-reaching importance. By applying the combined method of comparative philology and archaeology, based on the monuments excavated not only in Egypt but also in Palestine, Syria and Mesopotamia.

"HIPPOCRATIC OATH" AGAINST INTOLERANCE

New York.—A new Hippocratic oath for all Americans who wish to heal the ills "that so sorely trouble the world today" was proposed by former Justice Joseph M. Proskauer at a luncheon meeting of the Kiwanis Club.

"If we truly wish to heal the ills which so sorely trouble our world today, let us as physicians of the soul take this new Hippocratic oaths."

"I will discriminate against no man by reason of his faith or creed. I will daily deal with every man in business and social and political relations only on the basis of his true individual worth. I will never try to indict a whole people by reason of the derelictions of a member. I will utter no rumor and no slander against any sect. In my conduct I will consecrate myself hour by hour and day by day to the achievement in fact of the highest ideal of the dignity of man, human equality, human fellowship and human brotherhood."

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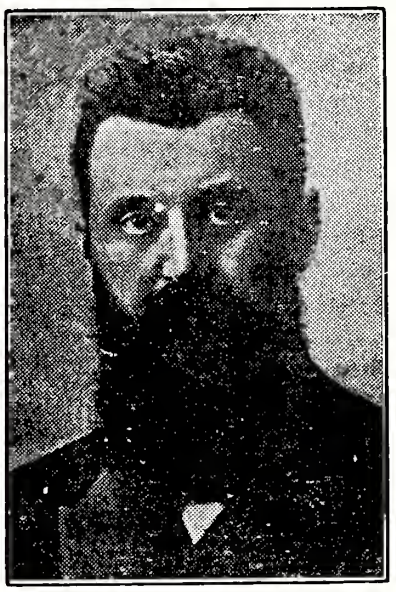
Books of the Month

THEODORE HERZL: A biography of Alex Bein. Translated from the German by Maurice Samuel. 545 pages, 13 full page illustrations. Bibliography. Index, $3. The Jewish Publication Society of America.

Only 36 years have passed since the death of Theodore Herzl and already he has assumed in the Jewish mind the proportions of a giant spirit. Prophet and statesman, dreamer and leader, restorer of the people's faith in itself and founder of its future—these are characterizations of Herzl to which most Jews of the present day glady subscribe. In nine years this man won a place for himself among



Theodore Herzl

the heroes of the oldest historical group in the world. This fact, if nothing else, should make a biography of Theodore Herzl a book to be read by all who are interested in human personality.

Alex Bein's THEODORE HERZL was published originally in German in Vienna in 1934, and can be well designated as a definitive contribution to the numerous Herzl biographical publications.

To Maurice Samuel was entrusted the task of translating the German into English. Mr. Samuel is well known for his forceful English style, and his ability as a translator has won for him one literary success after another.

The author of this biography tells a straight-forward story. But the very simplicity with which the story is told serves to emphasize the inherent drama of the biography and the heroic stature of its subject. Suddenly this journalist and playwright discovered in himself gifts of leadership and statesmanship which no one, least of all he himself, had suspected. He negotiated with kings and princes and, inexperienced in the field of diplomacy, won victories there by sheer force of personality and imagination. Yet this is seen to have been the less difficult part of his problem; the internal Jewish work was harder to carry on. Misunderstood and derided, opposed by those within and those without Zionist ranks, he nevertheless steered the movement with firmness and wisdom. But the great task undermined his heart, and he died at the age of forty four.

This biography, moreover, transcends in importance and interest the limits of this single personality. It is the vibrant story of an epoch and a movement. It shows how a hope dormant for centuries, was vitalized and made to function. The story of Zionism does not begin with Herzl, any more than it has ended with his death. But he found it a dream and left it a reality.

JEWISH WOMEN THROUGH THE AGES

By Trude Weiss Rosmarin

"Jewish Women Through the Ages," by Trude Weiss Rosmarin, recounts the fascinating and inspiring story of Jewish Womanhood from Biblical days to the present. It also disproves the often-heard assertion that women hold an inferior position in Jewish life by describing the multifarious achievements of Jewish women and their contributions to all phases of Judaism. Likewise, there is ample evidence cited showing that Judaism assigns a singular role of importance and honor to women. Queens and heroines, saints and martyrs, prophetesses and poetesses, scholars and writers, patronesses of learning and political leaders are but a few of the many interesting types of Jewish women pictured in this survey of the accomplishments of Jewish women.

Dr. Trude Weiss Rosmarin, the author of this welcome addition to Jewish literature, holds a Ph.D. degree in Semitics, archaeology and philosophy. She is the author of "Religion of Reason," "The Hebrew Moses: An Answer to Sigmund Freud," etc., and a contributor to Encyclopedias and

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nany scientific and general magazines. Dr. Rosmarin is the director of The School of the Jewish Woman and co-editor of The Jewish Spectator. She is a noted lecturer who is much in demand with "Forums" and women's organizations.

HUMOROUS SHORT STORIES
By B. Kovner

The third volume of humorous short tories by the well-known Yiddish author, B. Kovner, has met with much enthusiasm and has received a cordial welcome. This collection, which is published by Bloch Publishing company, New York ($1.00), contains 52 stories translated from the Yiddish by Abraham London. The author is a well-known Yiddish journalist, is noted for his broad humor and his patness in describing the characteristics of his Jewish brethren. Despite their humor, these stories touch the serious aspects of Jewish life as they are found in the American community today.

THE STORY OF MODERN PALESTINE
By Dorothy F. Zeligs

A most interesting and timely book just published, **The Story of Modern Palestine** by Dorothy F. Zeligs, tells the story of a land reborn in graphic, colorful style, conveying the spirit as well as the facts of the new Jewish homeland. The basic material is taken from the author's popular volume, **A History of Jewish Life in Modern Times,** which has been amplified and expanded to more than three times its original size so that the new book constitutes an addition to the literature on Palestine and to the field of Jewish education. Using the story technique, Miss Zeligs pictures three German refugee youths arrivin gin Palestine who make a tour of the land visiting the cities, agricultural settlements and places and monuments of special interest. They participate in Jewish life, Purim in Tel Aviv, Pesach in Jerusalem, and see the cycel of the Jewish festivals, and the whole thrilling epic of a recreated Palestine is related with banty and simplicity. Though intended primarily for classroom and club use, adults will find much to interest them in this fascinating picture of Palestine today. The book is profusely illustrated.

STRANGER THAN FICTION

TRUTH: Incredible but true is this story dug up by the New Yorker. . . . Which reports that a German cook named Rosi, employed for 20 years by a Brooklyn Jewish family named David, has made a big financial contribution to the Nazi cause. . . . It happened this way. . . . Rosi, whose pay was $60 monthly, never cashed her pay checks. . . . David advancing her small sums as she needed them and carrying a balance in his bank account to cover the accumulated checks. . . . Recently Rosi brought all the uncashed checks to David and asked for one check covering the full amount. . . . David complied, giving her a check for something over $14,000. . . . He asked what she intended to do with all the money. . . . She said she would hand it over to the local Bund, which would forward it to Germany for the Nazi war chest. . . . "And don't you believe all those lies you read in the papers about Hitler persecuting the Jews," she added. "Why would he be so stupid?" . . . Rosi is no longer employed by David. . . . She left, carrying with her a letter of reference. . . . Which explained in detail the story of the $14,000. . . .

SPARTANBURG ENTHUSIASTIC OVER NEW FIGHT PROMOTER

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A Catechism of the National Conference of Christians and Jews

Q. What is the National Conference?

A. It is America's counter-attack against the most insidious and dangerous threat to national unity, namely: racial and religious hatred.

Q. From whom does this threat come?

A. From organizations which seek to split and so destroy the United States.

Q. What would result if this threat triumphs?

A. Totalitarianism with the inevitable destruction of all liberties.

Q. All liberties?

A. Yes, all, religious, social, political, economic alike. That is what the totalitarian regime whether Nazi, Fascist, or Communist brings in its wake.

Q. How do these anti-American agencies work?

A. By sowing distrust and suspicion, discriminating against this group or that, by disseminating false teaching as to race or nationality, by setting Christian against Jew, Protestant against Catholic, majority against minority, labor against capital, foreign born against native born.

Q. How does the National Conference counter-attack?

A. By education. This means by encouraging practical cooperation among all groups of Americans, and so creating in American minds the picture of Protestants, Catholics, and Jews, whether lay or clerical, and whatever their economic level, working harmoniously together at common tasks from Maine to California.

Q. How is this picture created?

A. By the best of all methods—actual practice. Every event in which Protestants, Catholics and Jews cooperate, every news story of America's various religious groups in united action, every editorial, every illustration, every radio-broadcast conceived in this spirit strengthens in Americans the enjoyment of and the desire for right relations between all citizens.

Q. Does the National Conference strive to become a mass organization?

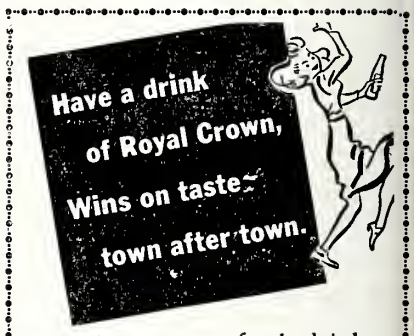
A. No. It seeks neither a huge budget nor a mammoth membership. The National Conference, as conceived by Newton D. Baker, one of its founders, is a relatively small group of people in every American community, associated for the purpose of encouraging right relations, and of discouraging, by analysis and exposure, those racial and religious prejudices on which the enemy of American civilization builds its hope.

Q. Why should we set up another organization in our community?

A. The National Conference deals with the fundamental question of the cooperation and friendly relations of the different groups in our population which are essential to national unity. Moreover, its activities are channeled through community organizations already established.

Q. How does the National Conference carry on its work?

A. By the encouragement of church, educational, home fraternal, economic and other organizations to incorporate in their programs that of the National Conference. In every center of population the National Conference enlists the cooperation of the recognized community agencies. It arranges luncheons,



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teas, evening meetings, etc., for the furtherance of its program. It encourages the schools to arrange assemblies for inter-cultural enlightenment; it persuades scout-masters, veteran organizations, church parish societies, to take up this work.

Q. What is a practical example of this work?

A. The trio method: a platform conversation between a minister, a priest and a rabbi, on any subject of common concern to Americans.

Q. Is not this method in calling attention to differences a confession of weakness?

A. On the contrary. Co-chairman Carlton J. H. Hayes of Columbia University, tells us: "It has dawned on Catholics, Protestants and Jews, that varieties of groups can be equally good citizens." Differences, instead of being a source of weakness to a nation, may enrich the national life.

Q. Should we not avoid stirring up differences which are now submerged?

A. An organized effort is being made by subversive organizations to stir up and intensify those differences. Latent occasion of hostility, never far below the surface, should be frankly confronted and dispelled by intelligent understanding.

Q. What is the main emphasis of the National Conference this year?

A. Co-chairman Arthur H. Compton, of the University of Chicago, tells us: "Preparedness is everywhere talked about. Of all its aspects, preparedness of the heart and mind is of the first importance." Our main emphasis, then, must be on such a strengthening of the impulse to cooperation, that the strategy of division and demoralization shall find no foothold in this country.

Q. What, then, do you suggest that the members and friends of the National Conference who are teachers, preachers, parents, and organization leaders accent?

A. Four points:

1. Anglicans, Evangelicals, Greek Orthodox, Jews, Mormons, Roman Catholics and Quakers, in the United States are Americans. Each makes a contribution to the life of the country; the liberties promised in the Constitution belong to each. Any hate movement against one, endangers all.
2. The Jewish-Christian tradition is one. The differences which separate Catholics, Protestants and Jews are sacred and fundamental. The Christian faith is unique and precious to those who hold it. At the same time, as Pope Pius XI said, spiritualy, Christians are Semites. We should stress the one Judaeo-Christian tradition in terms of common values, a common history and common objectives as American citizens.
3. The future of Christianity and of Judaism in our lifetime is one. The fall of freedom in France, Finland, Norway and the Low Countries teaches Americans that the destiny of Christians is one with that of Jews. Liberty of conscience is the fundamental liberty and when religious freedom goes, freedom of speech, of the press, of assembly and freedom of schools, homes, business, labor and agriculture goes automatically.
4. Our common faith in God is the source of our confidence as we face the years to come.

THE JEW

The Jew has flourished down the ages
And lights the truth on golden pages;
Although pursued by hate and malice,
With bitter dregs within his chalice,
He yet plods on through fields of glory,
Repeating now the same old story:
That hope and love and work and right
Shall wear and win in every fight.
William Joyce.

Those who wish to solve the race problem by doing away with races and nationalities are suggesting the relief of a headache by removing the head.

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News of the World

JEWS SHUN BUCHAREST STREETS IN FEAR OF NEW POGROM

Budapest.—While the Rumanian press daily accuses the Jews of having organized against themselves the excesses in January in which some 2,000 of them were killed, Jews fear to appear in the streets of Bucharest as inspired rumors are continually circulated of another, bigger pogrom pending.

Porunea Vremi, leading anti-Semitic daily of Rumania, demands that the Jews be placed in concentration camps "in order to avoid a repetition of the disorders."

A propaganda campaign in Rumanian newspapers is gradually retouching the official version of the January insurrection to make it appear that "Communists and Jews were entirely responsible."

Typical of this is an article in Sfarma Piatra purporting to prove that all pogroms are "nothing but Jewish propaganda designed to compromise the regime. This is true of Bucharest pogrom as it was of the Russian pogroms organized during the tzarist regime," the paper declares. It voices the singular conviction that Jews are never killed during pogroms; they only say so.

The British Legation at Bucharest was said by a diplomat just arrived from Rumania to be packed with Jews "pleading to be allowed to accompany" departing Britons. "But even if the Legation gave them visas for Palestine," the envoy declared, "the Rumanians would refuse to issue passports."

Despite official announcements that order has been restored in Bucharest, sniping still continues nightly in the Rumanian capital, according to a reliable traveller who arrived here. Tanks and armored cars cruise the streets after ten p. m. curfew and anti-aircraft searchlights mounted in front of public buildings and in strategic squares sweep the streets and flood rooftops, searching for possible attackers.

Gen. Antonescu has thus far shown himself unwilling to enforce a single measure that he himself declared against the legionary rebels, presumably hoping thus to win back the Iron Guard's support.

U. S. VOICES INDIGNATION

New York.—The United States Government has expressed to the Rumanian Government its "indignation and shock" over the "unspeakable outrages" of the Iron Guard last month, Secretary of State Hull revealed in letter to Dr. Stephen S. Wise, president of the American Jewish Congress, in reply to the Congress's appeal for intercession with the Bucharest authorities.

"I need hardly tell you," Secretary Hull wrote, "this Government looks with horror on atrocities of this sort and that it regards them as another manifestation of the unprecedented conditions that unfortunately now prevail in certain European countries. This Government has brought to the attention of the Rumanian Government the indignation and shock with which the news of these atrocities was received by this Government."

Funds to aid the Jews in Rumania who suffered from the recent pogroms were cabled to Bucharest by the Geneva office of the World Jewish Congress. Relief work for the suffering Jews in Rumania is being organized by representatives of the Jewish communities there. Further remittances will follow.

STATEMENT BY RUMANIAN LEGATION

Washington.—The Rumanian Legation has issued a statement on the Iron Guard revolt and the accompanying massacre. The statement said, in part:

"The Royal Rumanian Legation has received several protests following the uprising that took place in Rumania during the week of January 31. It is a matter of record that the Rumanian

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Government had neither inspired nor tolerated the rebellion, which aimed principally at seizing power and overthrowing the established order in the Kingdom. On the contrary, the Government took immediate and drastic steps to quell the uprising."

CORRESPONDENT BARRED FOR EXPOSING POGROM

Budapest.—Leigh White, author of the sensational eye-witness account of the Iron Guard pogrom in Rumania, has been barred from transmitting news from that country, he reported on his arrival here.

"Returning to Bucharest from Sofia on Sunday, I was informed I could no longer telephone or telegraph news from Bucharest because of the 'objectionable and shocking' nature of the series of stories I wired from Sofia," White said. "I was also denied the right to speak over the radio for the Columbia Broadcasting System.

"I called on the Rumanian Press Chief, Oskar Cizek, for an explanation and he said the legation in Washing had cabled a copy of the Sofia articles to Rumania Propaganda Minister Nichifor Crainic, who immediately ordered that I should be banned. I asked Cizek whether the ban was permanent or temporary, and he replied, 'Permanent.'"

HABER QUITS REFUGEE SERVICE TO RESUME HIS TEACHING POST

Dr. William Haber, executive director of the National Refugee Service for the past 20 months, has returned to his post as professor of Economics at the University of Michigan, it was announced today by William Rosenwald, president of the agency, the largest of refugee aid organizations.

Pending the selection of a successor, Arthur D. Greenleigh, executive assistant to Dr. Haber, will serve as acting executive director.

Dr. Haber became associated with the National Refugee Service at its inception, in June 1939, to direct its activities. To do this, he left his professorship in the Economics Department of the University of Michigan on a year's leave of absence.

At the expiration of that period, the Executive Committee and the members of the Board of Directors of the National Refngee Service prevailed upon him to extend his leave for an additional eight-month period. The University of Michigan generously agreed to this arrangement. That period has drawn to a close and Dr. Haber felt obligated to resume his academic responsibilities.

EX-SILVER SHIRT AIDE PLEADS GUILTY TO FORGERY

Washington.—David A. Mayne, one-time aide to William D. Pelley, Silver Shirt "Fuehrer," pleaded guilty in United States District Court on indictments charging him with forgery and false pretenses. Mayne admitted forging Pelley's name in two letters which purported to show that Rep. Martin Dies had made a secret agreement with Pelley not to investigate his activities and to selling the letters to Gardner Jackson, then counsel for Labor's Non-Partisan League, and Harold Weisberg, a LaFollette Committee aide.

AMSTERDAM GHETTO PLAN SHOWS RISING PERSECUTION

Stockholm.—The German authorities in Amsterdam are planning to enclose the 50,000 Jews of the city's Jewish quarter in a ghetto, it was reported here. The action followed reported disturbances in the section on February 10 aimed against Dutch Nazis. It was said that a number of uniformed Nazis were injured in the disorders.

Responsibility for Jewish behavior in Amsterdam has been placed by authorities in Nazi-held Holland upon two of the country's most prominent Jewish leaders, Prof. Cohen and A. Ascher, the newspaper Stockholms Tidningen reported.

The paper stated the the Jewish leaders were appointed heads of the Jewish council with authorities established in Amsterdam following the isolation of the Jewish quarter by the Nazis in retaliation for anti-Nazis riots in the area.

The paper reported there were many casualties among police and rioters in the disorders, which allegedly involved attacks by young Jews on Nazi residents. Immediately, the Jewish quarter was isolated and non-Jews started leaving the area.

German Commissioner Arthur Seyss-Inquart has prohibited registration of Jews in Dutch universities, the newspaper Svenska Dagbladet reported from Berlin.

REP. DIES FINDS MOST INCITEMENT AIMED AT JEWS

Washington.—A special report analyzing the extent, nature and background of propaganda appealing to racial and religious prejudice in the United States is being prepared by the Dies Commmittee for release shortly after the life of the committee is renewed by the House, Chairman Martin Dies announced.

He said the major portion of the propaganda unearthed by the committee during its existence had been directed against the Jews.

"We have made a thorough survey over the past three years of all those spreading attacks on Americans because of their race or faith and I feel the publicity given the background and objectives of those who spread such propaganda will be extremely beneficial," Dies declared.

He said three classes were responsible for all published matter designed to raise racial and religious hatred. He described them as "(1) the propagandists for totalitarian governments with whom racial and religious hatred are part of the political, social beliefs they espouse, (2) racketeers who seek profit in fanning such prejudice and (3) the mentally unstable, many of whom unfortunately have funds with

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which to carry out rather extensive campaigns."

"But, however they are inspired, they all, wittingly or unwittingly, aid the dictators abroad, whose principal objective today is the disunity of the American people and who welcome any movement which will contribute to that disunity," Dies said.

"Practically all racial and religious propagandists would be covered in the committee report," Dies said, but he would not comment on what individuals would be named.

Purim Pieces

Not Found in the Book of Esther

Purim is ordinarily observed on the 14th day of the Hebrew month of Adar (March 12th this year) but in a leap year the Hebrew calendar has an Adar I and an Adar II, and Purim occurs during Adar II.

The Purim story occurred in the year 485 B. C. E. during the reign of Xerxes, the Persian king in the saga of Mordecai, Esther and Ahaseurus.

Purim is called the Feast of Lots because in Hebrew pu-rim means to cast lots, and Haman selected by lot the 13th day of Adar on which to carry out his plot against the Jews.

Although Esther, the heroine of the Purim epic, is traditionally supposed to have been selected as queen when she won the first recorded beauty contest, some rabbinical commentators held that she was 74 years old when she became Ahaseurus' consort.

Because of this rabbinical reasoning, the Hebrew equivalent of Esther is Hadassah, the Hebrew numerical value of which is 74.

Some scholars believe there is a connection between Esther and the pagan goddess of light and spring—Eastre, whose name is supposed to be the origin of the Easter festival.

The Purim celebrating the defeat of Haman is not the only Purim in Jewish history for Jews in many countries have their own local Purims in commemoration of miracles and marvels that befell them. Among such Purims are "The Purim of the Baker Woman," "Plum Jam Purim," "Gunpowder Purim," "Curtain Purim," "Purim of the Good Lady."

The name of God is not mentioned even once in the Book of Esther, which is read on Purim.

In the great code of Maimonides it is written that in the days of the Messiah the only sacred books which will still be remembered will be the Pentateuch and the Scroll of Esther.

Many people use the Hebrew words "Shalach Monos" as meaning "the sending of gifts," but actually these words apply to the gift itself, while the term "Mishloach Monos," which appears in the Book of Esther, means "the sending of portions (gifts)".

Plays dealing with the story of Esther were very common in the Europe of the Middle Ages but they were written by Christians, not Jews, and were performed by members of the clergy.

There is an ancient tradition that a Babylonian scholar of the third century B. C., Rabbi Samuel bar Shilath, who was a highly esteemed teacher of children in his day, was descended from Haman, the Purim villain.

From 1861 to 1900 there was a Purim Association in New York, founded and supported by a group of young men "imbued with the desire to celebrate the Purim festival in a refined way that should fittingly represent the social side of New York Judaism."

In some parts of the world Orthodox Jews eat turkey on Purim in memory of King Ahaseurus. Turkey reminds them of Ahaseurus because the turkey is called "tarnegol Hodu" (rooster of India) in Hebrew, and Ahaseurus is reputed to have ruled from India to Ethiopia.

500 REFUGEES LEAVE ENGLAND FOR SOSUA

Washington.—Five hundred young refugees from Germany, Austria and Czechoslovakia, of an average age of 16, are leaving England for the Dominican Republic, with 500 more to follow as soon as funds and transportation can be provided, Stephen V. C. Morris, secretary of the Intergovernmental Committee on Refugees, announced.

POLISH JEWISH RELIEF GROUP AIDS NON-JEWS

London. — The Council of Polish Jewry has received 22 bales of clothing from the Federation of Polish Jews in Canada for distribution among refugees. On the suggestion of Ignacy Schwartzbart, part of the consignment will be turned over to the Polish Government's relief committee for distribution among Polish refugees, regardless

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of race or creed, a second part to the fund for poor Polish Jewish refugees and the rest to the United Synagogue for distribution among air raid victims of all denominations.

HALF OF EUROPEAN JEWS UNDER SOVIET

London.—More than half of Europe's nine-and-a-half million Jews—roughly 5,300,000, with the cession of Bessarabia and northern Bukowina by Rumania to Russia—are now under Soviet domination.

There are some 370,000 Jews in Bessarabia and approximately 50,000 in northern Bukowina. Bessarabia's principal city, Chisinau (Kishinev), has a Jewish population of 45,000 while Cernauti (Czernowitz) in Bukowina has some 40,000.

AMERICA IS PROUD OF THEM

New York. — The National Refugee Service reported that a sample survey of 303 business enterprises initiated by refugees in the United States shows that 2,000, or 75 per cent, of the 2,700 workers employed are Americans. In addition to giving employment to native labor, these refugee enterprises purchase American machinery and raw materials. They make available new products and services, many of which previously had to be imported.

The survey revealed that a total of 264 of the 303 firms had been established after 1937. Capital investment of from $50,000 to $200,000 was made in five of the enterprises, while 29 represented a total investment of between $10,000 and $50,000. Investments of $10,000 or less were represented by 114 enterprises.

To Address B'nai B'rith Convention

The Hon. Henry A. Wallace, vice-president of the United States, who will address the national inspirational meeting session of the triennial convention of B'nai B'rith at the Chicago Civic Opera House on Sunday evening, March 30th.

NEW STORY TOLD ABOUT SAINT PATRICK

Now comes J. Schratter, of the Pioneer hotel in Tucson, with a new riddle on the birth of St. Patrick, patron saint of Ireland, who, according to legend, drove out the snakes from Ireland, and grew to be called one of the greatest saints made by the English church.

"In its issue of Tuesday the Enquirer of this city prints the following curious telegram, dated Washington:

"That St. Patrick, patron saint of Ireland was born in France to Jewish parents, was the declaration of the Rev. Father T. O'Sullivan, made at the St. Patrick's day celebration of the Shamrock club.

"Father O'Sullivan said that the most authentic accounts show the Irish saint was born in the north of France, in 373 A. D., and that his parents were Hebrews. The direct ancestors of the saint were taken into captivity shortly after his circumcision and sold into slavery in Ireland, he said, and later the future Irish saint was given the name of 'Patricium' by the Roman nobles and sent to Ireland as a missionary."

Britain May Release Women Aliens For Auxiliary Service

London. — The War Office is considering the release of German and Austrian women internees willing to enter the Auxiliary Territorial Service, the newspaper Evening Standard reported. The War Office already is recruiting Allied aliens for similar duties.

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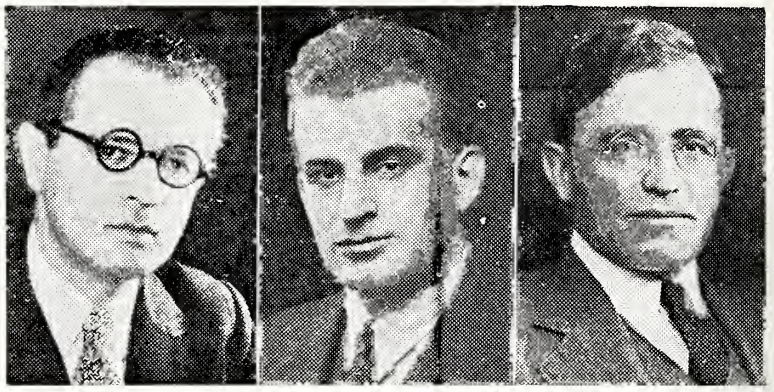

The well-known author, Maurice Samuel (left), Prof. Shalom Spiegel of the Jewish Institute of Religion (center) and Prof. Harry A. Wolfson of Harvard University (right) will be the judges in the Prize Essay contest on "Yehudah Halevi—Singer of Zion" according to an announcement made by Rabbi Samuel M. Blumenfield, head of the Department of Youth and Education of the Zionist Organization of America.

The contest is being offered in commemoration of the 800th anniversary of the death of the great Hebrew poet who immortalized Israel's longing for Zion. The following are the rules of the contest:

1. Any one eighteen years or over may compete.

2. Essays must not exceed three thousand words, not counting qnotations from the works of Yehudah Halevi.

3 All essays should be typewritten, double spaced and mailed to Essay Contest Editor, Department of Youth and Education, Zionist Organization of America, 41 East 42 Street, New York City. Essays must be postmarked not later than May 1, 1941.

The cash prizes to be awarded are as follows: First prize, $150; Second prize, $75; third prize, $25.

JEWISH FIRM HONORED FOR WORK ON HISTORIC CROSS

London.—A historic ornamental cross in a private chapel in Buckingham Palace now has a plate affixed to its base commemorating the effort of the Jewish firm of Wartski, court jewellers, in reconstructing the cross, which was smashed during an air raid. The plate, affixed by special request of the King and Queen, was placed below the old plate recording the history of the cross, which originally was a possession of Queen Victoria and was handed down to various members of the royal family.

The well-known Jewish communal worker, Emanuel Snowman, member of the Wartski firm, learning of the damage to the Palace, suggested to the distressed King and Queen that they turn over to him the hundreds of fragments of the cross strewn over the floor, promising to report on the possibilities of reconstruction. He declined payment. After three months he succeeded in reconstructing the cross and returned it to the King and Queen.

The Jewish Historical Society announced purchase of the Anglo-Judaica collection of the late Maurice Myers, son of Asher Myers, for many years editor of The Jewish Chronicle.

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Abraham Lincoln

(Continued from Page 7)

"As I was with Moses, so will I be with thee;
I will not fail thee nor forsake thee."

(Ch. 1, v. 5)

"This Book of the Law (Torah) shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do . . .; for then thou shalt make thy ways prosperous and then thou shalt have good success."

(Ch. 1, v. 8)

Lincoln demonstrated upon many occasions his high standard of justice and fair play. He never permitted an act of injustice to pass by unchallenged. During the Civil War, in December of 1862, General Grant suddenly issued an order that all Jews must be vacated from the military zones within twenty-four hours. Grant had hastily issued the order on the basis of vicious rumors that the Jews were trading with the enemy and unwittingly were transfering military secrets to the enemy. There were, of course, no justifiable grounds for Grant's order and Lincoln immediately nullified it.

The case of General Leopold Blumenberg illustrates Lincoln's determination to implement justice. Blumenberg had enlisted as a soldier in the civil war and rose to the position of General. Some jealous colleagues wove a web of vicious intrigue which put the Jewish soldier in what at first glance appeared to be tantamount to gross negligence. In January of 1865, the accused was removed from his post of general without the usual hearing before a military court. As soon as Lincoln heard of it he ordered a hearing in these words: "Since he (Blumenberg) toiled and sacrificed for all of us and has served us well, we dare not dismiss him without a hearing."

Lincoln's biographers have a great deal to write about his humble nature and his modesty. They differ however as to its genuineness. One cannot fail to be impressed with the following true story and feel that his modesty was rooted in the bedrock of wisdom, faith and love of mankind. On the 4th of April, 1865, Lincoln was in Richmond. Hundreds of newly liberated slaves followed him about falling on their knees whenever the Emancipator appeared in public. These are the words which Lincoln addressed to them "Do not kneel before me; it is not proper nor fitting. Bow down before God and pour out your gratitude to Him for your new found freedom. For I was only God's messenger."

NAZIS TO MAKE BLOOD LIBEL FILM IN HUNGARY

London.—The German UFA Film Company has, with the cooperation of the German Ministry of Propaganda, obtained the consent of the Hungarian Government to produce a "ritual murder" film based on the Tisza-Eszler blood libel cases of 1882, when the Jews of the Hungarian village of that name were charged with the murder of a young servant girl, The Jewish Chronicle reports. The film will be used by the Nazis for anti-Jewish propaganda purposes.

The fact that the Tisza-Eszlar case against the Jews finally collapsed and that all the accused were acquitted is, of course, of no concern to the Nazis. The film will uphold the anti-Semitic blood-libel theory.

DUTCH SHOW THEIR SYMPATHY FOR JEWS

London. — Practically the entire Dutch population donned distinctive Jewish armlets after the Nazis had ordered Jews to wear such insignia, the newspaper Daily Mirror reported. This gesture of friendliness was made by Dutch Christians 24 hours after the Germans had issued their order, it was said.

Come, clear the way, then clear the way!
Blind creeds and kings have had their day.
Break the dead branches from the path:
Our hope is in the aftermath.
Our hope is in heroic man,
Star-led to build the world again
To the ages ran.
Make way for Brotherhood—
Make way for man.

—Edwin Markham.

The Jewish community of Cyprus was exterminated by Romans in 117.

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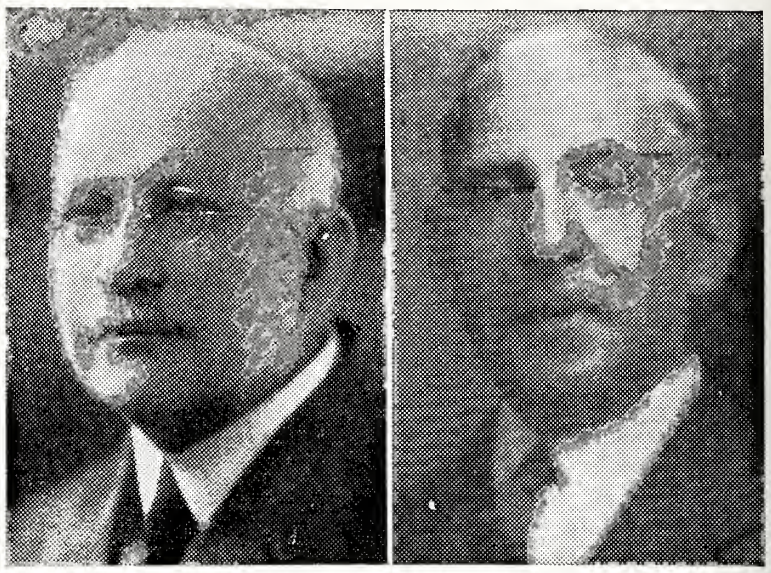
2 of 4 Survivors of 1900 B'nai B'rith Convention Who Have Been Named Delegates To 1941 Conclave



(Left to right): Archibald A. Marx, of New Orleans, national vice-president of B'nai B'rith, and Joseph H. Ullman, of New Haven, Conn., two of the four survivors of the 58 delegates to the 1900 convention of B'nai B'rith's Supreme Lodge, who have been elected delegates to the 1941 convention, which is to be held in Chicago from March 29 to April 2. The other two survivors are Rabbi Charles I. Hoffman, of Newark, N. J., and Albert Elkus, of Sacramento, Calif. Mr. Marx and Mr. Ullman have been delegates to every convention since 1900.

Soviet Seen Slated for Bulk of Poland In Red-Nazi Deal

London.—The Stockholm weekly review Nu reports secret Soviet-German negotiations for a new frontier revision under which a major part of the Polish Government-General would be ceded to Russia in return for 2,500 square miles of former Lithuanian territory.

Polish circles in London said they were uninformed about the reported negotiations, but expressed the belief that Hitler desired to drive the Poles and Jews as far eastward as possible.

Nu points out the Nazis have withdrawn Germans from the Government-General area and expelled into this district Poles and Jews residing in the Polish territory annexed to the Reich. The weekly claims that Pravda, organ of the Soviet Communist Party, on January 25, in discussing transfer of Germans from the Government-General as a development satisfactory to the Soviets, had hinted that a frontier revision would follow shortly.

The Nazi authorities in Poland are intensifying the isolation of Jews in ghettos and expulsion from various areas of the occupied territory, it was reported here.

The Jewish community in the Warsaw ghetto was said to be making superhuman efforts, at great personal sacrifice of its members, to feed and house the hundreds of emaciated and sick co-religionists whom the Gestapo

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ily dumps into the ghetto. A total 400,000 persons have been crammed into the area up to February 1 cording to an official census.

Although every private house and e community's premises are filled ith refugees, the community spirit described as magnificent, with everyone sharing impartially whatever od, clothing and shelter he possesses, t, the report adds, "the limits of huan endeavor are nearing."

Gazeta Zydowska, Jewish organ in oland, states that 70,000 Jews have ready been evicted from their homes est of the Vistula and transported the Warsaw ghetto. The entire ewish population of Sochaczew was xpelled on February 5 and additional housands are arriving in Warsaw om Pianozna and Zyradow.

The Nazi magazine Die Deutsche olizei publishes an article by Police resident Albert of Lodz describing e establishment of a ghetto for the maining 160,000 Jews of that city. he quarter is 16 kilometers in circumrence and is guarded by a battalion f S. S. (elite guards), the article ys.

ROFESSOR ALBERT EINSTEIN SEES PALESTINE UPBUILDING AS VERY SIGNIFICANT TASK

Declaring that the upbuilding of alestine represents "the most signifiant of our common tasks," Professor lbert Einstein summoned American ewry to unite in support of the nited Palestine Appeal as its comon responsibility in the crucial year f 1941.

Professor Einstein pointed out that he realization that the Jewish people ave a common destiny has given rise o an understanding among all elements of the Jewish people of the entral importance of Palestine today. rofessor Einstein, who was named onorary Chairman of the $12,000,000 War Emergency Campaign of the Unitd Palestine Appeal, urged the fullest upport of the campaign for immigration, settlement and defense in Palestine in a message to Nathaniel S. Rothenberg, Chairman of the Junior Division of the Greater New York United Palestine Appeal, on the occasion of the launching of its drive among the Jewish youth this week.

The text of Professor Einstein's message is as follows:

"External calamity provides the ultimate test of the vitality of individuals or communities. Our Jewish community has always grown more vigorous in times of persecution. In but a few years' time the consciousness of the common destiny of all Jews has become a matter of course to all of us.

"Hand in hand with this strengthening of our sense of community has come the consciousness of our common responsibility for the most significant of our common tasks—the upbuilding of Palestine as a center of Jewish life.

"In a calmer age—not so very long ago—quite intelligent men viewed and censured this work as the offshoot of an utterly impractical idealism. Today, however, it has already provided our people with one of its most important places of refuge. Had this work been begun for purely practical considerations, and had it been organized accordingly, it is probable that nothing would have come of it. Intelligence sees difficulties everywhere—but love overcomes them.

"May our love for our Palestine work therefore remain alive in our souls! Thus it will lead to valuable achievements in the future also. For my own part, my love for our work will become greater when we have succeeded in reaching a permanent understanding with the Arabs in Palestine. I hope that the time will soon be favorable for the attainment of this goal. In view of our thousand-year history of suffering, we will strive to achieve this important aim, thus demonstrating that for us the words of our prophets have not remained mere empty phrases, but that we are filled with and guided by a yearning for humanity, peace and justice.

"May this work be close to the hearts of every one of us, and may each of us do his utmost to imbue it with the spirit of true justice."

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Births

Rocky Mount, N. C.—Mr. and Mrs. Erle Kellert announce the birth of a son, Jerome Lee, on January 16th. Rabbi Michael Zev of Raleigh performed the Briss ceremony, and Mr. Raiff of Roxboro acted as the godfather. Mrs. Kellert is the former Miss Ida Zuckerman of Durham.

High Point, N. C.—A daughter was born to Mr. and Mrs. Morris Katz on January 30th

Charleston, S. C.—A son, Leonard, was born to Mr. and Mrs. Jack Krawcheck, on January 20th.

Charleston, S. C.—A son, Gerald, was born on January 11th to Mr. and Mrs. Ben Polis.

Charleston, S. C.—Mr. and Mrs. Jack Steinberg announce the birth of a son, Alvin.

Charleston, S. C.—Mr. and Mrs. Morris Feldman announce the birth of a son, Joel Steven.

Charleston, S. C.—A daughter, Ellen, was born to Mr. and Mrs. Walter Solomon.

Greenville, S. C.—A son, Robert Edward, was born to Mr. and Mrs. Sidney Schlefstein, on Monday, February 17.

Bar-Mitzvahs

Conrad Katz, son of Mr. Ira G. Katz of New York and grandson of Mrs. A. Palais, 162 Kimberly Avenue, Asheville, celebrated his Bar-Mitzvah Friday, January 31st at Beth Ha Tephillah Temple with open house at the Palais home afterwards.

Engagements

Charleston, S. C.—Mr. and Mrs. William Oxler have announced the engagement of their daughter, Rose Lee, to Philip Schemer, of Jacksonville, Fla.

Weddings

Weil-Oestreicher

Salisbury, N. C.—Announcement has been made of the marriage of Miss Bert Weil, daughter of Mr. and Mrs. Julian Weil, of Savannah, Ga., to Irvin Oestreicher, of Salisbury. The wedding took place in Charleston, S. C., on February 4th.

Gurfein-Fitterman

Greensboro, N. C.—Miss Freda Gurfein, daughter of J. Gurfein was married to Murray R. Fitterman, of Chatanooga, Tenn. on Sunday, February 23rd, in a lovely ceremony at Temple Emanuel, performed by Rabbi F. I Rypins and Rabbi N. Kagan. The bride was given in marriage by her father and had as her only attendant, he sister, Miss Bertha Gurfein. Mr. Fitterman's best man was his brother, I Fitterman of Stamford, Conn. Ushers were I. Gurfein, brother of the bride Arthur Barth, Lee Perelman and Harr Rockwell. The music was rendered b Miss Charlotte Himmel of New Haven Conn. accompanied by Miss Mary V Arnold. Immediately following the ceremony, a reception was held by the family of the bride, at their home on Magnolia street.

Geers-Fater

Asheville, N. C.—The marriage o Miss Elsa F. Geers of New York an

Mrs. Murray Fater

Murray Fater of Asheville, was sol emnized in New York on January 21st The couple will reside in Detroit, Mich

Slotchiver-Litman

Charleston, S. C.—Miss Sylvia Slotchiver, daughter of Mr. and Mrs. Sam Slotchiver, became the bride of Lt Bernard L. Litman, originally of Philadelphia, now in the U. S. Army Medical Corps, at Ft. Meade. The ceremony was performed by Rabbi B. Axelman and Cantor Kirshstein. Following the ceremony, a family dinner was held after which Lt. and Mrs. Litman left by boat for New York.

Sherman-Izan

Savannah, Ga.—Mrs. Ann Sherman of Hollywood, California, and Dr. Bernard Izan, of Savannah, were married on February 16th, in Savannah, Ga.

Heilig-Levine

Goldsboro, N. C.—Miss Leah Heilig daughter of Mr. and Mrs. William A. Heilig, became the bride of Albert L. Levine, son of Mrs. Leah Levine, of Raleigh, in a simple ceremony at the

ome of the bride's parents, on Febru-ry 16th. The ceremony was performed y Rabbi Joseph Weiss of Goldsboro. Ir. and Mrs. Levine will reside in Ra-igh.

Hayman-Spero

Charlotte, N. C.—Miss Beatrice Hay-an, daughter of Mr. Henry Hayman, as married on February 17th, to Mr. sher Jay Spero, formerly of Mont-omery, Ala. The marriage took place n Beaumont, Texas, where the couple ill reside.

Obituary

Charleston, S. C.—Mr. Louis Givner, 5, passed away on January 17th, after n illness of some time. Mr. Givner, ho was an active member of the com-unity, is survived by four sons and ree daughters.

Charleston, S. C.—Mr. Max Miller, 2, passed away on January 21st after ffering a heart attack. Mr. Miller is rvived, in addition to his wife, by two aughters, Priscilla and Fay.

Charleston, S. C. — Mr. Nathan oldin, 56, died suddenly on February th. He is survived by his wife and hildren: Mrs. Melvin Bluestein, Mrs. ella Mauro and Milton Goldin of harleston, and Robert Goldin of Chi-ago. Mr. Miller, who was well-known n Charleston and had many friends, as an active member of the com-unity.

Asheville, N. C.—Mr. Max Rosen, 58, assed away in Miami, Fla. The fu-eral was held in Asheville.

ASHEVILLE, N. C.

At a regular meeting of the Temple Sisterhood, the raffle of a $100 watch r $50.00 in cash was won by Mrs. Harold Goldbloom, one of the Sister-ood members. Mrs. Joseph Sternberg, irst vice-president, presided at the bus-ness meeting and Mrs. Leon Gross, rogram chairman, conducted a con-est given by one of the leading pub-ishers.

The Hadassah met at the Jewish Community Center with Mrs. William Michalove presiding.

The Cheerio club met with Mrs. Julia Sands at 190 Stratford Road, Lake-iew Park.

The Jewish Auxiliary gave a game-nedley at the home of Mrs. H. Gold-tein.

The A.Z.A. gave an evening of enter-ainment on February 12th at the Woman's clubhouse at which time a kit was put on by these boys and lancing followed until a late hour. The proceeds of this event were used to buy an ambulance for the British Red Cross. Harvey Scheer was in charge of arrangements and Michael Robinson was in charge of tickets. Music for the dance was provided by the Buccaneers. Mah-jong and cards were played by those who did not care to dance.

A Cultural Evening was enjoyed by some 30 men and women at the Jewish Community Center, this being the first of a group of meetings to set up a community-wide organization to sponsor cultural and educational programs for all the Jews of Asheville. The object of this group is to hold monthly "Forums" and discuss "Jewis Personalities of Our Time" and other interesting subjects. Mr. Harold Goldbloom is general chairman of this group. Rabbi Robert P. Jacobs of Beth Ha Tephillah Temple and Rabbi David Wachtfogel of Bikur Cholim were speakers at this first meeting. A great deal of enthusiasm was manifest by those present and it is hoped this group will expand until every Jewish man and woman in the city is a part of it.

Mrs. Gustav Lichtenfels and Mrs. Joseph Dave attended the General Assembly of the Council of Federation and Welfare Funds in Atlanta, Ga., Sunday, February 2nd. Mrs. Lichtenfels went to Chattanooga, Tennessee from Atlanta where she visited her daughter, Mrs. R. Abrams.

Rabbi Robert P. Jacobs was elected on the Executive Committee of the Asheville Welfare Council. On Monday, February 3rd, Rabbi Jacobs spoke at the monthly meeting of the Asheville Ministerial association on "Creative Fellowship Among Jews and Christians."

Mrs. Al J. Goodman, first vice-president and publicity chairman of the National Council of Jewish Women, was interviewed for fifteen minutes over radio station WWNC on Monday morning, January 27th. In this interview Mrs. Goodman told of the different phases of work that Council is doing all over the United States and Europe and especially the work being done in Asheville at this time.

Asheville regrets very much that the family of Alvin Kartus has moved to Chicago, Illinois.

Hadassah had their "Give and Get" luncheon at the Jewish Community Center on Tuesday, February 4th, after which cards and mah-jong were played. The committee in charge of arrangements were: Mrs. B. Lichtenstein and Mrs. H. Freeman.

Mrs. S. H. Rogovin who has been in New York for the past month, returned to her home in Lakeview Park.

Mrs. Joseph R. Sternberg spoke over radio station WISE on Friday morning, January 31st, in behalf of the President's Birthday ball.

The Temple Sisterhood had a luncheon and game-medley at the Jewish Community Center on February 18th. The afternoon was planned by the following committee: Mrs. Alfred Lichtenfels, chairman, Mrs. J. R. Sternberg, Mrs. Coleman Zageir, Mrs. Phil Zageir, Mrs. Leon Feldman and Mrs. Sol C. Isaac.

A regular meeting of the National Council of Jewish Women was held on Monday afternoon, February 10th, at the Jewish Community Center with Mrs. Sidney H. Rogovin presiding. Mrs. Robert P. Jacobs was elected corresponding secretary to fill the unexpired term of Mrs. Alvin Kartus who has moved to Chicago. Mrs. B. Kamin was welcomed as a new member.

The program was turned over to the Hadassah-Council Study group with Mrs. Frank Marder presiding. A radio skit was given by Mrs. Al J. Goodman and Mrs. Coleman Zageir entitled "A Radio Announcer Interviews a Council Member." Mrs. Joseph Sternberg sang and played her own composition "Banners High," which was very well-received. Mrs. Renkoff and Mrs. N. Sedofsky read interesting papers on "Contemporary Jewish Affairs," and Mrs.

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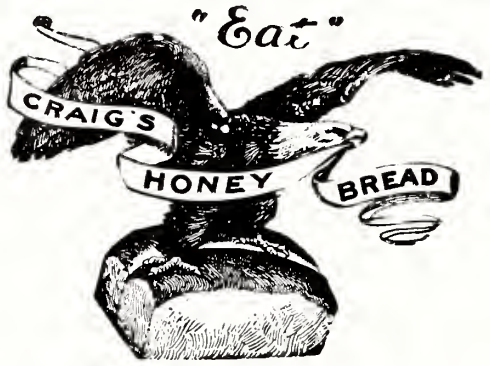

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Jack Michalove gave a paper entitled "New Year of the Trees." About 35 ladies attended this meeting.

—Mrs. Al J. Goodman

CHARLESTON, S. C.

Mrs. Oscar Bender of Philadelphia, was guest speakers at the "Thrift Luncheon" given at the Daughters of Israel hall, under the auspices of the Charleston chapter of Hadassah. Mrs. Bender who is vice-president of the National Hadassah, was introduced by Mrs. Sidney Rittenberg. She spoke on the child welfare committee of Hadassah, and also told of the part which the Jewish soldiers are playing in aiding Britain. Mrs. Macey Kronsberg, first vice-president of the local Hadassah, presided at the luncheon. The meal represented a hot lunch served to a Palestine school child for nine cents and included stew, a roll, a cake and a cup of tea. The members paid ninety-nine cents for each lunch, ninety cents of which is sent to Palestine for the school children's fund.

The local Junior Hadassah held a girl break dance on Monday, February 3rd, which attracted quite a crowd among the younger set and proved a huge success from all points.

On February 13th, Junior Council presented a "card dance" to celebrate St. Valentine's day. This was another successful affair, financially and otherwise.

A.Z.A. held its annual Washington's birthday ball on Thursday, February 20th. Bert Finklestein was general chairman of the affair. Invitations went not only to local members but also to neighboring chapters of the A.Z.A. The large crowd attending this affair pronounced it one of the best ever held.

Mrs. Rosa Lee Epstein and Mrs. Ben Polis have recently opened a new ladies' shop "Annette's Blue Gown."

—Ida Rabinowitz.

CHARLOTTE, N. C.

The Charlotte A.Z.A. chapter, 194, held a "Youth and Democracy" rally at the Carolina theatre in cooperation with the other youth organizations in the city on Sunday, March 1st. The chapter is also planning a dance on Tuesday, March 11th at the C.P.C. club. A committee has been appointed to take care of arrangements.

The semi-annual election of officers of the A.Z.A. club was held on Tuesday, February 18th at the club.

GREENSBORO, N. C.

On Friday evening, February 14th, after regular services in the Temple, a "Town Hall Meeting" was held in the assembly room. Chairman of the meeting was Sidney Stern, Jr., with leaders of the discussion being Bertram Block and Dillard Segal. Members of the audience contributed to the interest of the discussion, the subject of which was "What Are Jews to Do?" Mrs. Gertrude Newton, a newcomer to the community, rendered a vocal solo, after the meeting.

Newly elected officers for the B'nai B'rith for the year 1941 are as follows: Sidney Stern, Jr., president; Henry Schafer, vice-president; Bertram Block, secretary-treasurer; and Lee Perelman, warden.

Mr. and Mrs. Philip Segal sailed o February 22nd, from New York, for cruise to Puerto Rica. They will b gone about three weeks, spending se eral days in New York.

The 5700 Club, Jewish young men organization in Greensboro, held a Va entine dance on Thursday evenin February 13th at Kenwood lodg About 50 couples attended. Ralph Ed wards, president of the club, was i charge of the invitations. Ray Pere man was in charge of arrangement for the dance.

Dr. Harry A. Karesh has gone to F Bragg, N. C., having been called t active service. Dr. Karesh went as captain in the dental corps. Mrs. Ka esh and their son, Laddie, will follo him later.

Mrs. Sadie Kernick, who was th guest of Mr. and Mrs. H. Goodman fo several weeks, has gone to Savannah Georgia before returning to her hom in New York.

HENDERSONVILLE, N. C.

Mr. and Mrs. Edward Brenner hav returned from their honeymoon. Mr Brenner is the former Miss Rita Abe man of Atlanta, Ga.

Mrs. Sidney Rome is visiting rela tives in Boston, Mass.

Miss Thelma Kronenfeld of Miam Florida, spent a week with Miss Ann Williams.

Mr. and Mrs. Nathan Patla attende the American Legion convention i Winston-Salem.

Mr. Saul Gold of Rocky Mount wa the overnight guest of Mr. and Mr Louis Sherman. Mrs. Sherman, hi sister, returned with him for a shor visit.

Mr. and Mrs. Edward Patterson hav returned from a trip to New York city

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ney were accompanied home by Mrs. Harris of High Point, N. C.

—Mrs. L. Sherman

HIGH POINT, N. C.

Newcomers to High Point are Mr. nd Mrs. Morris Katz. Mr. Katz is anager of the Charles Stores here.

The Council of Jewish Women met r their regular meeting at Gibson's ub rooms at which time Mrs. Harry anter and Mrs. Harry Kaplan were ssociate hostesses. Mrs. Joe Barr, the resident, was in the chair. Plans were scussed for the debutante contillion nce to be held in High Point, March th.

Mrs. Jake Samet was hostess to the embers of the community who gath-ed at her home for the purpose of tending a benefit bridge party, which oved very enjoyable and at the same me helped to swell the treasury.

Miss Ethel Feineman, field worker the National Council of Jewish omen addressed council members at e home of Mrs. Sam Tobias. She ex-ained the necessity of funds required carry on the work of service to the reign born, which is now being ren-red at various docks in the United ates.

The Ladies' Aid society of B'nai rael Congregation met in the syna-gue on February 10th, with Mrs. ake Harris in the chair. It was de-ded to renovate the Sunday school oms, for which purpose the women ntributed personal donations.

On Tuesday night, February 4th, Dr. arush Braunstein, writer, lecturer, nd world traveler, addressed the mem-ers of the community in the B'nai srael synagogne, in behalf of the 1941 ation-wide emergency campaign for ne defense and colonization of Pales-ne. Dr. Max Rones is local chairman the United Palestine Appeal.

The Study Group of the Council of ewish Women met at the home of rs. Harry Doctor who is chairman of the Study Group. The guest speaker was Miss Vera Idol, teacher of English in the High Point college. Miss Idol, who was introduced by Mrs. Sam Tobias, spoke about the famous traditions of England, and described the historical points of interest which she had visited some years ago. Many of the places mentioned by Miss Idol are now amongst the ruins of the bomb-shattered areas.

—Mrs. L. Ershler.

RALEIGH, N. C.

The Hebrew Youth club of Raleigh, N. C., celebrated its first anniversary and the installation of new officers at the Congregation House of Jacob, February 2, 1941. Parents, relatives, and friends were present to celebrate this occasion. Mr. Gerald Shor, the outgoing president, opened the celebration with an eloquent talk, whereby he presented the activities of the Hebrew Youth club during the past year. At the conclusion of his speech he introduced the new president, Miss Shirley Hurwitz. The new president took over the chair. In her acceptance speech, she promised to do the best of her capability. At the conclusion of her address she introduced the new officers, which are as follows: Helen Jacobs, vice-president; Henrietta Adler, secretary; Marilyn Gelin, treasurer; Gerald Shor, program chairman; and Eli Zev, membership chairman.

Miss Beatrice Zev, the outgoing vice-president, thanked the members for the honor bestowed upon her last year. And in an inspiring talk thanked the outgoing president, Gerald Shor, for his good work in the last year. She then presented him, in behalf of the club, with a five-year diary. The new president then introduced Rabbi Zev of Congregation House of Jacob. Rabbi Zev spoke on the subject "What Is Man?" and brought out the importance of sociability among man. He also wished the new officers great success in their work.

After the program refreshments were served. The anniversary cake was first sliced by the outgoing and the incoming presidents.

With greetings to one another for success in the coming years the meeting was adjourned.

ROCKY MOUNT, N. C.

Miss Beatrice Temko, daughter of Mr. and Mrs. Samuel Temko has won national recognition for her art work. Miss Temko, who is a student at the Maryland Institute of Art, is one of six young artists selected by the institute to exhibit in a showing open to art students in 19 art schools and departments in the country. One of her oils, "The Girl in White," will be exhibited in the Fine Arts gallery of the department of the Interior, in Washington, D. C. Miss Temko, awlays a precocious student, graduated from the Rocky Mount high school with honors, then after schooling in Washington,

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was awarded a scholarship in art for a year of study. She has had her work exhibited in various museums and galleries, and a brilliant future is predicted for this young North Carolina artist.

Mrs. Saul Gold and Mrs. Francis Gold were joint hostesses at the monthly meeting of the Beth El Sisterhood. Rev. Francis Craighill of the Episcopal church was guest speaker.

Mrs. Ben Silk, formerly of Clinton, North Carolina, has moved to Rocky Mount.

Mrs. Joseph Gold has returned from Lumberton where she spent several weeks with Mr. and Mrs. E. I. Weinstein, who were ill. Mrs. Weinstein is Mrs. Gold's daughter.

Mrs. Louis Sherman of Hendersonville was the guest of her mother, Mrs. Jos. Gold for several weeks.

Mrs. Eli Epstein has returned from a trip to New York and Philadelphia.

Mr. and Mrs. Julius Klitzner have returned from New York where they had a pleasant visit of several weeks.

Mrs. Dave Eichner is in Miami, Fla. where she is the guest of her brother.

Mrs. Max Meyer, of Enfield, N. C., who was a patient at the Rocky Mount sanatarium, has returned to her home.

Mrs. Otto Meyer is in Baltimore where she is the guest of Mrs. Joe Meyer.

—Mrs. Jos. Gold.

WINSTON-SALEM, N. C.

At a meeting of the Junior Council, at the home of Miss Sylvia Berlin, plans were made for the "Community Night" which was held on March 3rd. Miss Hannah Smulin, president of the organization, presided at this meeting, but turned the presidency over to Miss Goldie Lefkowitz. Miss Smulin is to reside in Washington, since assuming a position with the War department there.

"Community Night" was held in Winston-Salem on March 3rd. This was sponsored by the Junior Council and participated in by members of the various organizations in the community. Proceeds of the affair are being sent to the National Council to be used for the Port and Dock work project.

—Sylvia Berlin

Liberty is the secret of happiness, courage the secret of Liberty.

SENATE GETS TWO BILL TO COMBAT RACIAL PROPAGANDA

Washington.—Senator Guy Gillett (Democrat, Iowa) introduced in th Senate two bills providing for a tho ough defense against attacks on a racial and religious groups in th United States. Specifically, the pr gram would authorize the followin defense moves.

The establishment under the dire tion of the Secretary of the Interi of a special bureau to investigate a propaganda directed at the incitemer of racial and religious prejudice an which would be authorized to spend u to $500,000 a year in bringing th sources and nature of such prop ganda before the public. The burea would be under the direction of a $8,000-a-year director appointed by th President from three nominees selecte by the Chancellor and Board of R gents of the Smithsonian Institute.

A ban on transmission through th mails of all propaganda designed t incite "arson, murder, assassinati and riots" and "all fraudulent an scurrilous matter attacking any raci or religious groups in this countr unless such matter bore full details a to the names and adresses of all pe sons and groups sponsoring or finan ing its dissemination."

A ban on the same type of materi emanating from foreign sources unle the same details were given.

In the second bill the publicatio dissemination and use of the mai for material attacking racial and r ligious groups, when such material used in behalf of any candidate or ar issue involved in an election to a Fe eral office, is specifically banned.

London.—The diamond broker, Ale ander Michael Levy, who died la month at the age of 83, left $48,0 for Jewish charities. Levy, with h brother, the late Sir Arthur, advis King Edward VII on the cutting the Cullinan Diamond for the scept and crown.

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Albany, Georgia -- A Model Community

Let's visit the little town of Albany, eorgia. It is a small city of perhaps ,000 inhabitants situated way off in e southwestern corner of the state. If we had gone south a year ago, we ould probably have found Albany a aceful, contented southern town go- g along in the usual course. At the olyday season there would have been ightened activity in the Temple.

At this time last year, the Albany emple B'nai B'rith Israel presented self as a solid symbol of the faith- lness of the Albany Jewish Commu- ty. Under the leadership of its abbi, Edmund M. Landau, the con- egation of some seventy-odd families as carrying on its good work in an ostentatious sort of way. B'nai Is- el took its place as a link in na- onal Judaism over thirty years ago, hen, in 1906, it became a member of e Union of American Hebrew Con- egations. The Sisterhood of B'nai rael affiliated itself in 1917 with the ational Federation of Temple Sister- oods.

Some years ago, when the Methodists Albany were remodeling their urch, B'nai Israel opened its doors them. And, the Methodists wor- ipped in the Temple.

In February 1940, the even tenor of eorgia days was broken. A tornado vept through Albany, leaving ruins d holes where there had been solid uildings and well kept lawns.

Temple B'nai Israel felt the full rce of the tornado. It was torn open d the well ordered interior with its ws of pews was left as if a shamble. rt of the building which survived e tornado collapsed soon afterwards.

City authorities have condemned the mnants of the synagogue and the ins must be levelled to the ground. Plans for a new building were al- ady underway. Though business men ffered heavy losses due to destruc- n of business property, the members B'nai Israel have vowed to build a w and even more beautiful Home of orship.

Eugene Oberdorfer of Atlanta, eorgia, Chairman of the S. E. Region the Union of American Hebrew ngregations informed the Union of Albany's plight. The Union immedi- ately appointed Dr. Isaac E. Marcuson, Rabbi of Temple Beth Israel, in Macon, Georgia and Stanley Elkan, President of the Macon congregation as a Com- mittee to visit Albany and report on how the Union might help the Albany congregation.

As a result of the Committee report, the Union and its affiliates, the Na- tional Federations of Temple Sister- hoods, Brotherhoods and Youth, have pledged their aid in raising funds to assist Congregation B'nai Israel. Ja- cob W. Mack of Cincinnati, first Vice- President of the Union, well-known for his philanthropic work, is in charge of the Union project.

Picture of Temple B'nai Israel Albany, Georgia, taken February 1940 immediately after a tornado had swept through the city.

Jewish congregants in Johnstown, Pennsylvania, and in St. Thomas, Vir- gin Islands, know what the pledge of the Union and its affiliates means. For, with Union aid, members of these congregations now gather in syna- gogues which have been reclaimed from ruin and restored to beauty and use- fulness.

Meanwhile, Jewish activities in Al- bany, have been going on without in- terruption. The Christian community in its turn opened its churches to Congregation B'nai Israel.

Instead of accepting the offer of any particular church, members of B'nai Israel have worshipped for a month in the First Baptist Church, for a month in the First Methodist Church, for a month in the Presbyterian Church, for a month in the Christ- ian Science Church, and for a month in the Second Baptist Church.

Religious school classes have been carried on in the home of various teachers. The Rabbi held Confirmation Class in his own home.

NAZIS TAKE FUNDS SENT BY FRIENDS

Washington. — Chairman Sol Bloom of the Foreign Affairs Committee of the House, charges that Nazis with pillaging funds sent by relatives and friends to Jews now held in various concentration camps. A large portion of the money comes from the United States and is never allowed to reach those for whom it is intended.

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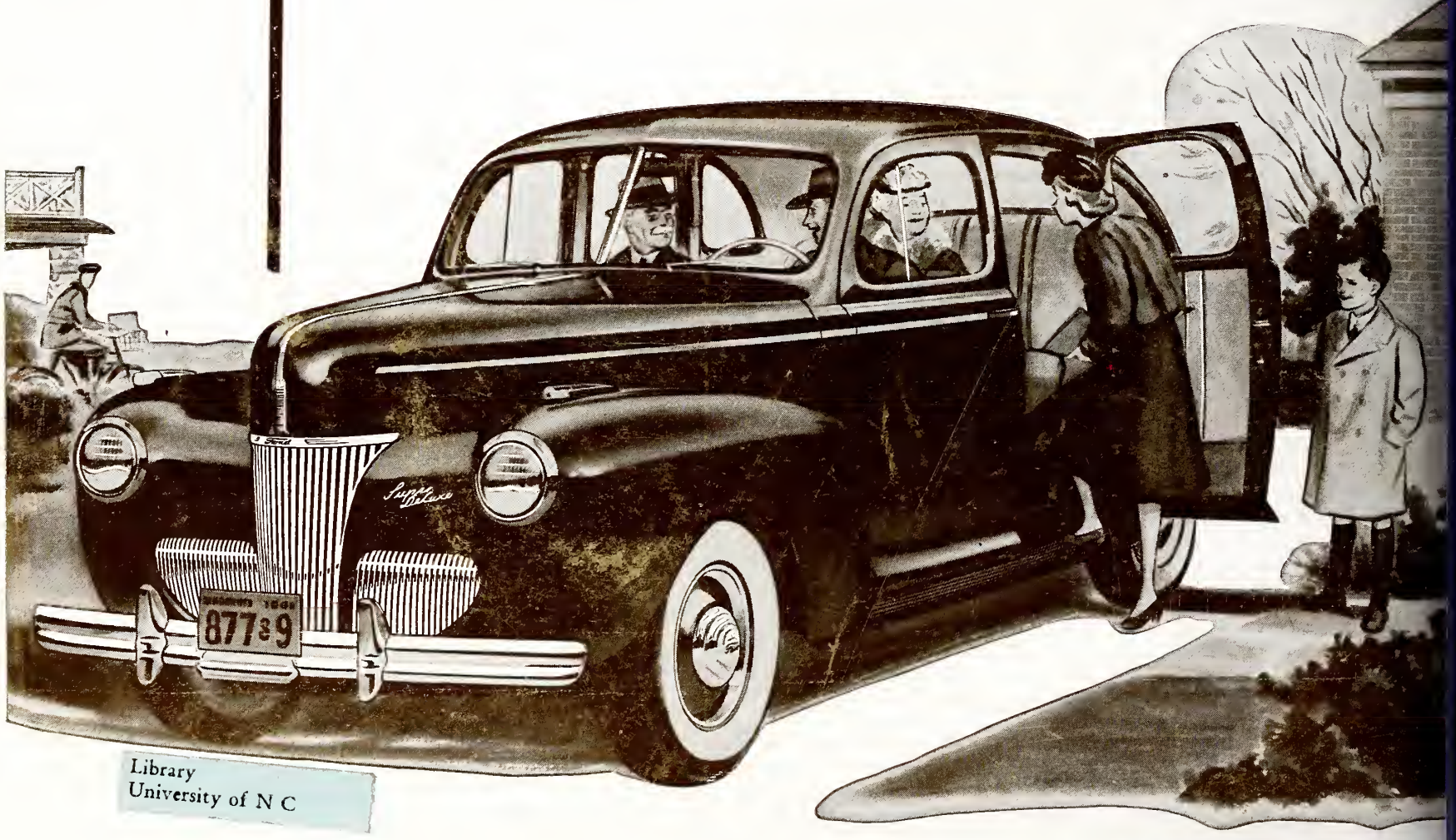

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April 1941
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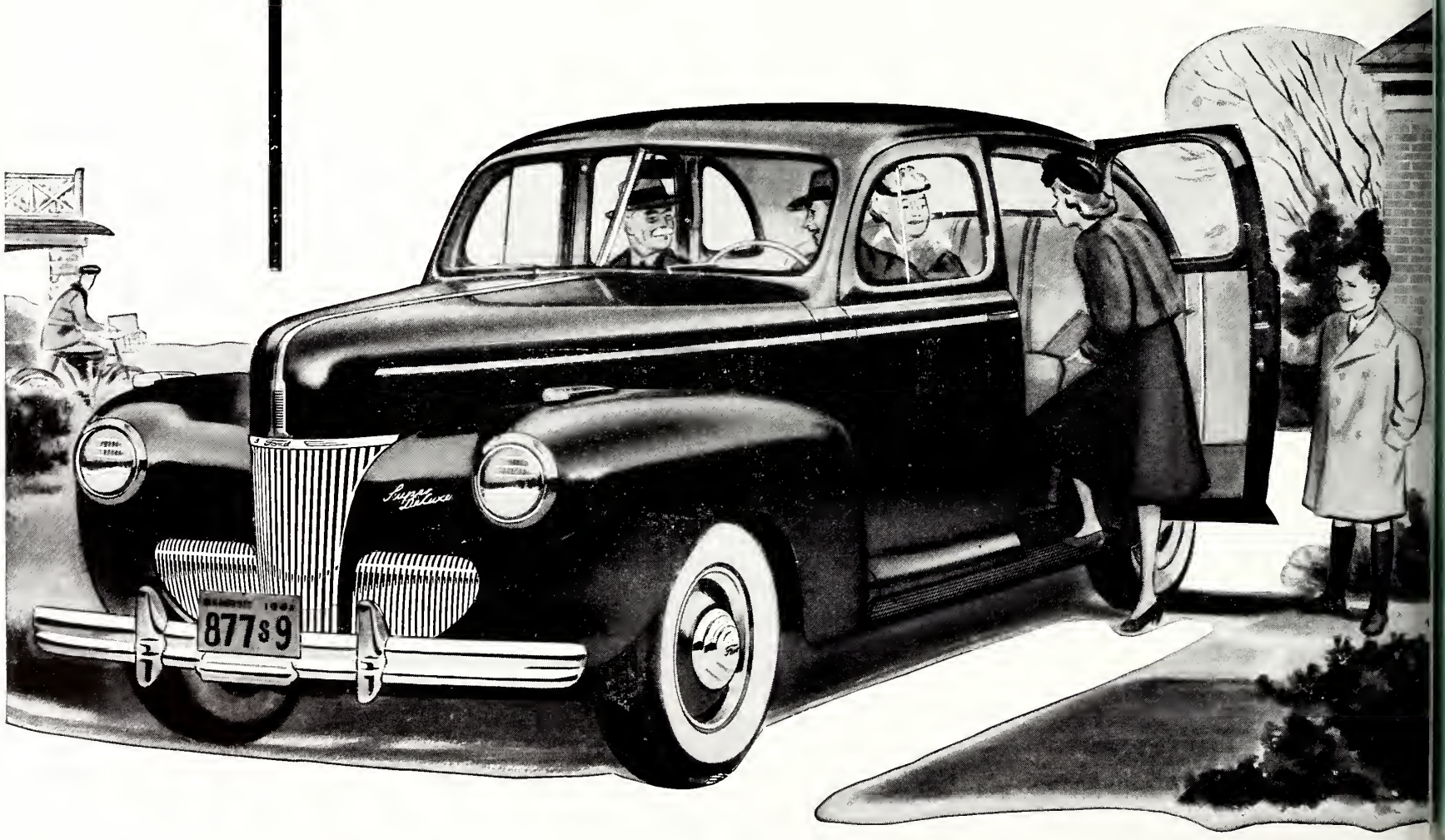

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VOLUME 6 | APRIL, 1941 | NUMBER 7

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The North Carolina Association of Jewish Women and Men

NOTICE--IMPORTANT

The North Carolina Association of Jewish Women and Men Will Hold Its 20th Annual Convention at the

Washington Duke Hotel In Durham, N. C.

On April 6th and 7th, and Not at the Cape Fear Hotel in Wilmington as Planned

The reason for this late change, as explained by Mrs. Gustav Lichtenfels, president of the North Carolina Association of Jewish Women, is attributed only to the overcrowded conditions in the city of Wilmington, caused by the activities carried on by the National Defense program.

It is thus with a great deal of regret that we are obliged to release our convention issue without the essential changes, only because our complete edition was already off the press, a condition over which we had no control.

THE EDITOR.

. Herman

will be held
ng Monday

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and join us

Cordially,

MRS. GUSTAV LICHTENFELS,
President N. C. A. J. Women

BEN L. HERMAN, President
N. C. A. J. Men.

The AMERICAN JEWISH TIMES. Published Monthly, except August, at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. New York Office, 2426 Graybar Building; Baltimore Representative: Harry Snyderman, 3303 Eastern Avenue; $1.50 Per Year, Payable in Advance. Single Copy 15c, Entered as Second-Class Matter at the Postoffice at Greensboro, N. C., under the Act of March 3, 1879.

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The American Jewish Times

A Magazine Devoted to Democracy and Religion

VOLUME 6 | APRIL, 1941 | NUMBER 7

TO YOU --- AN INVITATION

To the Twentieth Annual Convention of

The North Carolina Association of Jewish Women and Men

Mrs. Gustav Lichtenfels

Ben L. Herman

The 20th Annual Conference of the North Carolina Association of Jewish Women and the 11th Annual Conference of Jewish Men, will be held in Wilmington, N. C. April 6-7 with headquarters at the Cape Fear Hotel. You and your family will thoroughly enjoy the program we have prepared for you and we urge you to make every effort to attend this Conference.

At the Sunday Luncheon four of our State Rabbis will lead a discussion on "How Shall We Survive as Jews," and the delegates and guests will be invited to participate.

We have a special treat in store for you at the Sunday Banquet—Dr. Max Lerner, Professor of Political Science of Williams College, Williamstown, Mass., will be the guest speaker and his subject will be "It Is Later Than You Think."

The Women's Executive Board Meeting will be held Sunday morning and the Business Meeting Monday morning.

Wilmington and its surrounding gardens and beaches are very attractive at this time of year and the town is filled with tourists; also the Government is building a camp and shipyards and this crowds the hotels. Therefore it is imperative that you make your reservation immediately.

As a courtesy to the visitors, the Wilmington Committee has arranged a drive to the famous Orton Gardens or to Wrightsville Beach.

Please read the entire program carefully and join us in Wilmington.

Cordially,

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EMMA LAZARUS
Poet and Pioneer

By ARNOLD LESSER

Nineteenth century American poet (born 1849—died 1889) whose ancestors were among the first Jewish settlers in Colonial America, coming to this country from Brazil in 1654, and whose poem "The New Colossus" is inscribed on the base of the Statue of Liberty.*—The Editor.

BORN in 1849, daughter of a wealthy New York sugar merchant, Emma Lazarus spent her childhood in an atmosphere that placed little stress upon religious observance. Perfunctorily she attended with her parents the services at the Spanish and Portuguese Synagogue. She was a strange, shy child, precocious in her studies and sensitive to nature and to people. In 1866 she published her first volume of poetry. William Cullen Bryant called her poems "better than any verses I remember to have seen written by any American girl of eighteen."

For more important to Emma than Bryant's praise was a letter from Ralph Waldo Emerson. They continued a correspondence, Emerson carefully supervising her reading. In 1871 she dedicated to him her second book, Admetus and Other Poems. Five years later he invited her to spend a week in his home at Concord.

In her dairy, Emma Lazarus recorded her impressions of Emerson and the friends she met at his home. She took an instant dislike to Bronson Alcott, Emerson's "tedious archangel," but found herself drawn to the eccentric poet, William Ellery Channing. "The bond of our sympathy," she reported, "was my admiration for Thoreau."

Once Emma sat alone with Emerson, then seventy-three years old, and read to him from the proof-sheets of The Spagnoletto, her latest poetic drama. He praised the richness of her poetry so different from the terse verse he had written.

Emma Lazarus was impelled subconsciously to seek a substitute for the faith she had never attempted to learn in her earlier years. At first it had been Hellenism with its passion for pure beauty. Later she substituted the Hebraism of Emerson's philosophy. She sought neither praise nor fame, and she herself realized that something was lacking in both her poetry and prose despite the praise she received. Turgeniev lauded her historical romance Alide; her critical essays in magazines brought her considerable renown. She had satisfying friendships with the New York literary set. Yet she complained at Stedman's home that she "had accomplished nothing that the world could not equally do without." Stedman attempted to prove that in following the maximum of art for art's sake she could not but become sterile, and he reminded her of the wealth of Jewish tradition to which she was heir. But Emma replied that "the Hebrew ideals did not appeal to her" and Stedman had nothing further to say. But he must have made some impression, for shortly afterwards she wrote The Dance to Death. Once when Rabbi Gustav Gottheil asked her to contribute to a hymn-book he was compiling, she said, "I will gladly assist you as far as I am able, but that will not be much. I shall always be loyal to my race, but I feel no religious fervor in my soul." He rebuked her sharply and she later sent him a translation of Ibn Gabirol's hymn "Almighty! What Is Man."

In 1881, when her brilliant translation of Heine's poems was published, she was criticized by the Century Magazine for having failed to consider Heine "from the standpoint of an Israelite" in her introductory biographical sketch. In her study of the Earl of Beaconsfield as a representative Jew published in the Century, she continued in her detached manner.

Meanwhile, external circumstances were forcing her to become aware of her racial heritage. Public indignation was aroused by the Russian pogroms of 1880-1881. That the sensitive Emma Lazarus should be affected was inevitable.

She went rather timidly with a group of women to Ward's Island to see what can be done to aid the people huddled there, and she returned home resolved to learn more about the language, the literature and the history of her people. Michael Heilprin, author of The Historical Poetry of the Ancient Hebrews, helped her gain insight into the traditions and trials of the Jews.

In 1882 an article in the Century Magazine by Madame Ragozin attacking the Jews and defending Russian officialdom, roused her to action. For the next issue Emma wrote her "Russian Christianity vs. American Judaism," scathingly demolishing the argument of Mme. Ragozin. She concluded, "It is not that it is the oppression of the Jews by the Russians—it is the oppression of men and women by men and women; and we are men and women!"

All her efforts were now bent upon creating a better understanding of the Jew. Using the medium of The American Hebrew, she made her initial contribution with an essay attacking Longfellow's line, "and the dead nations never rise again," from his "In the Jewish Cemetery at Newport." She suggested to the editor, Mr. Philip Cowen, that her play The Dance to Death be published in cheap form to secure wide circulation "in order to arouse sympathy to and emphasize the cruelty and injustice done to an unhappy people."

At the same time she submitted a poem based on an incident of Spanish-Jewish life in the fifteenth century. A German translation of medieval Hebrew poetry further aroused her interest in Jewish literature. She prepared English versions of some of the poems, and herself became so fascinated by the subject that she began to study Hebrew. She still required urging to write a poem for the Jewish New Year for The American Hebrew, to which she had become a regular contributor. But her poetry acquired new force, new fire, and for such poems as "In Exile" and "The New Ezekiel" she needed no prompter. The passion and intensity of "The Crowing of the Red Cock" electrified her readers.

Her most important contribution to the weekly was a series of sixteen articles entitled "An Epistle to the Hebrews." A practical outcome of her writings in which she stressed the importance of "instruction in some branch of productive industry" among Jews was the founding of the Hebrew Technical Institute.

Her work was not limited to efforts in behalf of Eastern-Jewish immigrants. She fought for economic reform among American Jews, reminding them that at its best the Jewish race "has served as the advance guard of political and religious freedom and of ethical philosophy." When she declared, however, that "the modern theory of socialism and humanitarianism . . . has its root in the Mosaic Code," and that "the very latest reforms urged by political economists, in view of the misery of the lower classes, are established by the Mosaic Code, which formulated the principle of the rights of labor, denying the right of private property in the land," she aroused a storm of criticism.

Even bolder and more daring was her demand for the "restoration" of Palestine. In successive "Epistles" and in an article in the Century of February, 1883, entitled "The Jewish Problem," she traced the rise and growth of the idea of nationalization and repatriation. Her first reaction to the plan as it was told her by a young Russian emigrant, she admitted, had been one of "sceptical surprise."

Her Zionist inspiration was also derived in part from Daniel Deronda and from correspondence with Laurence Oliphant. She appealed for funds with which to buy land, pointing out that "a whole army of Jews in Eastern Europe are now looking forward to such a restoration as the only solution of their immemorial problem." There was, no conflict she held, in being a good Jew and a good American.

Her chief aim, she declared, "has been to contribute my mite towards

EMMA LAZARUS

arousing that spirit of Jewish enthusiasm which might manifest itself: First in a return to the varied pursuits and broad system of physical and intellectual education adopted by our ancestors; Second, in a more fraternal and practical movement towards alleviating the sufferings of oppressed Jews in countries less favored than our own; Third, in a closer and wider study of Hebrew literature and history; and, finally, in a truer recognition of the large principles of religion liberty, and law upon which Judaism is founded, and which should draw into harmonious unity Jews of every shade of opinion."

Emma Lazarus's efforts on behalf of Jewish nationalism brought her fame both in America and in England, but she modestly disclaimed being worthy

(Please Turn to Page 22)

THE NEW COLOSSUS

Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land
Here at our sea-washed sunset gates shall stand
A mighty woman with a torch, whose flame
Is the imprisoned lightning, and her name
Mother of Exiles. From her beacon-hand
Glows world-wide welcome; her mild eyes command
The air-bridged harbour that twin cities fame.
"Keep, ancient lands, your storied pomp!" cries she
With silent lips. "Give me your tired, your poor,
Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore.
Send these, the homeless, the tempest-tost to me,
I lift my lamp beside the golden door!"

* Picture on Cover Courtesy *Life Magazine.*

Our Covenant With America

By MORDECAI M. THURMAN

Rabbi, Temple of Israel, Wilmington, N. C.

THE North Carolina Association of Jewish Women and Men will convene in Wilmington at a crucial moment for our country and in an hour of affliction for all mankind. I trust, therefore, that the sessions of the Association will be refreshingly informative, stimualting and inspiring, so that all of us may be impelled to rededicate ourselves to the unpostponable and inescapable tasks which confront the American Jewish community with indefatigable zeal, unflagging enthusiasm, and self-sacrificing effort. We welcome our guests with the traditional salutation "Shalom," and we pray that enduring peace will soon be the portion of all the world.

Our universe is in flames. Mankind is bleeding and in great agony. A foul miasma of wickedness and evil fills the earth, and the bewildered children of men are groping their way stumblingly through the stygian dakrness of insensate hate, cynical cruelty, and implacable destruction.

Upon the collapsing stage of the theatre of life we behold the swift-moving and blood-congealing drama of connivance, and debauchery, of plunder and treachery, of misery and terror. We see decency torpedoed and truth blacked-out; we see justice strafed and goodness machine-gunned. Religion is in retreat. Life has become for almost the entire world "a moan, a sigh, a sob, a storm, a strife." In the sombre night of our civilization we begin to understand what Tennyson meant when he wrote:

"What are we,
An infant, crying in the night,
An infant crying for the light,
With no language but a cry."

Perhaps never in mankind's recorded history was life so precarious. Only yesterday, it seems, we mortals boasted of our magnificent achievements. We were the "mighty lords of creation." We were convinced that man had finally and forever liberated himself from the taboos and superstitions, traditions and fears that had enslaved his ancestors and dwarfed their mental and spiritual growth. Today, our confidence is gone and we know not what to think. We are children again, afraid of the night, afraid of the impenetrable future.

Fear, humanity's most ancient disease, stalks through the earth and legion is the number of its victims. Elbert Hubbard said that "fear defeats more men than any other thing in the world," and we have learned, to our great sorrow, that he was correct. The fiendish enemies of civilization have employed the strategy of fear and terror to so bewilder, demoralize, disrupt and weaken unsuspecting nations and peoples as to render them wholly defenseless in the face of invasion and conquest. So successful has been the technique of the would-be rulers of the world that there is more real fear in the hearts of human beings today than there has been in the life-time of even the oldest among us.

How can we American Jews continue to live purposefully and intelligently and with dignity in this world? Can we maintain our sanity and morale? Does America have anything to say as we live through the collapse of conscience?

America has asked so little of its children and has given so much. This beloved nation for which "God sifted three continents" is waking from the coma of indifference and self-satisfaction and is girding itself mightily for whatever emergency may arise. Loyalty to America demands that all of us, irrespective of race, color, or creed, unite to promote and energize this program of national defense. Genuine Americans, conscious of their abundant blessings and high responsibilities, are doing just that in their various ways. And they are, thereby, helping all Americans to resist the poisonous germs of fear, compromise, and defeatism.

But it is not enough that these United States be ringed with steel and iron. Our Ship of State must be convoyed by Religion and the things of the spirit. Loyalty to America demands that Christians become more Chrits-like and that Jews become more self-respecting and self-affirming in their faith. If I understand and interpret the spirit of America correctly, I hear it saying: "These are challenging days and I need heroic and daring men not only on the blood-soaked battlefields, but also in the churches and synagogues and cathedrals. I need monarchs of the mind, and nobles of the spirit, and aristocrats of character in the homes of this land. I need men, women, and children who are dedicated to the preservation of the eternal verities."

America has a right to demand of every Jew in this critical hour that he be an "American of the Jewish persuasion," and not of the "Jewish aversion." An American Jew who hates himself because he is Jewish is capable of contributing very little that is enduring either to America or to the Jewish community. Self-hatred is the symptom of a diseased mind, and America can ill afford such minds at the present time. Even as America stands in need of healthy bodies, so it requires robust minds.

Too many American Jews are satisfied with the accident of Jewish birth and the prospect of Jewish burial without filling the interim with an expression of Jewish worship, study, activity, idealism. The brilliant Jewish philosopher and psychologist, Horace M. Kallen, wrote in the foreword to his thought-provoking book, "Judaism at Bay": "For Judaism has been alienated from the Jewish people. Its upkeep is today the concern of a class above a certain income level rather than of the masses, and by and large this class is concerned only to the point of supplying the cost of the plant and of the 'spiritual leader' through whose professional expertness they may discharge their religious obligations. As I observed long ago, they practice their Judaism by proxy . . ."

The above was written in 1932. It is, nonetheless, applicable to the great majority of Jews in 1941. The average Jew is a minimum Jew upon whom Judaism has been bestowed. He is too preoccupied with the so-called necessities of life to think seriously of enriching Judaism by his own spiritual experience. A minimum of Jewishness at the expenditure of an almost irreducible minimum of effort suffices. For such an one Judaism is not a "way of life," but a way of convenience, or more correctly, perhaps, a way of inconvenience. Life has its price and it is not cheap. And America looks to its Jewish citizens to pay the price for the honor and privilege of being of the Jewish faith in a land of peace, security, liberty, and human decency, by steeping themselves in Jewish literature, philosophy, poetry, art, and music; by affiliating themselves with the majestic symbol of strength, dignity, and self-respect—the Synagogue; by possessing, and not simply, inheriting Judaism. The spirit of America knows that Jews with Judaism are more intelligent Americans.

According to a Chassidic story a man expressed the wish in the presence of a rabbi to die like a good Jew. The rabbi, commenting upon the wish, said: "Such a wish is wrong. Desire rather that you may live like a good Jew, and it will follow as a consequence that you will die like a good Jew."

A "good" Jew is one to whom nothing Jewish is alien. He does not "talk Judaism"—he lives it. He is vitally and actively interested in the totality of Jewish life. He integrates historic Judaism with Americanism. He is a maximum Jew. And only as maximum Jews can we continue to live nobly and meaningfully in this blessed land. Only as maximum Jews can we successfully fortify our own inner worlds and unite with others to preserve America as the unconquerable palladium of democracy, righteousness, love, and brotherhood. It is becoming increasingly clear that this "land of the free" is expecting from its inhabitants the maximum in effort, in cooperation, in intelligence and in loyalty, and we dare not fail it.

This must be our covenant with America. Let us enthusiastically and joyously perform the tasks at hand so that whatever service we may be called upon to render may become a "labor of love." Indeed, let us Jews learn to love God, America, and Judaism with "all our hearts, with all our souls, and with all our might." And may our covenant with America become a "b'rith olom," an "everlasting covenant."

In his inimitable style, Rabbi Mordecai M. Thurman discusses the important question which is facing America and American Jewry. His logical and comprehensive analysis of the problem not only makes for interesting reading but it also expresses the point of view of the editor.

MORDECAI M. THURMAN

GOAL

"The wisdom of our action during the first three years of peace will determine the course of world history for half a century. The job ahead is to give common men over the entire world the opportunity to work for a higher living standard. Living standards can be raised, and the job of peace is to see that they are raised.

"We have the resources, the inventive genius and the heart to do the job. For the first time in history we have the possibility of insuring to all humanity those minimum living standards without which the dignity of man cannot move toward its God-given destiny. We shall work toward the time when no man shall go hungry."

—Vice-President Henry Wallace.

BASIC

"In the struggle to fortify democracy through strengthening our spiritual life the ideals and purposes of all faiths are identical. The fight against those who would destroy religion and democracy is a common fight of all churches.

"Tyranny itself is forced to recognize that men of sincere religion are its most dangerous foes. The strength of democracy comes from a deep devotion to the principles upon which all religions are founded. Democracy depends for its very existence upon the fundamental religious principles of brotherly love."

—Governor Herbert H. Lehman.

WILMINGTON, N. C.

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History Of The Wilmington Jewish Community

By BERNARD S. SOLOMON

WILMINGTON, North Carolina, the beautiful "City by the Sea" is proud of its history, its tradition and its "firsts." Here we will find the first Jewish house of worship built in the entire State of North Carolina—the Temple of Israel—the date, June, 1875 with the cornerstone laid by the Masonic Order.

The history of the Jews in Wilmington begins in the 1800's; before the Revolution there were few Jews who migrated to America and most of those who came went either to Rhode Island, New York or the New England States Few of them came South. After 1800, however, the influx was rather large—and from the Revolution to the present they have—in Wilmington—we are sure—an honorable record of loyal citizenship and patriotic service.

The month of November, 1872, witnessed the organization of the first regular Jewish congregation in North Carolina, and at that time was inaugurated the movement which resulted in the erection in Wilmington of the first Jewish house of worship in the State of North Carolina.

That our Jewish citizens here in Wilmington held religious services in the city prior to that time we are assured by the oldest inhabitants; but this was done occasionally only, although late in the sixties there was a quasi congregational organization under the spiritual leadership of Rev. E. M. Myers. He conducted services when a ritual quorum—ten adult males—attended, in an old building on South Front Street, formerly a Presbyterian Chapel. The earliest permanent organization, however, dates from November, 1872, and its birthplace was the hospitable home of the late Abraham Weill, at the northeast corner of Front and Mulberry (now Grace) Streets.

In November, 1872, Dr. Marcus Jastrow, of Philadelphia, addressed a general meeting of the Jewish people of Wilmington in the city court room, and under the inspiration of his address and the chairmanship of Mr. Solomon Baer, an organization was effected, and committees were named to solicit members and subscriptions and to select a suitable location for a synagogue. As membership in the Jewish Congregations was confined to men, the women, anxious to aid in the good work, organized an auxiliary association under the name of the Ladies Concordia Society, "To promote the cause of Judaism, and to aid by its funds the maintenance of a temple of worship in our midst." This they are still doing. The wording of this resolution probably suggested to the men the name of the congregation, *Mishkan Yisrael*—Temple of Israel.

Together the men and women worked zealously with the desired aim in view. Eventually they secured the lot on the southeast corner of Fourth and Market Streets, just across from St. James' Cemetery, which shelters the ashes of the builders of Wilmington and where also is the grave o Samuel Adams and Cornelius Harnett The building of the $20,000 edifice wa awarded to the Abbottsburg Buildin Company. The plans were drawn i Philadelphia and altered and amende by our townsman, James Walker. Ca tain R. S. Radcliffe was engaged t superintend the work. Ground wa broken in March, 1875, and on th 15th day of June the cornerstone wa laid. The Rev. Dr. Jastrow whos exhortations had given the first im

BERNARD S. SOLOMON

petus to the congregation was prese to bless the work; Hon. Alfred Moo Waddell, in a very splendid oratio delivered the greetings of the City Wilmington and of the Masonic Ord under whose auspices the cornerston was laid. With a beautiful benedictio the rabbi closed the ceremonies whic were participated in by representativ of several churches.

In February, 1876, the congregatio looking forward to the early compl tion of the building called Rabbi Sam uel Mendelsohn to assume the rabb nate. Rabbi Mendelsohn came to Wi mington, February 29, 1876, and serve until the time of his death in 192 He organized Sabbath-School classe inaugurated regular Sabbath (Satu day) services, both of which we housed in the basement of the buildin and otherwise aided in arousing spirit of congregational life among h parishioners.

Connected with the congregation a Hebrew Relief Association whos object is to prevent a Jewish brothe resident or transient, from becomin a burden on the community; and w are assured that throughout the yea of the existence of the Associate Charities—a Wilmington Organizatio —only one Jewish applicant has r ceived aid from that beneficent sourc

On the 21st day of February the beau tiful and commodious edifice of th

Front Street Methodist Episcopal Church went down in ashes in a conflagration that destroyed an appalling number of buildings and the congregation became homeless. The morning of February 23rd, however, brought relief to that congregation in the form of a cordial invitation from the Rabbi and directors of the Temple, offering to their grieving friends the use of that sacred edifice for any and all occasions that require a church, and in general, to make the Temple their religions home. The invitation was gratefully accepted, and for a little over two years the Methodist Episcopal congregation worshipped there regularly, and the Young Men's Christian Association of that church met there. During that time there never was a conflict of hours of service between the owners of the building and their guests.

Officers in 1876: Solomon Baer, President; Abraham Weill, Vice-President; Nathaniel Jacobi, Treasurer; Jacob I. Macks, Secretary. Directors: M. M. Katz, N. Greenwalde, F. Rheinstein, H. Marcus and H. Brimhied.

Following the demise in 1922 of Dr. Mendelsohn, beloved Rabbi of the Temple, Harvey Wessel accepted the call but stayed only a year. After that came Rabbi Fred Rypins who spent quite some time here and organized the congregation into a well knit unit. He mixed well with the other ministers and townsfolk and was well-known and well liked. He accepted a call to Greensboro and Rabbi Benjamin Kelson came to take his place. The present incumbent is a young man, full of vigor and energy, full of organizational ideas and a good mixer with the rest of the community, Mordecai M. Thurman.

Rabbi Thurman has done much to weld the Temple of Israel to the rest of the community following the line of Dr. Mendelsohn in making the Temple an outstanding organization in the community.

The Temple of Israel is reform and about 1906 under the leadership of Rabbi Karesh the B'Nai Israel Congregation was founded. This congregation is orthodox and in 1913 built an edifice on Walnut Street midway between Third and Fourth Streets. The religious leader at present is Rabbi Harry Bronstein.

The only history of any people that can truthfully be written and exemplified is through the church of that people. We have tried to show the place that the Temple of Israel has played in this stronghold and cradle of Americanism and Democracy.

Our acceptance here as Jews and as a people—Americans—marks a step forward in Jewish history. Today we find Wilmington populated with an active Jewish community—taking part in all civic ventures, working with their own church, working with organizations for the communal benefit of the entire city. That many of our people have settled here, made their homes here, and set up their businesses here is proof that Wilmington is really a true American city and actually the "garden spot of North Carolina."

Temple of Israel, Wilmington, N. C.

Town Hall Meetings Held All Over the United States

In every corner of America, Congregational Town Hall meetings have become features of synagogue life in Temples belonging to the Union of American Hebrew Congregations, reports coming into Cincinnati headquarters reveal.

In the deep South, Vicksburg and New Orleans typify the small and the large center. Up North, they meet in Duluth and Detroit. Down East, Boston leads. Toward the coast, Pueblo, Colorado, finds synagogue life more interesting.

Conceived by the Union as a modern method of widening participation of congregational members in the pressing problems facing religionists today, Congregational Town Hall meetings are doing just that. So, in the field of religion, adult education is scoring another victory!

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The Origin and Aims
Of
THE NORTH CAROLINA ASSOCIATION OF JEWISH WOMEN

By* MRS. GUSTAV LICHTENFELS, *President

THE North Carolina Association of Jewish Women was founded 20 years ago by Mrs. Sol Weil of Goldsboro. The purpose of the founder was to unite all the Jewish women in the State of North Carolina. This organization is unique in that it is composed of Jewish women of Reform, Orthodox, and Conservative leanings with one common aim—to make Judaism a living force in the life of our co-religionists. The organization meeting was held in Goldsboro January 11-12, 1921.

One of the organization's first undertakings was to attempt to give the volunteer religious school teachers some special training to better fit them for their tasks as instructors. Meetings were held in convenient localities and teaching methods and problems were discussed. In 1930 and 1931 two 10-day summer schools for Sunday school teachers were held at Camp Osceola, near Hendersonville, and drew attendance from many Southern states. During the depression this plan was not found to be practical, but a plan was worked out by Mrs. F. I. Rypins of Greensboro, Chairman of Education, which has proved to be very valuable, the conducting of yearly institutes for religious school teachers. These institutes are conducted in connection with state conventions or separately. They fill a real need and are well attended.

Mrs. Gustav Lichtenfels, president of the North Carolina Association of Jewish Women, was elected at the 18th annual convention held in Goldsboro on April 16-17, 1939. The association has grown in scope and service under her leadership.

Mrs. Lichtenfels, the president, has been active in communal affairs for many years. Formerly president of several Parent Teacher Associations and a member of the Girl Scout Council, she is now on the Board of Directors of the Asheville Welfare Council and is a member of its Community Chest Committee. She is also a member of the Board of Managers of the Asheville Mission Hospital and the Asheville Women's Club. Since its inception, Mrs. Lichtenfels has represented the Jewish Welfare Board in Asheville and vicinity and was recently elected to represent the Asheville Jewish Federated Charities in the Southern Regional Conference of Jewish Federations and Welfare Funds. She takes an active part in the Council of Jewish Women, the Sisterhood Hadassah, and Refugee Service.

MRS. SOL WEIL
1863-1928
Founder

MRS. MAX ZAGER
Vice-President

Year Book

A handy year book containing proceedings of each annual conference is issued. These small volumes are worthy of being preserved and are serving as a miniature encyclopedia for North Carolina Jews since they contain a great deal of interesting and uesful information.

Jewish Spiritual Growth in North Carolina

Jews have lived in North Carolina for nearly a century. Though small in number, the Jews of North Carolina have been influential for many years due to their fine qualities as citizens which has ever been strengthened by their devoted Jewish loyalties. In the early history of the Jews of North Carolina, formal congregations were few in number, and organized Sunday schools were few. In 1921 there were only two rabbis in the entire state. At the present time there are 16 rabbis and over 24 Sunday schools. Some of the Association's first work was to try to enrich the religious life of the

wish child, both in the home and the religious school. Better observance of the traditional holidays was ged and progress along these lines as been steady.

Early Activities

Mrs. Hattie Weinberg, now of Greensro, was Field Secretary of the Association for three and a half years. He was next in importance to Mrs. Weil in helping this organization get started in the great work it has planned do for North Carolina Jews; it was thought that the services of a field worker could be dispensed with since the Association had been so thoroughly and efficiently organized.

Annual Conventions

The association's annual conventions serve to stimulate a fine feeling of friendship and fellowship among its many members in the state. Those Jews who have very little Jewish association, living in the small communities, find it a real pleasure to meet old friends and make new contacts each year. The members of the Association find it very helpful and pleasant to compare the Jewish activities the various sections of the state. Each district holds one or two meetings a year and the president visits each district once throughout the year. Some the district meetings have very large attendance. All these gatherings are greatly enjoyed since they are always spiritual and cultural value to those who attend them.

The North Carolina Association of Jewish Women and Men has had many outstanding spiritual leaders and lay-men address their conventions. Among these have been Rabbis Calisch, Lazron, Fineschreiber, and Israel, also Maurice Samuel, Judge William Lewis and Abram Sachar. Among the women who have addressed the body have been Rebekah Kohut, Henrietta Szold, Cecelia Razovsky, and Mary Schonberg.

Some Items of Interest

At present there are about 900 Jews living in North Carolina. Nearly 100 communities have Jewish residents. Two-thirds of the Jews of the state live in the larger cities.

There are many active and thriving Jewish organizations in the state. Hadassah and Zionist groups work for the building up of Palestine. Sisterhood and Council concern themselves with problems at home. Each congregation has its ladies' aid or auxiliary. Among the men's organizations are the B'nai B'rith Lodges and Zionist groups. In addition to all these there are a number of active Young People's Social Clubs.

Annual prize offers have been made by Mrs. A. Oettinger of Goldsboro, a daughter of the Association's founder, Mrs. Sol Weil. The present basis of this $25 award is for membership in the Women's Association and goes to the district reporting the largest proportion of paid members based on the Jewish population of that area.

Loan Fund

One of the present major objectives of the North Carolina Association of Jewish Women is its Student Loan Fund, begun in 1925 by Mrs. Sol Weil in memory of her mother, Sophia Einstein, and continued after Mrs. Weil's death in a permanent trust fund given by her three children, Lionel Weil and

MRS. CHARLES FINKELSTEIN
Chairman of Arrangement Committee

GUEST SPEAKER

DR. MAX LERNER

Professor Max Lerner, brilliant political writer and outstanding lecturer, will give the principal address of the convention following the banquet on Sunday evening, April 6.

Professor Lerner will discuss his recent book, "It Is Later Than You Think." This book created a stir among literary critics and stamped Profesosr Lerner as an outstanding political thinker and journalist.

Dr. Lerner is professor of government at Williams College. He formerly taught at Sarah Lewerence and Harvard. He is a graduate of Yale and the Brookings Graduate School of Economics. Professor Lerner has contributed to many periodicals. He edited "The Nation" from 1936 to 1938.

An eloquent speaker and a profound thinker, Professor Lerner is a stimulating lecturer with a splendid knack of analysing what appears to be an inexplicable situation.

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Mrs. Adolph Oettinger of Goldsboro, and the late Mrs. Leon Strauss of Cleveland, Ohio. Sophia Einstein was born in Baltimore in 1837, and her birthday, February 14, has been selected as the day on which additions to the fund are made by communities, organizations, and individuals. Memorial gifts throughout the year are another source of income for this fund.

From all sources the yearly income of the Sophia Einstein Loan Fund is well over a thousand dollars. This money is used to lend to boys and girls who are without other means of obtaining a college education. After graduation when the student is gainfully employed, the repayment of the loan becomes due. No interest is charged and as fast as the money is repaid it is loaned again.

Conclusion

The North Carolina Association of Jewish Women and Men has come to an important milestone in its history, since this year the organization celebrates the 20th anniversary of its founding. In these times of world unrest an organization of this kind means more and more to N. C. Jews since i fosters a spirit of brotherhood, fellow ship, and service among its member and in a lasting memorial to it esteemed founder, Mrs. Sol Weil.

200 PRIESTS SHOT BY NAZIS SINCE CONQUEST OF POLAN

London—Since September, 1939, ap proximately 200 priests in the Nazi annexed area of Poland has been in terned in concentration camps and shot it was reported by Dziennik Polski Polish organ here. A total of 186 ar still detained, it was said.

The Nazi authorities recently arrest ed 38 priests as hostages because Polis peasants were not delivering the arbi trarily fixed grain quotas, Dzienni Polski declared. The priests were ill treated and were finally released afte signing statements pledging to visit al farmers and urge delivery of the grain

Bishop Fulman, of Lublin, 88 year old, was recently released from th Oranienburg concentration camp o the condition that he relinquish hi office and retire to private life in an other district, it was reported.

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Emanuel Vardi -- Violinist

By BETTY JANE BRASH

POGROMS, underground railroads, incarceration, blindness, misunderstanding, whirlwind romance, and finally growing recognition have studded the short and eventful career of Emanuel Vardi, youthful violinist of the N. B. C. Symphony Orchestra.

Vardi, now 25 years old, was born in Jerusalem of very musical parents. His mother, a pianist and the first accompanist of the elder Heifetz, had married Vardi's father, a professional violinist who had been appointed head of the first music school in Palestine. There Emanuel was born and there he spent his time playing with Arabian street urchins until he attained the ripe old age of three, when he decided to employ his spare time more profitably. He began to study the piano.

His serious intentions were interrupted by the fighting between the Jews and the Arabs. Vardi tells of the time he and his mother had gone to tea at the home of one of their neighbors, a Greek Orthodox priest living in Jerusalem. It was a delightful hour-and-a-half. When they returned home, they discovered their house in ruins, and the servant girl dying. The elder Vardis decided that it was a bit too dangerous in this country, and felt it time to move on. Before they had gone very far, Emanuel's father, a Pole by birth, was conscripted into the Turkish Army. This was not to his liking, so he grew a beard and managed somehow to escape. Then followed the harrowing experience for the youngster of aiding in the efforts to smuggle his father out of the country and into Egypt.

This experience also entailed several days spent in jail with his mother, when the authorities tried to force the whereabouts of her husband from her. All this was not enough for the boy. While in prison he contracted an eye infection that blinded him for several months.

Eventually the family was reunited and set out for America. Here they settled, and Emanuel continued his studies, until, when he was seven, he gave a piano concert at Steinway Hall in New York City. His notices were excellent. It seemed as if, at last, he were well on the way to a normal "child-prodigyship." But the boy was sickly and was ordered to forego the piano.

"Secretly," says Vardi, "I was tickled. Here was a chance to get out and play baseball with the fellows, get into scrapes and have a helluva good time."

Emanuel's father thought he should have some musical ballast to counteract this new freedom, and gave him a $2 fiddle which he had picked up in a pawnshop. Emanuel began to feel his way with this instrument and when he was ten-and-a-half years old, his father applied for the boy's admission to the Juilliard School of Music. He neglected to state the little fellow's age, and Emanuel was admitted into the Graduate School. Now what would a wee lad of 10½ do in a graduate school? So he was demoted to approximately his own age group, where he spent the next four years, flunking the first course in elementary theory each year.

A succession of the next few years brought popular swing playing in night clubs, application for admission to the Curtis Institute (he was rejected, and now Curtis boasts Vardi's recordings on the viola), a scholarship to the Juilliard Graduate School. It was after that, in 1935, that Felix Salmon, the 'cellist, interested Vardi in the viola as an instrument for himself. This was the first real step in the right direction. He was now in his millieu. Shortly after he started this new instrument, which was still much of a mystery to him, he auditioned for the Metropolitan Opera Orchestra. Faking the actual technique, his instinct carried him through. He was accepted.

Meanwhile, William Primrose, eminent violinist, heard Vardi play, and thought so highly of him that he recommended him to fill a vacancy in the N. B. C. Symphony Orchestra. This lead to a seat in the Toscanini South American Orchestra. Vardi is now trying to popularize the viola as a solo instrument, just as the violin has been for some time past, and has done much toward this end. He has arranged well-known musical compositions for the viola and has unearthed old material which for lack of soloists has never before been played in America. It is ironic to note that with all the race-hatred in Italy today, it is this young Jewish artist who presented a work of an old Italian master, buried deep in the archives of the Milan Conservatory of Music for almost two hundred years, in his concert at the Town Hall in New York City. The composer's name is Allesandro Rolla, teacher of the great Paganini, whom Vardi greatly resembles.

About a year ago Vardi felt that he deserved a vacation. At this time, too, a young and very charming protege of John Charles Thomas felt that she deserved a vacation. They met in a stable at a summer camp—their visits overlapping. She went home the morning after he arrived, and was immediately bombarded with telephone calls from him. Vardi returned to New York, collected young Margaret, and at the end of the week they were married.

Vardi practices very assiduously, and when he is tired after executing a brilliant passage from a Paganini Caprice, he will suddenly switch to some fine style swing which he plays with a sizzling bow.

He's good, this modern Paganini—this Vardi.

Train a child in the way he should go, and even when he is old, he will not depart from it. (Proverbs 22:6.)

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THE WILMINGTON STAR-NEWS

Morning, Evening and Sunday

In the Port City of Progress and Pleasure

WILMINGTON, NORTH CAROLINA

North Carolina Association of Jewish Women and Men

Women's Conference—Sunday, April 6th, 1941

10:00 A. M. Registration ..... Hotel Lobby
11:30 A. M. Executive Board Meeting .. Room I Mezzanine
1:00 P. M. Joint Luncheon ..... Ball Room
4:00 P. M. Scenic Drive...Courtesy Wilmington Committee
7:30 P. M. Joint Banquet ..... Ball Room
Mrs. Gustav Lichtenfels, Presiding
Invocation ..... Rabbi Joseph, I. Weiss, Goldsboro
Address of Welcome ... Mrs. Alfred Sternberger, Wilmington
Singing of "America" ..... The Assembly
Solo ..... Miss Myrtle Burniss
Accompanist, Mr. W. G. Robertson
Introduction of Speaker .... Rabbi F. I. Rypins, Greensboro
Address—"It Is Later Than You Think"
Dr. Max Lerner, Professor of Political Science, Williams College, Williamstown, Mass.
Benediction ..... Rabbi Samuel Sandmel, Chapel Hill

After the Banquet there will be an informal reception on the Mezzanine for you to meet your officers and fellow members.

Program Continued on Page 18

From the President of N. C. B'nai B'rith State Federation

IRA JULIAN

To the Officers and Members of the North Carolina Association of Jewish Women:

Greetings:

North Carolina B'nai B'rith not only sends its greetings, on the occasion of your coming convention in Wilmington the 6th and 7th of April, but salutes you for the marvelous work you are, and have been doing for the past years for North Carolina Jewry. We wish you continued success and assure you of the hearty cooperation of the North Carolina B'nai B'rith State Federation.

Greetings To The North Carolina Association Of Jewish Women and Men

I am indeed very pleased and grateful for the opportunity of extending a hearty greeting and welcome of Boachem L'sholem to all delegates and guests who are coming here to the 20th conference of the North Carolina Association of Jewish Women and Men.

Conditions prevalent in world Jewry today, make demands upon

RABBI HARRY BRONSTEIN

Jewish Women of America to answer the challenge of our enemies who are seeking to destroy Israel and world civilization.

By deepening and stimulating Religious and Jewish life among our people, which are your main objectives, you are placing yourselves in the ranks of the "Mothers of Israel."

May your deliberations prove to give evidence of your willingness to shoulder your share of the great responsibility which is ours.

Rabbi Harry Bronstein,
The Congregation B'nai Israel
Wilmington, N. C.

•

The Jewish Women's Benevolent Society of Wilmington extends hearty greetings and a warm welcome to the North Carolina Association of Jewish Women. We trust that your organization will have a most enjoyable convention and we wish you continued success in all your activities.

Jewish Women's Benevolent Society
Mrs. L. Schwartz, Pres.

The Marcus W. Jacobi Lodge of the B'nai B'rith extends greetings and welcome to the North Carolina Association of Jewish Women and Men, and hopes that the convention here will be both enjoyable and helpful.

Nathan R. Jacobi
President

•

Greetings to the North Carolina Association of Jewish Women and Men from the Ladies Concordia Society. We are indeed happy to have you in our city, and we hope the convention of 1941 will be as memorable as the one held here in 1931. May it be an inspiration to each of us.

Sincerely yours,
(Mrs. Max) Clara Warshauer
Pres., Ladies Concordia Society

•

The Wilmington Chapter of Hadassah extends to the North Carolina Association of Jewish Women and Men, a hearty welcome to Wilmington, and sincerely convey our best wishes for a most enjoyable and successful convention.

Mrs. Harry J. Stein,
President

•

The Wilmington Zionist District wishes to extend its sincere greetings to the ladies of the North Carolina Association of Jewish Women and to welcome their convention to Wilmington. We have always been in accord with the aims of your worthy organization, and wish you continued success during the coming year.

Wilmington Zoinist District
B. May, Pres.
B. D. Schwartz,
Sec'y & Treas.

Attend the Convention of the North Carolina Association of Jewish Women and Men

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Sidney J. Stern to Represent North Carolina at National B'nai B'rith Convention

Sidney J. Stern, Greensboro civic leader and attorney and past president of B'nai B'rith's District 5, will represent the North Carolina B'nai B'rith lodges at the national triennial convention of B'nai B'rith, oldest and largest national Jewish service and fraternal organization, which is meeting in Chicago, March 29th to April 2nd.

A highlight of the convention will be the address of the Hon. Henry A. Wallace, Vice-President of the United States, who will speak at the national inspirational session to be held at the Chicago Civic Opera House on Sunday evening, March 30th. Mr. Wallace will be introdnced by Henry Monsky, president of B'nai B'rith. The prograna will be broadcast by the Columbia

SIDNEY J. STERN

Broadcasting System from 10:05 to 10:30 p. m. Central Standard Time, and rebroadcast over short wave to Latin-America.

Dr. Chaim Weizmann, president of the World Zionist Organization and of the Jewish Agency for Palestine, will be the guest speaker at the luncheon session on Sunday, March 30th, at the Drake Hotel. Dr. Weizmann, a world-renowned scientist, is one of the most celebrated Jews of his time.

As a member of the B'nai B'rith Executive Committee, the organization's policy-making body between conventions, Mr. Stern will also attend the two-day session of the committee's 97th annual meeting, which will be held at the Drake Hotel, Chicago, March 27th and 28th.

Expansion of B'nai B'rith's aid to the national defense program, broadening of its Americanism, adult education and youth welfare activities and intensification of war relief and refugee aid projects are among the most important questions which will have to be decided on by the delegates who will be speaking and acting for 150,000 men and women in every state of the Union.

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The Reminiscences of Bernard Solomon

Bernard Solomon, one of the oldest merchants in Wilmington, is a partner in the firm of H. B. Solomon, wholesale dry goods. He formed a partnership with his brother, Sigmond Solomon, in 1873, and they have operated their business in the same locality for 67 years. His brother, Sigmond, who lived to the ripe old age of 95, passed away within the past year.

Bernard Solomon observed his 86th birthday on October 12th, 1940, at his home in Wilmington.

Mr. Solomon came to Wilmington in 1873 from Germany, when but 19 years of age, and became associated immediately with his brother in the mercentile business. They originally started their retail business at the corner of Front and Market streets, later developing this venture into the wholesale dry goods business.

Mr. Solomon served for ten years as a member of the New Hanover County Board of Education. He resigned in 1915, when he refused to be re-elected. Much of the county school expansion program took place at the time that he was a member of the school board. Mr. Soloman has been an active member of the B'nai B'rith and the Royal Arcanum and served for 19 years as president of the congregation of Temple of Israel. He stated that he resigned to permit younger members of the congregation to take over the leadership of the Temple.

BERNARD SOLOMON

Mr. Solomon married Miss Amelia Lyons of Philadelphia in 1881. Of this union there are four daughters, Mrs. Henry C. Baer of Wilmington, Mrs. Joseph Blumenthal of Philadelphia, Mrs. Samuel Heilbroner of Montgomery, Ala., and Mrs. Dan Jacobs of Detroit.

H. Solomon, a son of his brother, Sigmond, is now in active charge of the business.

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North Carolina Association of Jewish Women and Men

Men's Conference—Sunday, April 6th, 1941

10:00 A. M. Registration ..... Hotel Lobby
11:30 A. M. Hillel Meeting ..... Room II Mezzanine
1:00 P. M. Joint Luncheon ..... Ball Room
Mr. Ben Herman, Presiding
Invocation ..... Rabbi H. B. Wernick, Kinston
Address of Welcome ..... Mr. Harris Newman, Wilmington
Songs by Colored Quartette
Panel Discussion ..... "How Shall We Survive as Jews"
Rabbi William Greenburg, Charlotte
Rabbi Joseph I. Weiss, Goldsboro
Rabbi Samuel Sandmel, Chapel Hill
Rabbi M. M. Thurman, Wilmington
Election of Officers
Memorial Service—Departed Members
Rabbi Frank Rosenthal
Benediction ..... Rabbi H. Bronstein, Wilmington
4:00 P. M. Scenic Drive .... Courtesy Wilmington Members
7:30 P. M. Joint Banquet ..... Ball Room

The Origin of the Men's Association

From the beginning, the husbands came to the annual conventions with their wives; the men said that they composed a sort of glorified chauffeur's club. At any rate, they attended in such numbers that it was soon necessary to provide diversion for them. In 1927 at Winston-Salem a Sunday afternoon discussion group was held for men and various community problems were threshed out. This became a regular feature and outside speakers were sometimes invited; the afternoon meetings were also open to any women who cared to attend. Since the men were present and were holding meetings, they decided they might as well have some official status, and in Greensboro in 1930, at the suggestion of S. O. Lindeman of that city, the N. C. Association of Jewish Men was formed, with annual dues of one dollar, and the obligation to meet simultaneously with the Women's Association.

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tion were, in addition to Mr. Lindeman, the first president (now deceased), J. P. Shrago of Goldsboro, Benet Polikoff of Winston-Salem, Arthur Goodman of Charlotte, Alvin Kartus of Asheville, and at present Ben Herman of High Point. Mr. Sidney J. Stern of Greensboro is honorary vice-president for life. The men pledged themselves to support the women in their every undertaking: they have also contributed financially to the Student Loan Fund. Their meetings are an important part of the annual gatherings and draw large audiences. A Sunday luncheon for men has been added. The Men's Association expects to bring renowned lecturers to several Jewish communities throughout the state. They worked with the women for the establishment of a Hillel Foundation at the University of North Carolina.

A Tour Around Wilmington

Customs House and Dram Tree, Market Street at the riverfront. Look south in harbor for Dram Tree, on east bank of river. For more than 250 years it has marked the last and first "dram" of sailors on incoming and outward-bound ships.

Stamp Act Resistance, Market Street at Front. Monument to first colonial resistance to Stamp Act (1765), eight years before Boston Tea Party.

Cornwallis' Headquarters, Market Street at Third. The Wiggin's house, which Cornwallis used as headquarters during Revolution. Basement was a prison.

Saint James' Church, Market Street at Third. Here Cornwallis quartered his horses during Revolution. Was used as a hospital during 1864 for wounded Federal soldiers. In this church is a Picture of Christ 450 years old, taken from pirate ship at Brunswick in 1745. In the churchyard are the graves of Cornelius Harnett, Revolutionary Patriot, and Thomas Godfrey, author of "The Prince of Parthia," first drama written by an American and produced upon the professional stage in the colonies. By the church can also be seen a statute of the Hon. George Davis, Wilmington, Attorney-General of the Confederacy.

Boney Confederate Monument, Third Street at Dock.

James Cardinal Gibbons, Dock Street near Third. St. Thomas Catholic Church, where Cardinal Gibbons wrote his famous work, "The Faith of Our Fathers," while a priest.

Woodrow Wilson Tablet, Third Street at Orange, First Presbyterian Church, where Wilson's father was pastor, and the President worshipped during his boyhood.

First Governor's Home, Front and Nun Streets, the Sprunt home, which was the residence of Governor Dudley, first elected Governor of the State. Here were entertained Daniel Webster, President Taft, and Cardinal Gibbons. Dudley was the North Carolina Governor who said to the Governor of South Carolina, "It's a long time between drinks." Note tropical Palmetto trees.

(Please Turn to Page 21)

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Women's Conference—Monday, April 7th, 1941

9:30 A. M. Business Meeting ..... Room I Mezzanine
Mrs. Gustav Lichtenfels, Presiding

Invocation ..... Rabbi Avery J. Grossfield

Minutes of Previous Meeting .... Mrs. Joseph Dave, Asheville

Appointment of Committees

President's Message

Reports of Other Officers, District Chairmen, Standing and Special Committees

1:00 P. M. "March of Time" Luncheon ..... Ball Room
Mrs. Max Zager, Presiding

Prayer ..... Rabbi F. I. Rypins, Greensboro

Solo ..... Mrs. Charles Block, Wilmington

"March of Time"

2:30 P. M. Business Meeting Continued

Memorial for Departed Members
Mrs. Sam Tobias, High Point

Kaddish .... Rabbi J. M. Friedman, High Point

Unfinshed Business

Report of Resolutions Committee
Mrs. Morris Sosnick, Chairman, Winston-Salem

Report of Registration Committee
Mrs. Harriss Newman, Chairman, Wilmington

Report of Prize Award Committee
Mrs. Adolph Oettinger, Chairman, Goldsboro

Report of Nominating Committee
Mrs. F. I. Rypins, Chairman, Greensboro

Election of Officers

Adjournment

4:00 P. M. Post-Conference Board Meeting — Election of Standing Committees

Questioning

(During Temple Services)

By

MRS. AVERY J. GROSSFIELD
Raleigh, N. C.

Is it a sobbing that I hear
Within this sacred place,
A frantic cry that will never die
From the lips of my beaten race?

Or is it a Godly shofar note
That calls to a distant day,
When Love will bind each human mind
And hate will melt away?

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COMPENSATIONS . . .
THOUGHTS ON PASSOVER

By **RABBI AVERY J. GROSSFIELD**
Temple Beth Or, Raleigh, N. C.

"Mah nishtanah halailah hazeh mikol halaylos—Why is this night different from all other nights?" Once again the little child lisps this age-old question. Once again the Seder table, decked with unusual care, evokes the admiration and curiosity of both old and young. The many symbols we see, the unusual objects and dishes, the strangeness of the entire procedure followed on this night, produce in us, no matter how many summers have passed over our heads, a feeling of expectation, awe, subdued enthusiasm. It seems as if we were eagerly waiting for something to happen. We re-live, vicariously, it is true, that never-to-be-forgotten midnight hour, when our ancestors, loins girded, staff in hand, were anxiously waiting for the whispered word which would take them from slavery to freedom, from suffering to happiness.

The most unique characteristic of the Seder table is the strange array of contrasts it presents. On the one hand we have the "Moror," bitter herb, which, when eaten, causes a flow of tears and a choking throat; on the other hand, we have the "Charoseth," made from sweet ingredients, apples and nuts, with which to temper the bitterness of the Moror. We have the "Matzoh," known as "Bread of Affliction"; we also have the wine which, according to the Psalmist, "maketh glad the heart of man." We have food, physical nourishment; we also have the "Cup of Elijah," which reminds us of the spiritual yearnings of the Jew. For Elijah has always been considered by Jewish tradition as the personification of comfort, consolation and hope. Elijah was to be the harbinger of a better day, when the Jew would no longer have to suffer. Strange contrasts, indeed, the Seder table presents to us.

Contrasts—true; but also complements of each other. Man, in order to learn the nature of any particular object or state of being, must also know what it is not. We know, for example, what a sunny day is like, because we also experience gloomy, cloudy days. We know that sweetness, such as that of sugar, is like, because we have also tasted the bitterness of horseradish. If one were always to taste sweet things, he would not know what sweetness is, because he would not have the taste of bitterness with which to compare it. Thus it is also with the major experiences of life—we learn to appreciate a good meal because we have felt the pangs of hunger. We know the nature and value of health and are always trying to maintain our own good health because we have, from time to time, experienced the harrowing effects of sickness. We learn to value mental peace and serenity because, at one time or another, we have undergone anguish of soul. As the Book of Ecclesiastes puts it: "In a day of prosperity, be happy; and in a day of adversity, reflect; for God has made the one as an opposite to the other." Good and evil, sweetness and bitterness, joy and sorrow, *all* come from God; good and evil complement and perfect each other; without the one we could not appreciate the other, and our lives would become a monotonous, animal-like routine of existence. The Talmud says concerning this: "A man is in duty bound to thank God for misfortune as he is in duty bound to thank Him for good fortune," for, as the Midrash says: "There is no evil that does not contain some element of good." Such being the case, then, the contrasting, yet complementary, symbol of our Seder table teach us a vital

RABBI AVERY J. GROSSFIELD

lesson. By eating the Matzohs, the "Bread of Affliction," and by fasting of the bitter herb, in other words, by experiencing symbolically the bitter struggles of our enslaved forefathers in Egypt, we will be in a better position to evaluate the joy of freedom, physical and spiritual, which they experienced upon their release, symbolized by the "cup of joy" and the sweet ingredients of the "Charoseth." Had the Jew not valued his freedom, he would not have been willing to repeat from year to year the sad story of his enslavement. Only because this story of slavery and degradation contained also the grand sequel of freedom has it become so dear to him. And while partaking of the delicious feast, the untouched "Cup of Elijah" stands as a silent watchman before us, urging us to give heed to the higher significance of the Festival, the fact that only because we were destined to be a godly people were we vouchsafed this deliverance.

(Please Turn to Page 23)

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A Letter From The Chairmen of The Re-Constituted United Jewish Appeal

Dear Friends:

We are happy to announce the re-establishment for the year 1941 of the United Jewish Appeal for Refugees and Overseas Needs, which in 1939 and 1940 functioned as the unified fund-raising instrument for the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service.

Despite the fact that individual campaigns had already been launched, the representatives of the Joint Distribution Committee and the United Palestine Appeal were moved to take the decision to reconstitute the United Jewish Appeal as a result of the overwhelming desire of American Jewry to establish a union of forces in this critical period for the Jewish people, in order to provide more effectively for the needs of Jews in Europe, for the upbuilding of the Jewish homeland in Palestine and for the refugees in the United States.

Although the agencies involved believed that their causes would be served best through an individual approach to the Jewish community of America in 1941, the great majority of Jewish communal leaders deplored the dissolution of the United Jewish Appeal and urged its reconstitution in order that their capacity to raise larger funds might not be dissipated through separate appeals. They declared that the emergency position in which millions of Jews find themselves during this war period requires co-operative action among Jewish leaders in America.

Recognizing that the support which their causes receive is dependent completely on the sympathy of good will of the Jewish communities of America, the Joint Distribution Committee and the United Palestine Appeal, after reviewing the various factors which constituted their original differences, have come to an agreement that will permit the continuation of the United Jewish Appeal as the central fund-raising instrument for the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service.

The leaders of these organizations have responded to Jewish public opinion in America. They now turn to American Jewry confident that the United Jewish Appeal will receive that enlarged measure of support which they have every right to expect on the basis of the pledges that have been given toward the reestablishment of a unified campaign organization for three important causes.

The needs of the Jewish people require from the free Jews of America unprecedented generosity. The establishment of a national quota is not an estimate of such needs but merely a framework of irreducible minimums which the agencies urgently require for their tasks. Such a framework endeavors to take into account the experience of the past but it must also consider the inescapable obligations of the present in order to direct attention to the increased requirements which must compel increased generosity from all Jews. Accordingly, the United Jewish Appeal, conscious of its obligations to the Jews abroad as well as to the Jews of America, earnestly hopes that new levels of giving will be established so that a goal of $25,000,000 may be reached for the needs of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service.

The national headquarters of the United Jewish Appeal for 1941 will be reestablished at 342 Madison Avenue, New York City. All applications to communities for allocations and

NATIONAL CHAIRMEN

DR. ABBA HILLEL SILVER

DR. JONAH B. WISE

ampaign participation will originate rom this office and all allotments and emittances to the agencies represent-d within the United Jewish Appeal re to be forwarded to 342 Madison Avenue in New York City.

In accordance with the procedure dopted in 1939 and 1940, the funds aised by the United Jewish Appeal vill be divided on the basis of a study f the needs of the respective organiza-ions which is to be made by an allot-nent committee. The sum of $8,800,000 as, however, been set aside for dis-ribution among the Joint Distribution ommittee, the United Palestine Ap-eal and the National Refugee Service n order to make it possible for these gencies to continue their activities luring the next few months. The fol-owing division is to be made of the nitial sum of $8,800,000 raised by the nited Jewish Appeal in 1941:

To the Joint Distribution Commit-ee, $4,275,000.

To the United Palestine Appeal, $2, 25,600.

To the National Refugee Service, 2,000,000.

The balance of the funds raised in 941 will be allocated by an allotment ommittee to be constituted in the same anner as in 1940. In this way the nited Jewish Appeal of 1941 will con-inue the principle of distributing unds in accordance with existing eeds established through detailed ana-ysis of opportunities for the most ef-ective remedial and reconstructive ef ort.

The catastrophe of war has devas-ated Jewish life in almost every sec-ion of Europe. The erection of ghetto alls in Nazi-dominated countries has educed the Jewish people to intoler-ble bondage and suffering. The Jew-sh community in the United States epresents the last outpost of hope for he millions of Jews who are in chains n European lands, and the hundreds f thousands of Jews who stand cour-geously in the front line of British efense in the Jewish homeland in alestine. As Americans and as Jews, e must bear the responsibility for he defense and survival of large sec-ions of our people. The progress of the orld conflict has forcefully demon-trated that our own destiny and fu-ure and our own freedom and happi-ess are not isolated from the fate of ews overseas and the Jews in Pale-tine.

The agencies constituting the United ewish Appeal has responded to the emands of the Jewish community for unified campaign. The voice of Amer-can Jewry calling for a single chan-el of providing the material assist-nce to Jews in Europe, Palestine and he United States has been heard and nswered. We believe that Jewish com-unities vigorously urged a reconsti-ution of the United Jewish Appeal in rder to have the fullest opportunity or an unprecedented united effort to ssure the survival of the Jewish peo-le. It is our earnest hope that having chieved this unity in the year 1941 he Jewish communities of the United States will now go forward to demon-strate in concrete terms their gratifica-ion at the establishment of a single instrument for unparalleled action in an unprecedented hour.

With kind regard, we are

Cordially yours,

Abba Hillel Silver,

Jonah B. Wise,

National Chairmen.

A Tour Around Wilmington

(Continued from Page 17)

Orton Plantation was owned originally by Maurice Moore, grandson of Sir John Yeamen and son of Governor James Moore of South Carolina. From Maurice Moore it passed to his brother Roger (who built the lower center portion of the present house in 1725), and who because of his extensive landholdings and masterful personality was called "King Roger" by the residents of the Lower Cape Fear. "Orton" was named for the village of Orton near the town of Kendal in the beautiful Lake District of England, and at one time the home of the Moores. The original grant of land for Orton Plantation was for 8,000 acres, but at present consists of over 15,000 by the addition of two adjoining plantations, Kendal and Lilliput. A mile south of the gardens and still within the boundaries of the plantation stands the ruins of St. Philips Church and the site of colonial Governor Tryon's "palace," where the first armed resistance to the Stamp Act upon American soil occurred in 1766. Between the church and the river also lie the ruins of the colonial village of Brunswick and the old breastworks of the Confederate Fort Anderson, one of the last strongholds to fall to the victorious northern troops, who used Orton house as a hospital—thus saving it from possible destruction.

Greenfield Lake Gardens, south on Third Street at Greenfield. In Greenfield Lake, gardens, park, playground, and five-mile scenic drive around the expanse of water, Wilmington has an attraction which pleases and charms thousands of visitors. Writing of the city and park, in the Saturday Evening Post, Mrs. Nina Wilcox Putnam said, "A busy, modern city, whose public park (a fine cypress garden and beautiful lake) was built to solve an unemployment problem long before any other southern city or the National Administration was hit by the same sort of idea."

Other Points of Interest, St. Mary's Cathedral, Fifth and Ann Streets; Captain MacRae's home, one of the oldest in Wilmington, Fifth and Orange Streets; Kenan Fountain and old Bellamy home at Market Street. Drive east on Market Street to National Cemetery, noted for beautiful oaks.

Graves. Oakdale Cemetery, north end of Fifteenth Street, contains many unusual graves. The interested visitor should arrange with the superintendent for a tour. Here are the graves of Rose Greenhow, famous Confederate spy; Miss Turlington, killed by her sweetheart—tomb bears the inscription, "Murdered by W. L. Bingham"; the young lady who died at sea and was buried seated in a barrel of rum; and of Henry Bacon, Wilmingtonian, who designed the beautiful Lincoln Memorial at Washington, D. C.

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A PLEA FOR CANCELLED STAMPS

England in her hour of need has a double burden on her shoulders. More than 100,000 refugees from Europe, Jews and Gentiles alike, have escaped to Britain,—Czecho-Slovakians, Poles, Norwegians, Dutch, Belgian, French and others. Many of them speak no English.

We hear little about these victims or the thousands of wives and children who do not know if their husbands and fathers are dead or alive. They need your help.

The "Refugees of England, Inc.," with Lady Abingdon as United States Chairman, is a hard-working, efficient organization. It is giving direct aid to these people in their tragedy.

This organization is trying to get money by every practical means and is leaving no stone unturned. They want stamps from all countries, including the United States. They turn your stamps into money. The money is used to give medical care, food, blankets and clothing to homeless babies, hungry children and desolate men and women who have been driven from their countries by the ruthlessness of Hitler.

I beg you to keep a steady flow of stamps coming to their office. They and I thank you for your help but your real thanks will be in the aid you will be giving to these destitute but courageous-hearted people.

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Pack carefully and address to STAMP COMMITTEE, 1 West 57th St., New York, N. Y.

EMMA LAZARUS

(Continued from Page 4)

of the encouragement received from her people.

She had been loved and admired by the intellectually great of her day as much for her feminine charm as for her acute intelligence. Yet she had attached no great value to poetical fame; a purely literary career seemed to her too unreal, too detached from the world of the living, to offer any genuine reward. But once she had enlisted in the army of Jewish nationalism, she lived like a woman possessed. her eyes not upon her own career, but upon the fulfilment of the promise of Israel. It was in that cause that her character had its fullest flowering.

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Compensations—Thoughts on Passover

(Continued from Page 19)

Jewish history presents a series of phenomena that are in contrast, yet complementary, to one another. In 70 C. E., while the Roman general Titus and his hordes were destroying the Temple and laying waste the Holy Land, the academies at Jabneh and other places were beginning to make strong "the fence around the Torah" and laying the foundations for the future development of our religion and culture. Throughout the dreary Middle Ages, the "Dark Ages," when the Holy, or rather, unholy, Roman Empire was using every available means to destroy the Jewish people, those Jews who lived in Spain under the Moslems were enjoying their Golden Age. As statesmen, royal physicians, and counsellors of the rulers, many Jews created a spirit of good-will between their fellow Jews and their Moslem neighbors. While the Jews in France, Germany and Austria were the unfortunate victims of the fury of the Crusaders, the Spanish Jews were enjoying economic, political and intellectual benefits such as were almost unheard of until that time. Consequently, they left us a rich legacy, not only in Rabbinic studies, but in grammar, philology, science, philosophy and poetry. When, later, Spain was conquered by the Christians and became the scene of Jewish suffering, when the Inquisition instituted its gruesome tortures, which reached their culmination in the confiscation of the land and other property of the Jews and their expulsion from the country, Holland and Turkey already had prosperous Jewish colonies, which opened wide their arms and purses to their bleeding co-religionists. When the Jews of Western Europe met with oppression, they were welcomed by Poland and Russia, and given every opportunity to create a new life and develop their culture. The last century saw the East European Jews crushed under the heels of the Romanoffs. America opened wide its portals, and, if today this country holds a strategic position among the great nations of the world, it is due, in no small measure, to the loyalty and industry of its Jewish citizens, whose contributions to the welfare of the country exceed by far what would be expected of such a comparatively small group. When one part of the world was enveloped in darkness, when bigotry and hatred ruled supreme in some lands, there was, as a marked contrast, a welcoming light in some distant place, beckoning the Jew to start his life anew. And the Jew—knowing how short-lived might be his stay in his new abode—did his best to instil a love for Judaism and a strong spiritual consciousness in his children, so that they, too, might be able to meet whatever trials might lie ahead of them unflinchingly and courageously. Thus, amid tears and pain, suffering from deep physical and spiritual wounds—yea, with their life's blood—they created and transmitted to us a heritage upon many of the teachings of which modern civilizations and religions are based. Verily, once more the truth of the Talmudic statement: "A measure of good is the rapid result from a measure of affliction," has been established.

Today history is repeating itself. Throughout the world, the Jew is experiencing a wave of oppression and intolerance, stronger and more vehement and more open in some places, quieter and subtler, though no less sinister, in other places. Even in this country, where we Jews enjoy a greater measure of political and religious freedom than in any other country in the world, we see the serpent of Anti-Semitism raise its hideous head. There are those who would make our country into a spiritual shambles. Thank God they are only a small minority. And, as in days long past, floods of refugees are knocking at our doors. Many have already been welcomed, and these need our outstretched

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hands and understanding hearts. But what of those who are still in the hell-holes of the world?

Fortunately, the Jew has learned the lesson of "Tzedakah," the giving of charity that is motivated by the sense of Righteousness.

"In every generation men must think of themselves as if *they* had gone out from Egypt," is the lesson our Rabbis would have us learn through the pages of the Haggadah. Not only must every man try to visualize through his mind's eye how he would have felt had he been a slave just released from bondage and degradation, but he must actually consider himself a slave so released. Judaism stands for an unadulterated democracy; we are *all* the descendants of a slave people. Not one of us dares to arrogate unto himself any "yichus"; neither birth, nor wealth, nor social position constitutes a criterior for superiority in Judaism. Being the descendants of a slave people, we are admonished to feel with those who are oppressed. "The stranger yet shall not cause to suffer, for ye know the feelings of the stranger, for *ye* have been strangers in the land of Egypt." Yea, not only in the land of Egypt; in almost every land in the world!

There is a story about a prominent man who, while strolling leisurely along the avenue, saw a drunkard lying in the gutter. The realization of the contrast between his own position in life and that of the drunkard came suddenly and forcefully upon him. He was dressed in immaculate conventional morning attire; the drunkard was clad in filthy rags. He was wealthy, the drunkard was, from all appearances, poor. He was prominent socially and professionally; the drunkard was unknown and unwanted. In a moment of deep spiritual insight he exclaimed: "There, but for the grace of God, lie I." Yes, but for the grace of God, we would be homeless and starving; but for the grace of God, we would now be hounded refugees knocking at the doors of the world and pleading for a moment of rest and quiet. But for the grace of God America might now be a land of bigotry and persecution instead of the free and freedom-loving country it is. But let us not be like the gentleman in the story who, having made this observation, passed on without offering the drunkard a meal and a job, an opportunity to rehabilitate himself. Let us permit our nobler impulses to have full sway; let us, when we hear the call to help—TO GIVE—from the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, give willingly and generously. If these poor refugees cannot come to our homes for the Seder, let us at least help them with the supplies our money will buy. Let us pass the Charoseth, let us share our wine—for our people have surely had enough of the bitter herb. And who knows, perhaps the day will soon dawn, as we all hope and pray that it will, that "a harbinger of good tidings unto Jerusalem, yea, a harbinger of good tidings" to all mankind

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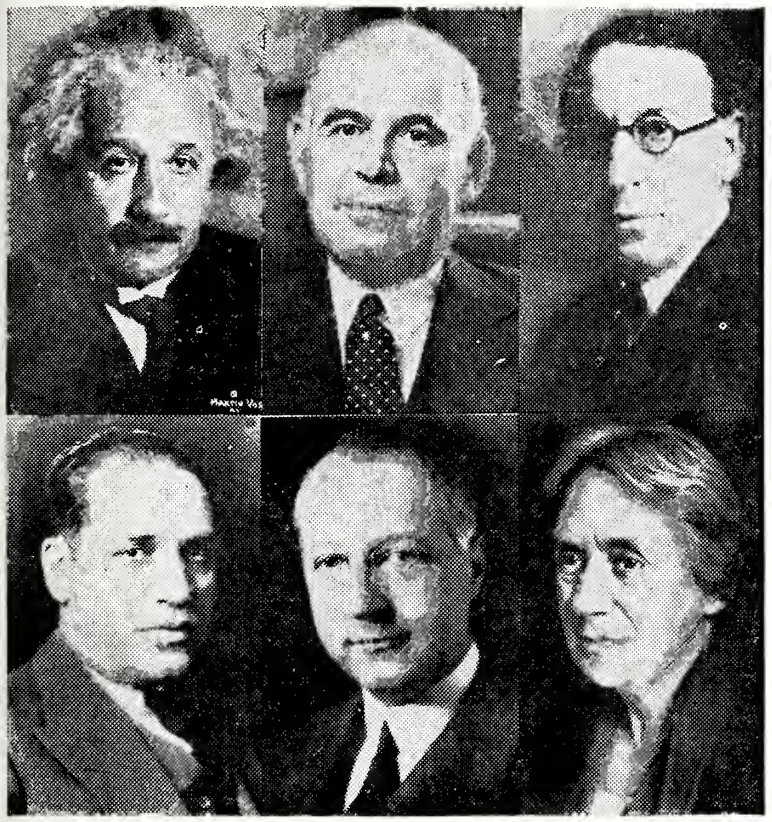
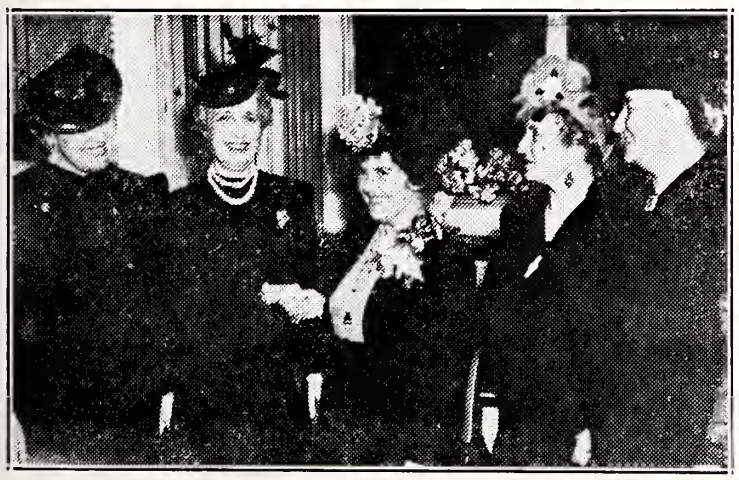
Distinguished Personalities Assume Leadership In United Jewish Appeal



Many prominent leaders in American ewish life have assumed leadership in he $25,000,000 War Emergency Camaign of the reconstituted United Jewh Appeal, of which Dr. Abba Hillel ilver of Cleveland, and Dr. Jonah B. Vise, of New York are National Chairnen. In addition to the other officers he Honorary Chairmen of the 1941 Jnited Palestine Appeal are (top row) eft to right: Professor Albert Einein, Governor Herbert H. Lehman, nd Judge Julian W. Mack. (Bottom ow) Henry Monsky, President of 3'nai B'rith; Hon. Nathan Straus and Miss Henrietta Szold. In accepting Honorary Chairmanship Governor Lehman declared: "Today, more than ever, Palestine offers a haven to thousands of unfortunate men, women and children who have been forced from their own countries by oppression, violence and intolerance. In no place in the world has there been evidenced greater social consciousness or more constructive effort to improve the conditions of living. And in everything that they have done—whether it was economic or social in character—the Jews have shared the results of their efforts and sacrifices with the country as a whole."

Baroness De Rothschild Greets First Lady of Palestine



Mrs. Isaac Herzog, center, wife of the Chief Rabbi of Palestine, is greeted by leaders of American Jewish women at reception at Waldorf-Astoria given by Mizrachi Women's Organization of America, religious women's Zionist movement.

Left to right: Mrs. Simcha Rabinowitz, chairman of the reception, Baroness Edouard de Rothschild, Mrs. Herzog, Mrs. Abraham Shapiro, Mizrachi Women's President, and Mrs. Edward Jacobs, representing the Jewish Agency for Palestine.

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President Roosevelt Lauds Resettlement Program Of National Refugee Service

Characterizing the resettlement policy of the National Refugee Service as "of value not only to the immigrant himself but to the Nation also," President Franklin D. Roosevelt in a letter to William Rosenwald, president of the NRS, praised the refugee agency for its part in helping "these new Americans to become good Americans."

The text of the President's letter accompanies this article.

The resettlement program of the National Refugee Service which the President sees as "a model of constructive absorption of immigrants into our economic and social life" has, in the past year, settled more than 5000 newcomers out of the crowded ports of entry into the smaller cities and towns of the United States.

Other 1940 activities of the National Refugee Service included the handling of more than 321,000 requests for advice, service and information: the granting of cash assistance to 18,000 individual refugees; making 5,000 job placements, and rendering tens of thousands of other services to facilitate the adjustment of new Americans.

Currently the National Refugee Service is engaged in a campaign to raise its 1941 budget of $4,342,150. The NRS faces greatly increased demands in 1941. It is expected that nearly 55,000 refugees will reach this country in the calendar year, to be added to the 150,000 already here. The NRS points out that the refugees now coming are older and have suffered longer under totalitarian rule. They are more difficult to adjust, harder to resettle, less employable. Since, in President Roosevelt's words, "our responsibility to those who come to our shores to share our freedom and our democracy can not end with the issuance of a visa," the National Refugee Service continually seeks new methods of handling the new problems raised by the changing character of immigration. In 1941 the NRS is greatly expanding its vocational retraining program to give 1,500 refugees instruction in skills America needs. It is also increasing the amount to be granted as loans to refugees who wish to establish themselves in small businesses, as this has been found one of the surest and quickest roads to self-sufficiency and renewed self-respect for the refugee.

William Rosenwald has summarized the problem of the refugees and of the NRS in 1941, stating: "One of the most pressing problems facing the Jewish community is the necessity of maintaining the National Refugee Service at full operating strength in 1941. Victims of racial and religious persecution have found asylum in the United States. They look to the National Refugee Service for help and guidance. They rely upon the technical and professional assistance the agency affords.

"Moreover, the entire American Jewish community is deeply concerned, directly and indirectly, with the welfare of the refugees.

"American Jewry is asked to provide not less than $4,342,150 this year to enable the NRS to continue its work. This is the sum needed to finance the all-embracing functions of the agency. The figure is not an arbitrary campaign goal. It is a minimum amount which American Jewry must pay to assure its own well-being."

THE WHITE HOUSE
WASHINGTON

Dear Mr. Rosenwald:

Every American must be proud that throughout these troubled years our country has held fast to its tradition of providing a haven of refuge for those who had to flee from other lands. It is necessary today, more than ever before, that this tradition of asylum be maintained.

Our responsibility to those who come to our shores to share our freedom and our democracy cannot end with the issuance of a visa. It is, therefore, fortunate that many agencies have assumed the responsibility of helping these new Americans to become good Americans.

The work which the National Refugee Service, Inc. has been doing to facilitate the adjustment of the refugees who have come to the United States has been most constructive. Its resettlement program, which seeks to distribute these newcomers away from the large cities on the eastern seaboard, is especially significant. Such resettlement is of value not only to the immigrant himself, but to the Nation also. It may well be that the experience which you have had in providing for an orderly adjustment of the refugees who have come to our shores in recent years, may provide a model of constructive absorption of immigrants into our economic and social life.

With all good wishes in this excellent work, I am

Very sincerely yours,

Franklin D. Roosevelt

Mr. William Rosenwald,
President,
National Refugee Service, Inc.,
165 West 46th Street,
New York, N. Y.

Thomas E. Dewey Calls for Support of Palestine As Frontier of Democracy

Declaring that the Jewish homeland in Palestine represents a notable example of living democracy which has won the support of both Houses of Congress and the Presidents of the United States since Woodrow Wilson, District Attorney Thomas E. Dewey told a mass demonstration at Cooper Union, of representatives of more than 1,000 communal and fraternal organizations with a combined membership of 475,000 that extended aid must be provided for the defense and upbuilding of Palestine "which like England is another frontier of democracy."

Mr. Dewey characterized the rebuilding of Palestine through the United Palestine Appeal as "vital Americanism which exalts the human spirit and supports the democratic way of life."

The mass demonstration was held under the auspices of the Council of Organizations for Palestine in behalf of the United Palestine Appeal.

At a moment when Palestine is the key to the outcome of the critical situation in the Eastern Mediterranean and British troops are reported poised at its borders for a strategic thrust to strengthen the British position in that sector, Mr. Dewey said that Palestine formed an important link in the chain of democratic defense with the Jews not only making available all their industrial and agricultural resources but their manpower as well for an "all-out" war effort.

Mr. Dewey pointed out that the voluntary registration in Palestine of more than 136,000 Jewish men and women for emergency war service prior to the spread of the war to the Mediterranean was "equivalent to a voluntary registration in the United States of 32,000,000 men and women." He added that it was significant that out of the more than 8,000 Jews who are now serving in the British armies in the Middle East and on the Greek and Libyan fronts, more than 1,500 had joined the Royal Air Force.

Excerpts from Address by District Attorney Dewey

In the course of his address Mr. Dewey said: "The Jewish National Home has had the unanimous endorsement of both Houses of the Congress of the United States, and of every President of the United States since the idea first took form. The interest of Americans, and particularly of the Jewish citizens of America, in a National Home for the Jewish people, is an interest in a living democracy. It is not only our right but our duty to help toward its fulfillment. This is vital Americanism—not hyphenated Americanism. It is vital Americanism, because it exalts the human spirit and supports the democratic way of life.

"The movement for Palestine is a dream which contains the warp and woof of construction. It is not an affair of conquest. It is a dream of life, of escape from the tyrannies and oppression of Europe to a beloved soil; of irrigating it and making it bear fruit. It is a dream of taking from the slums and concentration camps of Europe young men and women and giving them the chance to work with dignity in factory and in field. It is an opportunity for Jewish settlers from Europe to have a home for their own historic culture.

"Tell the Jews of this country that when they help Palestine they help the cause of human freedom. Tell them that the vast majority of Americans favor "all-out" aid to the struggling democracies. Tell them that Palestine like England, is another frontier of democracy. Let them reckon with pride the 8,000 Jews from Palestine in the British Army, of whom 1,500 are in the Royal Air Force. That is no small figure—8,000 out of a population of 550,000 would be equivalent to almost 2,000,000 Americans in our own armed forces.

"Nor is this the full measure of the support the Palestine community is eager to give. When the war came, the Jewish Agency asked for a voluntary registration of men and women from 18 to 50 for national defense, and 136,000 Jewish men and women responded. This would be equivalent to a voluntary registration in the United States of 32,000,000 men and women.

"That is testimony to the courage of the Jew. It is another example of the spirit that has always made the Jew survive in the face of adversity. It is the hall-mark of an eternal People."

Daughter of Founder of Zionist Movement Urges Common Front

Maxa Nordau, daughter of the late Dr. Max Nordau, world-famous philosopher and a founder of the Zionist movement, urged the establishment of a common front among all elements in Jewish life to bring about the national salvation of the Jewish people through the further upbuilding of the Jewish homeland in Palestine. Miss Nordau, who is a noted French portrait and landscape painter, arrived in the United States recently after fleeing from France together with her husband, Captain Claude Gruenblat-Nordau, who served in both world wars as a member of the French air force.

London — Putting into effect a recent declaration by the Polish government-in-exile pledging equality for all citizens in a reconstructed post-war Poland, a Committee Unity was formed here by exiled Poles and Jews to cement friendly relations.

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JEWISH SERVICE MEN ARE GIVEN FURLOUGHS FOR PASSOVER HOLIDAYS

Orders granting furloughs during the Passover holidays for Jewish men in the Army, Navy, Marine Corps, Coast Guard, and Civilian Conservation Corps have been issued by the War, Navy, and Treasury Departments on application of the National Jewish Welfare Board, it has been announced by John M. Schiff, chairman of the Board's Army and Navy Committee.

Request for the furlough orders was made by the Jewish Welfare Board as the officially recognized representative of Jewish men in the national defense forces in matters of religious observance. For those men who will not be able to go home because of distances involved, the Jewish Welfare Board will sponsor community Seder services and home hospitality in the cities nearest the major cantonments. Jewish Community Centers, Y. M. H. A.'s, and Y. W. H. A.'s affiliated with the Jewish Welfare Board will accommodate soldiers and sailors stationed in their vicinities.

The official order issued by the War Department declared:

"The Secretary of War desires, in order to permit soldiers of the Jewish faith to participate in the observance of Passover, that furloughs be granted to members of that faith for such time as is necessary to permit them to be at their homes, when practicable, or at places where Seder celebration are held, from noon of Friday, April 11, 1941, until midnight of Sunday, April 13, 1941, provided no interference with the public service is occasioned thereby.

"Matzoth (unleavened bread) and Haggodath (prayer books for the Seder service) will be distributed by the Jewish Welfare Board. Commanding officers and chaplains will lend assistance to and cooperate with the representatives of this board in such distribution."

A similar order was issued by the War Department for CCC camps. The Navy Department's order to all ships and stations declared:

"Commanding officers are authorized to grant leave, at discretion, to men of the Jewish faith, from noon of Friday, April 11, 1941, until midnight of Sunday, April 13, 1941, with such additional travel time as may be necessary.

"The Jewish Welfare Board will furnish special prayer books for the Seder services and unleavened bread to men of the Jewish faith for the eight days of Passover; and commanding officers are directed to cooperate in facilitating the distribution of these supplies to men of Jewish faith under their command."

By an order from the Treasury Department furloughs were granted to the men of the Jewish faith in Coast Guard units, for the observance of Passover.

New York — Hebrew inscriptions which had gone unnoticed for 400 years have been found on some of the most famous sculptures of Leonardo da Vinci and Giofrancesco Rustici, it was disclosed by Dr. Paul Romanoff, curator of the museum of the Jewish Theological Seminary of America.

IRVING BERLIN GETS GIRL SCOUTS' MEDAL

New York, N. Y.—Irving Berlin, who wrote "God Bless America" and put the royalties into a trust fund for the Boy Scouts and Girl Scouts of Greater New York, received last night a green enamel and gold "Thank You" medal at a dinner at the Town Hall club. Herbert Bayard Swope, chairman of the trust fund, gave $5,000 of it away at the same dinner and was kissed by Mrs. Theodore Roosevelt, Jr., and by Mrs. Ogden White.

Mrs. Roosevelt, who presided, is president of the Girl Scout Council of Greater New York, which was observing its twenty-ninth anniversary. Mrs. White is chairman of the Girl Scout 1941 Fund drive, to which Mr. Swope and Colonel Theodore Roosevelt, who also attended and spoke, voted as trustees of the Berlin fund to contribute the $5,000 to establish new Girl Scout troops in areas where children are too poor to establish the organizations without help.

The song writer, who is the second person to receive the Girl Scout emblem of gratitude—John D. Rockefeller, Jr., was the first, nine years ago—declared that nothing that had ever happened to him had touched him more than the dinner held in his honor and the presentation of the souvenir.

Champaign, Ill. — What is believed to be the first university fellowship to be given in recognition of student leadership in the promotion of inter-faith relations on an American college campus was established when the B'nai B'rith Hillel commission created the Edward Chauncey Baldwin Memorial Award at the University of Illinois as a memorial to the Christian scholar who was the God-father of the B'nai B'rith Hillel Foundations.

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Organization and Personal News

Births

Durham, N. C.—Mr. and Mrs. L. H. Goldman announce the birth of their son, Irving Joel, on February 25th at Watts Hospital. Rabbi Michael Zev of Raleigh and Rabbi I. Mowshowitz of Durham performed the Bris ceremony. Mr. and Mrs. Steinberg acted as Godfather and Godmother.

Asheville, N. C.—Mr. and Mrs. Marcus Book announce the birth of a daughter.

Charleston, S. C.—Mr. and Mrs. Mier Morowitz announce the birth of a daughter on February 11th.

Bar-Mitzvahs

Asheville, N. C.—Sidney Tureff, son of Mrs. Minnie Tureff, was Bar-Mitzvah on Friday evening, February 21st, at Beth-Ha-Tephillah Temple. After the services a reception was held at the Jewish Community Center.

Charleston, S. C.—A unique Bar-Mitzvah service took place on Saturday, March 1st, in the B'rith Sholom Synagogue when the double Bar-Mitzvah of the twin sons of Mr. and Mrs. Leon Cygelman took place. The twins were born on February 29th and the Bar-Mitzvah had to be celebrated on March 1st. Mr. and Mrs. Cygelman entertained in honor of their twin sons.

Charleston, S. C.—Jackie Goldberg, son of Mr. and Mrs. I. Goldberg, celebrated his Bar-Mitzvah on Saturday, February 15th, with services at the B'rith Sholom synagogue.

Engagements

Cohen-Hudes

Greensboro, N. C.—The engagement of Miss Carolyn Cohen, daughter of Mr. and Mrs. I. A. Cohen, to Dr. Joseph Hudes, son of Mr. and Mrs. I. Hudes of Brooklyn, N. Y., was announced by her parents on March 2nd. The wedding will take place in April.

Berlin-Altman

Charleston, S. C.—Mr. and Mrs. Sam Berlin have announced the engagement of their daughter, Shirley, to Sam Altman of Brunswick, Ga. The wedding will take place in the early summer.

Weddings

Stewart-Greenberg

Greensboro, N. C.—Miss Jessie Stewart, daughter of S. Stewart of Henderson, and Sydney Greenberg, Jr., son of Mr. and Mrs. Sydney Greenberg, of Philadelphia, were married in an impressive ceremony at Temple Emanuel on Thursday, March 6th, at 7:30 p.m. The ceremony was performed by Rabbi Rypins, and the bride was given in marriage by her father. Her sister, Miss Dorothy Stewart, was maid of honor, while bridesmaids were Miss Barbara Greenberg, sister of the groom and Miss Blanche Rubin, of Brooklyn. Mr. Greenberg's father was best man, and ushers were Charles Roth, uncle of the bride, of Henderson, Hayes Solis-Cohen, Joseph Blumenthal, Jr., Dick Pfaezler and Edward Rosewater, all of Philadelphia. Music was furnished by the Temple choir, with Miss Mabel Baach, organist. After the ceremony, the bride's father was host to the bridal party and out-of-town guests at a dinner dance at the Greensboro Country Club. After their wedding trip, Mr. and Mrs. Greenberg will be at home in Philadelphia, where Mr. Greenberg is in the real estate business.

Freid-Cohlenz

Weldon, N. C.—Miss Ruth Florence Freid, daughter of Mr. and Mrs. Morris Freid, was married to Dr. Ferdinand F. Coblenz of Fayetteville, N. C., on Sunday, March 9th, in a private ceremony at the home of her parents. Rabbi Benj. H. Kaminetsky of Fayetteville performed the ceremony. The bride was given in marriage by her father, while Harry Freid, brother of the bride, attended the groom as best man. After a wedding trip to Florida, Dr. and Mrs. Coblenz will make their home in Fayetteville.

Williams-Rifkin

Asheville, N. C.—The marriage of Mrs. Sarah Williams, of Columbia, S. C., to Sam Rifkin of Miami and Asheville took place in Columbia on March 2nd.

Garfinkel-Applebaum

Charleston, S. C.—Miss Elynor Garfinkel, daughter of Mr. and Mrs. H. L. Garfinkel was married to Harry Applebaum, of Savannah, Ga., on March 9th at the Francis Marion Hotel. Rabbi Benj. Axelman and Cantor Albert Kirshtein officiated. The bride had as her maid of honor, her sister, Miss Mildred Garfinkel. Another sister, Mrs. Meyer Hatten of Brooklyn, N. Y., was matron of honor. The bridegroom had as his best man Harry Richman of Savanah, Ga. Serving as ushers were Alex Garfinkel, brother of the bride, and Max Dinerman, of Savannah. Music was furnished by Mr. David Collis and Miss Lillian Goldstein.

Obituary

Greensboro, N. C.—Mrs. Sarah Senie, 80, long a resident of Greensboro, passed away on Wednesday, March 5th, after suffering a heart attack. Mrs. Senie is survived by several sons and daughters.

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ASHEVILLE, N. C.

Paul Goodman and Sidney Tureff occupied the pulpit of Beth-Ha-Tephillah temple on Friday night, March 7th, which was Young Judean Night. On the same evening at Bikur Cholim synagogue the following boys occupied that pulpit: Joseph Schandler, Sheldon Mannekin, Sherman Adler and Morris Lichtenstein.

A Purim supper was served at the synagogue on Thursday evening, March 13th, by the Ladies' Auxiliary. The committee in charge of arrangements and tickets were Mrs. I. Fagan, Mrs. D. Adler, Mrs. Harry Freeman, and Mrs. Ben Lichtenstein. The supper was served cafeteria style.

The North Carolina Association of Jewish Women held a Game-Medley on Monday evening, March 3rd, at the Jewish Community Center to raise funds for the Sophie Einstein Loan Fund. Mah-jong, bridge, and poker were played during the evening, and refreshments served by the committee headed by Mrs. Fred Pearlman and Mrs. Gustav Lichtenfels.

Dr. Leon H. Feldman, chairman of program committee of B'nai B'rith, arranged a very interesting meeting on Monday evening, March 10th, at the Jewish Community Center. Frederick C. Handy, Director of State Bureau of Investigation, was the principal speaker. Election of delegates to the District Convention in May was held, and after the business meeting, refreshments and smokes were served.

The National Council of Jewish Women held a regular meeting on Monday, March 10th, at the Jewish Community Center with Mrs. S. H. Rogovin presiding. Following the meeting Mrs. J. M. Day told of the work being done in Buncombe county for adult education and demonstrated the crafts being taught in that group. Mrs. Zeb V. Nettles spoke briefly on the work of Bundles for Britain, and Mrs. Joseph Sternberg read an interesting paper by Dorothy Thompson. Mrs. Sol Isaac had charge of the program.

The Hadassah Chapter met at the Jewish Community Center. Mrs. William Michalove gave an interesting report of the Charlotte conference.

The Sisterhood sponsored a Luncheon and Game-Medley at the Center. The committee in charge consisted of Mrs. Alfred Lichtenfels, Mrs. Joseph Sternberg, Mrs. Sol Isaac, and Mrs. Phillip Zageir.

Rabbi and Mrs. Robert P. Jacobs were hosts on Tuesday evening, March 18th, at the Jewish Community Center in honor of the 67th birthday of Dr. Stephen S. Wise. Games were played, after which refreshments were served.

The Gamma Sorority gave their annual fund-raising affair on March 11th at the Commnity Center in the form of a "Country Carnival." Barn dancing was the main attraction while fortune telling and other entertainments were a delight to all. The committee in charge were as follows: Misses Evelyn Kraemer, Sallie Lipinsky, Sarah and Dessie Sheptowich, Judy Gross and Carolyn Lichtenfels.

Dr. and Mrs. Samuel Robinson had Open House at their home, 108 Forest Hill Drive, on Sunday evening, February 16th, to celebrate their 25th wedding anniversary. In the receiving line besides the host and hostess were Mrs. Joseph B. Breman, Mrs. Gustav Lichtenfels, Mrs. Morris Lipinsky, Sr., Mrs. Joseph Patla, and Mrs. Elliot Serotta. Presiding at the punch bowl were Miss Faela Mae Robinson, Miss Leah Robinson, Miss Elise Swartzberg and Mrs. Human Dave. The out-of-town guests were Mr. and Mrs. Elliot Serotta and Mr. A. Serotta of Augusta, Ga.

During the past month Rabbi Robert P. Jacobs spoke at the Asheville College on "Problems of Interracial Relationships," and at the Black Mountain College on "Zionism."

—Mrs. Al J. Goodman.

CHARLESTON, S. C.

Miss Ida Rabinowitz was chosen as sponsor of the Tau Epsilon Phi fraternity of the College of Charleston. Miss Rabinowitz is a sophomore at the college and is the danghter of Mr. and Mrs. Louis Rabinowitz.

Announcement has been made by L. LeRoy Silverstein of the installation of a chapter of the Jewish War Veterans which is to be established in Charleston in the near future. Mr. Silverstein stated that out-of-town Jewish veterans desirous of affiliating with the Charleston post may communicate with him at 323 King Street. The date for the installation will be announced later.

The 156th annual charity Purim ball of the Hebrew Benevolent society, founded in 1783, was held in the Hibernian hall on March 12th. The committee in charge of arrangements was headed by Maier Triest and reported one of the most successful affairs ever held. The entire proceeds go to local charity needs.

The Charleston Junior Congregation is this year celebrating its tenth anniversary. The congregation, organized by Rabbi Benjamin Axelman in February, 1931, is made up of children whose parents are members of either B'rith Sholom or Beth Israel synagogues. One sponsor was originally elected from each synagogue. Mr. M. M. Prystowsky was chosen from the B'rith Sholom and Mr. J. Zucker from the Beth Israel. Thanks to the splendid spirit of cooperation and the fatherly guidance of these sponsors throughout the entire decade, this Junior Congre

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ation has become stronger as the ears have gone by and has become an nportant factor in the religious life f the community. Following closely ne parent organizations in religious haracter, the organization has a huge embership, and attendance is much rger at both of the synagogues. Sun- ay morning services were added four ears ago, and each Sunday morning ne young men conduct services in the aditional manner, using Talith and 'philin, after which a community reakfast is served. Mrs. Benj. Axel- an and Mrs. Louis Rabinowitz, as ell as other donors, are responsible r the breakfasts. At the present time, onis Karesh is sponsor of the Sun- ay activities. This year Friday eve- ing services have been added to its rograms. The Charleston A. Z. A. hapter who are members of the Jun- r Congregation are cooperating with ne rabbi in the forthcoming tenth an- iversary celebration.

Milton Prystowsky, a junior at the ollege this year, is one of the most ctive and popular students in his lass. He has been a member of the asketbal team for the entire three ears that he has been at the college. his year he is a member of the ath- tic association, serving as a represen- ative at large from the student body. Milton has been a member of the tudent council for the past two years, aving been elected class student coun- il representative in his sophomore nd junior years. He has also been a ember of the Pan-Hellenic council or the past two years and this year is erving as secretary. He has been a ember of the Pre-Medical club for he last three years and is also a mem- er of the Cartesian society, of which e is now treasurer and historian.

Milton is a member of the Gyro so- iety, honorary leadership society, and he Maroon C club. He was also elect- d this year to Who's Who in American 'oleges and Universities. Milton is a ember of the Tau Epsilon Phi fra- ernity and has served as secretary in is sophomore year and chancellor this ear.

Milton is majoring in chemistry and iology at the college and is planning n going to medical school when he inishes at the college. In fact, he has een accepted by the Medical College f the State of South Carolina for the reshman class next September. Mil- on's hobby is athletics.

Milton is the son of Mr. and Mrs. acob Phystowsky of 168 St. Philip treet, Charleston.

—Ida Rabinowitz.

GREENSBORO, N. C.

The Jewish girls at Woman's college vere hostesses at a tea on Wednesday fternoon, March 12th, in the recep- ion hall between A and B dormitories. Special guests were members of the 'ouncil-Sisterhood of Temple Eman- el. Miss Blanche Rubin, of Brook- yn, who is representative for the Jew- sh girls on the campus Inter-Faith 'ouncil, was in charge of arrange- ments, assisted by several members of er committee.

Purim was celebrated by the Reli- ious School on Sunday, March 16th, vhen the smaller grades had a costume party in the assembly room. The old- er groups celebrated with a progres- sive dinner on Saturday night. Ar- rangements were in charge of Mrs. Rypins and the Religions School com- mittee, of which Mrs. M. H. Zauber is chairman. The teachers of the vari- ous classes assisted in entertaining the groups.

A special musical program featured the March meeting of the Council-Sis- terhood. The program, arranged by Mrs. Sidney F. LeBauer, included the following: Peter Farrell, violinist; Charles Farrell, Jr., pianist, and Hugh Altvater, Jr., 'cellist. Solo and duet numbers were rendered by the boys, and the program was enthusiastically received by the large group in attend- ance. The business part of the pro- gram included routine organization matters, with special announcement being made of the annual convention of the N. C. Association of Jewish Women and Men, to be held in Wilmington on April 6-7.

Installation of the newly elected of- ficers and a general celebration fea- tured the B'nai B'rith meeting on Mon- day evening, March 24th, in the Temple assembly room.

Miss Ethel Feineman, Field Secre- tary of the National Council of Jew- ish Women, was guest speaker at a special luncheon meeting of the Coun- cil-Sisterhood on Wednesday, March 19th, at the Jefferson Roof. Miss Feine- man, who is on her return trip north, after a southern tour in the interest of National Council, spoke to the mem- bers on the activities and accomplish- ments of the organization. She empha- sized especially the unique organiza- tion in Greensboro, where the joint Council-Sisterhood works in such har- mony carrying out the work of the two national organizations.

Mrs. Meyer Sternberg had as her guest for several weeks, her sister, Mrs. Mabel Elias of Deland, Florida.

Mrs. Ike Reinheimer of Raleigh, was the guest of Mr. and Mrs. Bertram Bloch. Mrs. Bloch is the daughter of Mr. and Mrs. Reinheimer.

Mrs. Joseph Klein has returned to Greensboro after spending the winter with Mr. and Mrs. Edward A. Klein in Miami, Fla.

Mrs. S. Morgenstern has gone to Ari- zona where she will be the guest of her daughter, Mrs. M. Kane, who is there for several months with her fam- ily. Mrs. Morgenstern, of Cleveland, Ohio, mother of Mrs. S. F. LeBauer, spent some time here as the guest of the LeBauers.

HENDERSONVILLE, N. C.

Mrs. Ed Patterson and Mrs. Albert Patterson were joint hostesses at a lovely party given at the former's home in honor of Mrs. Ed Brenner, a recent bride.

The Zionists held a meeting March 9th at the synagogue. Speakers for the evening were Rabbi Jacobs, Rabbi Wachfogel, and Mr. Joe Patla, all of

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Asheville, N. C. Refreshments were served by the Hadassah.

Mrs. Morris Kalin has returned from a trip to Charleston, S. C., and Atlanta, Ga., where she visited relatives.

Mrs. Morris Schass has returned after spending a week in Charlotte visiting her sisters, Mrs. A. Miller and Mrs. H. Miller.

Miss Jeanette Mottsman has accepted a position with the Ecusta Paper Corp. at Brevard.

—Mrs. Louis Sherman.

ROCKY MOUNT, N. C.

The regular monthly meeting of the Beth El Sisterhood was held at the home of Mrs. Sigmund Cohen. Routine business was taken up and refreshments were served by the hostess.

Mrs. Jos. Gold has returned from Hendersonville, where she was called on account of the illness of Mr. and Mrs. A. I. Gold.

Mrs. D. J. Edwards spent some time in New York visiting her daughter, Hortense, and her sister.

Mr. and Mrs. E. Lipperman of New York were the guests of Mr. and Mrs. Leon Epstein.

Mrs. T. Kanfman of Baltimore and Miss Ethel Levine of Winston-Salem were guests of their aunt, Mrs. N. E. Weinstein.

Mrs. S. A. Temko has returned from a visit to her daughter, Miss Beatrice Temko, who is a student at the Maryland Institute of Art, Baltimore.

Mr. Julius Klitzner and Mr. Sigmond Cohen who were in New York on business trips, have returned to Rocky Mount.

Mr. and Mrs. Harry Jacobs and son of Brooklyn were the over-night guests of Mr. and Mrs. Francis Gold, en route to Florida.

—Mrs. Jos. Gold.

STATESVILLE, N. C.

The recently reorganized Piedmont section of the Council of Jewish Women held its monthly meeting on Tuesday, March 4th, at the home of Misses Constance and Henrietta Wallace. Mrs. J. L. Goldman of Salisbury presided. A unique feature of the Piedmont section is the fact that its membership is composed of ladies from Salisbury and Statesville. Meetings take place alternately in each town. Through coordinate, collective efforts, the section strives to reach the highest ideals and accomplishments of the National Council of Jewish Women.

—Henrietta Wallace,
Recording Secretary.

WINSTON-SALEM, N. C.

The Winston Hebrew Congregation is happy to welcome 16 new members to its ranks: Messrs. Harry Coplan, Joe Goldberg, Asher Morgan, Morris Brenner, Abe Brenner, Joe Davis, H. Gory, Frank Kretzmer, Sam Robin, Leonard Weil, Hyman Schachtman, Harry Sommers, Robert Sosnik, Sigfried Kaufman, A. Kretzmer, and Ed J. Levin. This membership drive was organized

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solely by Mr. Lou Baker. We wish to congratulate Mr. Baker on his success in this undertaking. He is a now a member of the Board of Directors of the Winston Hebrew Congregation.

Rabbi Dr. Frank Rosenthal conducted the daily morning prayer for one week over WSJS. which was well accepted.

The Rabbi has also been asked to speak at several inter-faith meetings, such as the Y. M. C. A., the Y. W. C. A., the Junior Chamber of Commerce, the Hanes High School, and the Kiwanis Club.

Among the programs of Brotherhood Week in Winston-Salem was the exchange of pulpits. Dr. Rondthaler, president of Salem College, addressed the congregation February 21, and Rev. Edward Helmich, pastor of the Fairview Moravian church, also addressed our congregation on February 28. In exchange for this Dr. Rosenthal spoke at the Home Moravian church and also at the Fairview Moravian church.

The Community Council of Winston-Salem voted on the suggestion of Dr. Rosenthal for the establishment of a community library which will contain books with all the informative material regarding Jews, their culture, history, and their faith, which will be open for the entire community of Winston-Salem.

Under the Rally of Youth and Democracy, a mutual meeting was held for the DeMolay and our local chapter of A. Z. A. Jack Day from WSJS was the speaker.

The new Board of Directors of the Winston Hebrew Congregation are: I. Eisenberg, president; M. S. Cohen, vice-president; and L. Feingold, secretary and treasurer. The Board of Governors are: Lou Baker, Jerome Solomon, Ben Clein, Morris Sosnik, Abe Lefkowitz, Phil Robin, Eli Katzin, Nat Sosnik, and Jack Manton.

The Congregation introduced a newly organized choir consisting of 10 ladies who officiated successfully.

The National Council of Jewish Women held its annual Council Sabbath Friday, March 14. Mrs. Moe Wainer, the president, gave an inspiring sermon. Refreshments were served. The congregation assembled its several town hall meetings which were held with great success. Messrs. Ernest Lefkowitz and Phil Robin were among the speakers.

Rabbi Dr. Rosenthal presented an American flag to the Masonic Lodge in the name of the Winston Hebrew Congregation. Messrs. Eisenberg and Feingold participated in behalf of the Board of Directors in that solemn ceremony.

Judge A. Shapiro donated a small scroll to our Sunday school in memory of his late son, our beloved former president, Moses Shapiro.

—Dr. Frank Rosenthal.

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But that's wrong—it's an evil habit they cultivate!
And the stories they tell are so foolish they're funny,
When they say the Jews have all the money.

Is Henry Ford, John D., or Mellon a Jew?
Chrysler, Raskob, Schwab, Marshall Field, only a few
Of the Gentiles who have most of our gold—
All our great industries are Gentile-controlled.

And when you speak of bankers and banks,
You will find but three Hebrews away up in the ranks—
The European Rothschild, Loeb and Kuhn—
And where have you read they caused any ruin?

Does Morgan, Giannini, Lamont, Chase or Sloan
Knock off the interest when they O.K. your loan?
And who are the makers of powder and shot?
If the DuPonts are Jewish, then Moses was not!

And this is another wrong, biased bleat—
When they yell about Jews controlling our meat—
Cudahy, Armour, Wilson, Libby, McNeill,
Swift, Hormel, Hammond—no Jew blood reveal.

And now for religion—the Good Books all say
That we would be heathens, but for a Jew named Isaiah—
And what were Matthew, Mark, Luke, John and Paul?
The Prophets and Apostles were Jews one and all.

There are good and bad in every creed and race—
And the good Jews try to keep the bad in their place.
Sixteen million Jews in all, in all this great sphere
And only a damn coward that minority would fear.

You know this is all true, but I must explain—
That my father is from Ireland, mother's people from Spain,
Which leaves me all Gentile and proud to express my views
On the decency and good fellowship of most all Jews.

"Come now, let us reason together, said the Lord."—Isaiah 1.18.
—From the Protestant Digest.

CHRISTIAN FARMER LEAVES $8,000 FOR PALESTINE

Pittsfield, Mass.—Ernest Pick, a Gentile farmer and member of the second family of Shakers at New Lebanon, N. Y., left $8,000 to the Jewish National fund, it has been revealed here. Two days after Pick died, the J. N. F. headquarters in New York received a note from Pick written before his death advising that it was entitled to an $8,000 account he had set up for it at the Agricultural National Bank here.

Pick had heard much about the reclamation work being accomplished in Palestine and visited there five years ago. He was born in Austria in 1859 and came to this country when he was 23. For several years he was a farmer in this section until he joined the Shakers in New Lebanon. He stayed there 40 years until 1934, when he went to Europe to visit relatives in Czechoslovakia. Since his return he has made his home in this city.

GREEKS RENAME CAPTURED VILLAGE FOR JEWISH HERO

Athens—The captured Albanian village of Bessantchi has been renamed by the Greek government "Fritsi," it was announced here, in honor of the Jewish army colonel, Mordecai Fritsi, who fell near the village, "heroically leading his troops to victory."

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The AMERICAN JEWISH TIMES

A MONTHLY JOURNAL OF VITAL JEWISH INTEREST

Passover
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The American Jewish Times

A Magazine Devoted to Democracy and Religion

VOLUME 6 | APRIL, 1941 | NUMBER 8

EDITORIALS

Groundless Concern

"Palestine is five thousand miles away from us. But it is near to our hearts because it stands for human liberty. It is a cause which knows no geographical boundries, no racial nor religious distinctions. Therefore, I see no divided loyalty or hyphenated Americanism in your support of Palestine. It is a cause all can support, not as Zionists, not as Jews, not even as Americans, but as freedom-loving American men and women."

Thus spoke Paul V. McNutt, Federal Security Administrator, in addressing the delegates at the recent National Palestine Conference held in Washington.

It is indeed a sad commentary upon the state of mind of some American Jews—although happily they form a negligible minority—that at this late hour there are still among us jittery weak-kneed who avoid association with the Zionist movement because of the groundless fear of dual loyalty.

This fear which has become an obsession with some super-patriotic American Jews, rears its head in Jewish life at regular intervals. Almost two decades ago Justice Louis D. Brandeis found it necessary to assauge the concern of this type of Jew with the following admonishment:

"Let no American imagine that Zionism is inconsistent with patriotism. Every Irish-American who contributed toward advancing Home Rule was a better man and a better American for the sacrifice he made. Every American Jew who aids in advancing the Jewish settlement in Palestine, although he feels that neither he nor his descendents will ever live there, will likewise be a better man and a better American for doing so. Indeed loyalty to America demands rather that each American Jew become a Zionist."

We are also prone to forget that the American people, through the Congress of the United States, went on record favoring the realization of the Zionist aims. On May 4th, 1922, both the Houses of the United States Congress unanimously passed a joint resolution "that the United States of America favors the establishment in Palestine of the National Home of the Jewish people." Every American President, from Woodrow Wilson to Franklin D. Roosevelt, publicly and heartily endorsed the Zionist aims.

The ideals and purpses of Zionism which seeks to solve the problem of Jewish homelessness in Europe through the establishment of Palestine as a Jewish commonwealth, and to revitalize Jewish culture and tradition, have the whole-hearted support and admiration of every American endowed with the humane qualities of justice for the oppressed. Any individual active in Zionism, who manifests his concern in the fate of his fellow-men by rendering constructive help to the upbuilding of Palestine, will gain the respect and esteem of his neighbors, because it is in keeping with the tradition of American Democracy to aid the oppressed and to render succor to the fallen.

The kinship between the spirit of America and the spirit of Zion is deep and abiding. Zionism spells democracy and democracy spells Americanism.

Britain Will Finish the Job

When Wendell Willkie left for England, he bore a message from President Roosevelt to Winston Churchill. In it was contained in his own handwriting a quotation from Longfellow:

> . . . Sail on, O Ship of State!
> Sail on, O Union strong and great!
> Humanity with all its fears,
> With all the hopes of future years,
> Is hanging breathless on thy fate!"

Churchill's answer was:

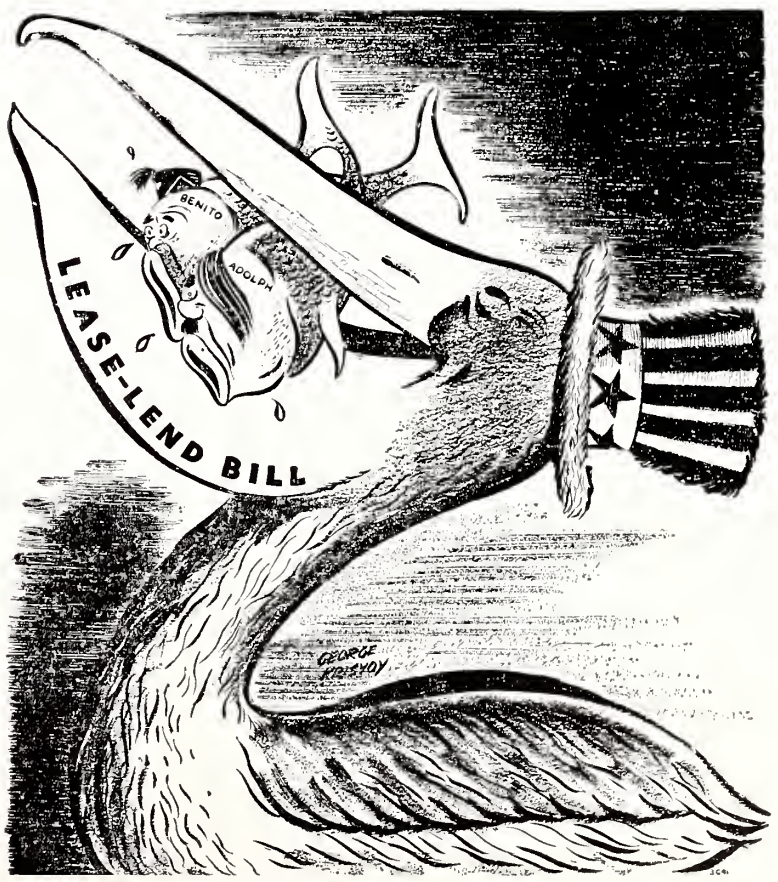
"Put your confidence in us. Give us your faith and your blessing, and under Providence all will be well. We shall not fail or falter; we shall not weaken or tire. Neither the sudden shock of battle nor the long-drawn trails of vigilance and exertion will wear us down. Give us the tools and we will finish the job."

The confidence of the Prime Minister in ultimate victory is supreme. He has said:

"Herr Hitler will do his utmost to prey upon our shipping and reduce the volume of American supplies entering these islands. Having conquered France and Norway, his clutching fingers reach on both sides of us into the ocean. I have never underrated this danger and you know I have never concealed it from you. Therefore, I hope you will believe me when I say that I have complete confidence in the Royal Navy, aided by the air force of the Coastal Command, and that, in one way or another, I am sure they will be able to meet every changing phase of this truly mortal struggle, and that, sustained by the courage of our merchant seamen and of the dockers and workmen of all ports, we shall outwit, outmaneuver, outfight and outlast the worst that the enemy's malice and ingenuity can contrive."

This unshaken faith in God, this sublime courage will triumph in the end and a better world will result for all men and women.

POOR FISH



The AMERICAN JEWISH TIMES. Published Twelve Times a Year . . . Monthly Except August . . . Semi-Monthly in April . . . at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; M. Shane, National Representative; Mrs. A. F. Klein, Society Editor. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 3303 Eastern Avenue. $1.50 Per Year, Payable in Advance. Single Copy, 15c. Entered as Second-Class Matter at the Postoffice at Greensboro, N. C., Under the Act of March 3, 1879.

Through Christian Eyes - - -
Our Debt to the Jews

By REV. J. CALVIN REID, PH.D., D.D.
First Presbyterian Church
COLUMBUS, GA.

"Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever. Amen."—Romans 9:4, 5.

TODAY we face the deplorable but undeniable fact that prejudice against the Jewish people is not only at "red" heat in certain countries across the sea, but that it may be rising *in our own America*. In the official Report of the Dies Committee, appointed to investigate un-American activities, it is stated that 135 anti-Semitic organizations have been brought to its attention. The Committee had before it printed matter published by 73 of these organizations, but due to limited time and funds was able to check only 54. Of the 54 organizations checked by the official investigator, all of them without exception refused to show their books, membership lists, contributions, or any thing of the sort. The majority proved to be mere "letter-head outfits" which nevertheless distributed a great amount of anti-Jewish propaganda. Apparently some uniform source is supplying the material, in view of the fact that identical pamphlets have appeared in different cities under the sponsorship of different organizations.

It is not my purpose to defend the Jews. That might be construed as presumption on my part. My concern is the defense of Christian ideals and of humanitarian civilization. When these become imperiled, by anti-Semitism or any other movement, I consider it both a duty and a privilege, as a Christian minister, to speak out. Race discrimination should have no place among the followers of Him whose supreme teaching was the Fatherhood of God and the Brotherhood of Man.

I take my stand against anti-Semitism as a Patriot also. President Theodore Roosevelt in defining the American ideal once referred to "the historic American position of treating each man on his merits as a man, without the least reference to his creed, his race, or his birthplace." For that type of "Americanism" I plead. Anti-Semitism clearly is treason both to the Christian and to the American ideal.

But race prejudice is never abolished, seldom even *reduced*, by denunciation. To reach the root of the trouble we must find the place where prejudices are born. Prejudice, as the word indicates, is a *prejudging*, the forming of an opinion, an attitude, a dislike *without due regard to facts*. Perhaps the majority of us are as unreasoning about our prejudices as Tom Brown:

"I do not like thee, Dr. Fell,
The reason why I can not tell;
But this I know, and know full well,
I do not like thee, Dr. Fell."

The one cure for prejudice, then, is the treatment Jesus was recommending when He said, "Ye shall know the *truth*, and the truth shall make you *free*."

So with the utmost regard for the truth and after very thorough investigation of facts I want now to point out Four Debts which we Christian people owe to the Jewish people.

I. We owe them a humble apology for the terrible persecutions which have been inflicted upon them in PAST AGES by "Christians."

We who shudder today because of what we know has been and is being done to the Jews in Europe might well allow that shudder to bear us to our knees, for all these things, and even worse, were once done *in the name of our Christ*. It is a matter of history that during the first eight centuries of the Christian era, the persecution of the Jews was almost entirely from a religious point of view, inspired by priests, ordered by Church councils, and executed by "Christian" rulers. During the period of the Crusades the pilgrims reasoned, "If we are going to the Holy Land to fight the enemies of Christ, why not begin by fighting the enemies of Christ at home?" On their way to Palestine they visited almost every European ghetto, plundered and slew until the streets ran red with Jewish blood. The worst fury of the Spanish Inquisition was released against the Jews. Over seventy Spanish towns were attacked—in many, every Jew was slain.

In 1290 Edward I confiscated all the property owned by the Jews in England, and then ordered them out of the country. Not until the time of Cromwell, some 400 years later were they permitted to return. It was 200 years more before they were allowed the privilege of citizenship. The Merchant of Venice in which we have Shakespeare's caricature of the Jew as Shylock was written at a time when *no Jew was allowed in England*. It is possible that Shakespeare never saw one. Fitting indeed, but pathetic, is that inscription over the entrance to a Jewish cemetery in England:

"Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest?
The wild dove hath her nest, the fox his cave,
Mankind their country, Israel but the grave."

After the Reformation, Protestants were almost as bitter toward the Jews as Catholics had been before.

With contrite hearts let us confess that the history of these persecutions is a dark and lasting disgrace to Christendom.

"Across the Eastern sky has glowed
The flicker of a blood-red dawn,
Once more the clarion cock has crowed,
Once more the sword of Christ is drawn.
A million burning roof-trees light
The world-wide path of Israel's flight." . . .

"Come follow me into the dreadful town,
And with thine own eyes see,
And with thine own hands feel
On hedge and post, on gate and wall,
On city pavements, and from all the boards
The black, hardened blood, the very marrow
That from thy brethrens' hand and necks did gush.
And wander then among the ruins,
Through broken walls and crooked doors,
Past shattered stoves, and half-burnt bricks,
Where yesternight the fire and the axe and iron
Upon this bloody revel a wild dance played."

(Bialik)

No, these lines were not written to describe what is being done in Germany today, but to describe what *was done*, over and over and over in past centuries, by those who bore the *name of Him who taught love* even toward one's enemies! Is it any wonder that the Jews developed a horror of Christianity which to this day has n been dispelled? To our knees, Chri tians, to our knees! With a humb apology upon our lips to the Jews

DR. J. CALVIN REID

peop'e and a sincere prayer to God f forgiveness for these great wrong

II. In the second place, we owe t Jewish people a large measure of u derstanding sympathy because of t sufferings that are NOW being i flicted upon them across the sea.

Heinz Liepman has written a boo entitled, *"Death Made in Germany* In the preface he states: "I vou my honor, my existence and my lif that all events pictured in this bo are founded on truth. . . . I left t land of my birth in June, 1933, t land for which my father fought a volunteer and for which he la down his life on the battlefield 1917. . . . I can not sleep through t night, for I think of the Jews. . . Every night I hear a thousand moa a thousand screams. I see eyes slow dying, I see hands that have becor bloody stumps, and backs with sk distended like a balloon. I see bloo beards and broken bones, corps corpses! They are being tortured a murdered even now, at the very m ment I am writing these words. Th is what robs me of my sleep."

Dr. James G. Hunt tells of a fami of Jewish refugees in the town Mount Vernon, Ohio. The childr of this family with no little hesit tion went one day to enroll in one the ward schools. They came ho

(Please Turn to Page 19)

This brilliant sermon was delivered in the First Presbyterian Church, Columbus, Ga. Rabbi Herbert S. Waller, members of the B'nai Israel Synagogue, and other Jewish friends being present as honor guests.—The Editor,

Protestantism Answers Hate

By HAROLD L. ICKES

Secretary of the Interior

I SHALL confine my remarks tonight, in the main, to what Hitler represents and the threat that he constitutes to a civilization and a culture that go back to Christ and are based upon His words and acts. Hitler proposes to destroy that civilization. He has turned back his eyes to a region of cruelty and superstition, the religion of Donar and Zernebock, to whom the ancient dwellers in northern Europe turned in cringing fear when their minds were troubled.

With diabolic cleverness, Hitler and Goebbels have created a devil for their deluded people to hate. That devil is the Jew — the traditional scapegoat against whom every man's hand has been raised whenever selfishness or greed or cruelty or lust was to be served.

By the strictest definition that Hitler or any of his henchmen could lay down, I am a Nordic—in every drop of blood that courses through my veins. And, as a Nordic, a Protestant Nordic, I denounce the cruel cunning of any tortured and twisted soul that would seek to defy Nature, to ignore ethnology, to bury deep in ignorance the superstition all that Christ lived and died for.

One can understand, although he cannot absolve, the savages of the Third Reich for resorting to degrading practices that shame mankind. But what of so-called Christians who both practice and preach, not only anti-Semitism, but hatred of Negroes and other minorities? What can be said for the professing Protestant who sings this hymn of hate against a Catholic or of the Catholic who regards the Protestant with aversion?

One cannot but sorrow over the state of the soul of the man who, proclaiming himself to be a Christian, spews hate upon the Jews. For Christ himself was purely and exclusively Jewish. And so were all of the twelve disciples. Out of Judaism, with the finest moral system of its time—a moral system which prevails to this day—Christianity sprang and developed. Without Judaism there could be no Christianity. The earliest Christians were all Jews—men and women who were inheritors of and who were raised in the tradition of Judaism. If Hitler had been in the seat of Pontius Pilate, he would not only have condemned the Man of Galilee to death, he would have confined in a concentration camp all of the twelve apostles, excepting Judas Iscariot, the Quisling of that time, and with them all of their followers, there to be purged with castor oil while awaiting the time and convenience of the firing squad.

The Bible, in the mind of the Christian, does not begin with the account of the birth of Christ; it is not merely a record of His brief but everlasting life. Isaiah is just as much a part of Christianity as is St. Matthew. Christ, Himself, recognized the dependence of those of His generation upon the lives and writings of the Hebrew Prophets who had preceded Him. In some of our Protestant churches, a regular part of the service is the reading of a passage from the Old Testament. I venture to say that, as often as not, a preacher, when he mounts his pulpit, chooses his text from the Old Testament.

HAROLD L. ICKES

Christ, influenced by the Hebrew Prophets, said that love of mankind was the most important injunction that could be laid upon us. And this is all the more remarkable because, in the ancient world, love of mankind was not widely accepted as a philosophy.

We Christians do hate "a lying tongue, and hands that shed innocent blood, and a heart that deviseth wicked imaginations, and a false witness that uttereth lies, and he that soweth discord among his brethren." We hate these things with the righteous hate of the Christian. But more than anything else, we hate the chief evil in the world today because hate makes fertile the seeds of those ugly growths—envy and spite and false witnessing; the blood lust, of cruelty, of slavery—not only of the body of man, but of his spirit.

I believe that Jew or Gentile, Catholic or Protestant, Negro or White, is entitled to equal opportunities, equal justice, equal respect, and equal freedom.

Nazi hate has spilled over into the Christian camp. In their way to destroy Christianity, the Nazis first besmirched and assaulted Judaism. They believe hat they will destroy Judaism if they crush the Jews. But Judaism is not Hitler's ultimate or exclusive enemy. His real enemy is the Nazarene Carpenter who was never anything else but a Jew. It is He who is the actual objective of the brown-shirted disciples of hate who run like a swarm of evil streptococci through the blood stream of our Western civilization.

If anyone has any doubt that Hitler's ultimate aim is to destroy both the Jew and the Christian, between whom Christ is the link of imperishable steel, he should turn to an official publication which has been referred to as a textbook of the debasing Nazi philosophy. It was written by Dietrich Hutten, published by "Deutsche Revolution" at Dusseldorf, and its engaging title is "Defilement of Race."

From page three of this Nazi fulmination, I read this:

"The mission of German nationality in the world is to free this world of Jews and Christians."

Yet there are those who believe that we ought to bow our heads meekly to the scourge of Nazism, accepting is as something inevitable as those of the middle ages accepted the Black Death. It is to this abjectness that our appeasers—and we have many who are influential and in high places—would persuade us.

Here is a clear challenge, not only to our fellow Protestants, but to Catholics and other Christians of every sect or variety to Jews, to Gentiles, to rich, to poor, to White, to Negroes—to array ourselves in defense of our liberties and our Christian civilization. We can take care of our would-be traitors and our cowards if they are kept isolated from those to whom they would betray us. **Especially should all Christians realize, before it is too late, that racial and religious hatred, particularly anti-Semitism, is their deadly enemy.**

I once belonged to a political party that marched, with heads erect and eyes alight, to the tune of "Onward Christian Soldiers." White people and colored people, Catholics, Protestants, and Jews, all lifted their voices to that tune and marched together without any feeling of incongruity. And all of us, Jews and Catholics and Protestants, in the consciousness that we are brothers under the skin, can today fall into step to that same tune to resist with all our might a savage whose sanguinary hand is now at the throat of civilization.

Let the word go forth, not only that Protestantism answers hate, but that Catholicism answers hate; that Jews and Gentiles, and Whites and Negroes also answer hate; and that all, in answering, declare a renewed faith in the doctrines and civilizing influences of the greatest Jew who is, as He always will be, the link betwen the two great religions that have made our Western civilization what it is.

Nor, in our absorption in the tragic events that are pending in less fortunate lands, should we ever forget that, to make our country worth dying for, we must make it worth living in.

Today many people are beginning to recognize that anti-Semitism is not only an attack upon the Jews, but upon Christianity and Democracy as well. The Protestant Digest, which has been called the "number one enemy of anti-Semitism," is probably foremost among those who have consistently and effectively attacked and exposed all those anti-Semites who with their propagation of racial hatred have also sold out Protestantism, Democracy and religious freedom. At the "Protestantism Answers Hate" dinner forum sponsored by the Protestant Digest Associates the principal speaker was Secretary of the Interior Harold L. Ickes. Below we present a condensed version of his speech as an example of the abhorrence displayed by all freedom-loving people at the medieval barbarism and racial hatred that have been the basis of Hitler's new world order.—The Editor.

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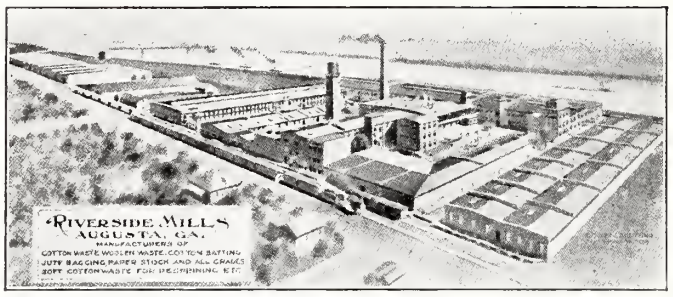

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PALESTINE AND THE JEWISH FUTURE

By SIR NORMAN ANGELL

The distinguished British statesman, economist, Nobel Peace Prize winner, here views the fate of Palestine in the light of present events.—The Editor.

THE British people and the Jewish people now share the honor of being the two people of all the earth upon whom Hitler visits his deadliest enmity and most evil malice. Nazidom is the supreme enemy of both: Your chiefest foe is ours; ours is yours. If Britain goes down there is not a Jew in all the world who will not be in mortal peril.

Having failed to reduce the fortress of Britain in Britain itself, the Nazis have turned to the Eastern Mediterranean as the spot where a mortal strategic blow might be delivered to the whole British system, to the British command of the Mediterranean by severing a vital artery in the Suez Canal, the main line of communication with Australia, New Zealand and India, shutting off access to their resources for the supply not merely of British forces in the Mediterranean, but the supply of Britain itself and practically shutting off access to the oil of Iraq and Iran.

Think for a moment what is involved if the battle in the Near East and the Mediterranean is lost. Vast resources, the oil of Persia, the cotton and other products of Egypt, the resources of the great African colonies and of India, are lost to Britain an pass under the control of the Axi powers. Into Hitler's hands fall th resources of some seven hundred mi lion human beings to be organized wit satanic skill against what remains o a free world. And if that battle i lost Palestine and the Jewish hom pass under domination of Nazi rul Think for one moment what tha would mean: just for one momen What is meant by the holding of th Mediterranean life line by Britai need not be elaborated. And in tha vital chain one of the most importan links of all is Palestine.

The Jewish community of Palestine is mobilizing its industrial and agricultural resources as well as its manpower, for maximum support for Britain. More than 9,000 Jewish soldiers from Palestine are today fighting on the Libyan and Albanian fronts and elsewhere in the Middle East. Their heroic participation in the fall of Tobruk and Bengazi recently evoked official commendation by General Sir Archibald Wavell, British Commander.

Palestine Indispensable

In the last war it was a desolat land that had to be conquered fron the old Turkish regime, occupied an held. Today it is no longer empt and desolate; it has been made enor mously productive by the labor o hundreds of thousands of Jewish pio neers; it does not need to be con quered; it is already held by a grea Jewish community knowing that th enemy they face with Britain is th deadliest enemy of Jewry all over th world; it has itself been an impor tant source of supply, particularly o potash and bromine from the Dea

Sea, indispensable for the production of munitions. Palestine, in other words, has become a vital bastion in the defense not alone of Britain but of Jews the world over; and not alone of Jewry, but of all free men, of human right everywhere. The battle of the British people, the battle of Palestine, the battle of world Jewry, the battle for the rights of Jews, for the rights of man, is now all one battle, one and indivisible.

Of course, the British government has not made the use of the Jewish people in Palestine that it might have done. But then we know that the British government has not made the use of the British people which it might have done: that government had to be radically altered by the British people themselves. It was a full year before the first Jewish companies were organized to fight with the British forces and the offer of the Jewish Agency for an entire Jewish army of the Near East to fight for Palestine has not been accepted. But it will be. And meantime Palestine is adapting herself to war-time conditions. Cut off by the war from her chief products, she has found new markets and turned to new products. The total production of food stuffs — wheat, potatoes, vegetables, eggs, milk—is higher than it has ever been. New industries, like that of pharmaceutical products, based upon the by-products of oil refined in the large new plant in Haifa, and chemical goods based on the Dead Sea minerals are growing rapidly .

Immigration Goes On

And, strange as it may seem, immigration goes on. Despite heavy penalties and outright prohibitions, it has been maintained in terms of thousands arriving each month. During the past year fully 24,000 Jews have entered Palestine and this despite the shadow of war, climaxed by war itself in the Mediterranean; the difficulties of the overland route through Turkey and Soviet Russia and the tortuous sea route by way of Cape Horn.

These people, men, women and children, have fled from the tyranny of Hitlerism and its vassals in Eastern Europe. They were cobblers, peddlers, small shop-keepers and artisans in the lands of their birth, for the disabilities under which they have lived for centuries had prevented them from expanding in other phases of normal life. But when they came to Palestine their outlook changed. They were no longer fleeing. They had found a place for themselves in a country which was happy to receive them and which asked only that they in turn help make place for new thousands who would come in succeeding months and years. It is most significant that 250,000 people who have entered the country in the short space of seven years have been absorbed with as little difficulty and converted so speedily into productive citizens as these immigrants have been in Palestine. And for this reason: Unlike the normal colony the monies which have been invested in Palestine have in large part been reinvested in the country, for all of the public funds sent in by Jewish communities throughout the world and a large proportion of the private funds have been owned, as it were, locally.

What that has helped to do is to destroy an evil myth, the myth that the Jew cannot till the soil and live by manual labor. These hundreds of thousands who now call Palestine their home, although only a few years ago they were cramped within Polish ghettos or German concentration camps, have disproved that myth. There has been a return to the soil among great numbers of them until today, with more than 137,000 Palestinian Jews in rural areas, the percentage of the Jewish population directly and indirectly dependent upon agriculture is 29%, the highest among any Jewish community in the world and nearly as high as America.

Here is a bastion of freedom which American Jewry can now help to defend, defend by adding to its resources, its capacity to support itself and to hold out.

BASIC

In the struggle to fortify democracy through strengthening our spiritual life the ideals and purposes of all faiths are identical. The fight against those who would destroy religion and democracy is a common fight of all churches.

Tyranny itself is forced to recognize that men of sincere religion are its most dangerous foes. The strength of democracy comes from a deep devotion to the principles upon which all religions are founded. Democracy depends for its very existence upon the fundamental religious principles of brotherly love.

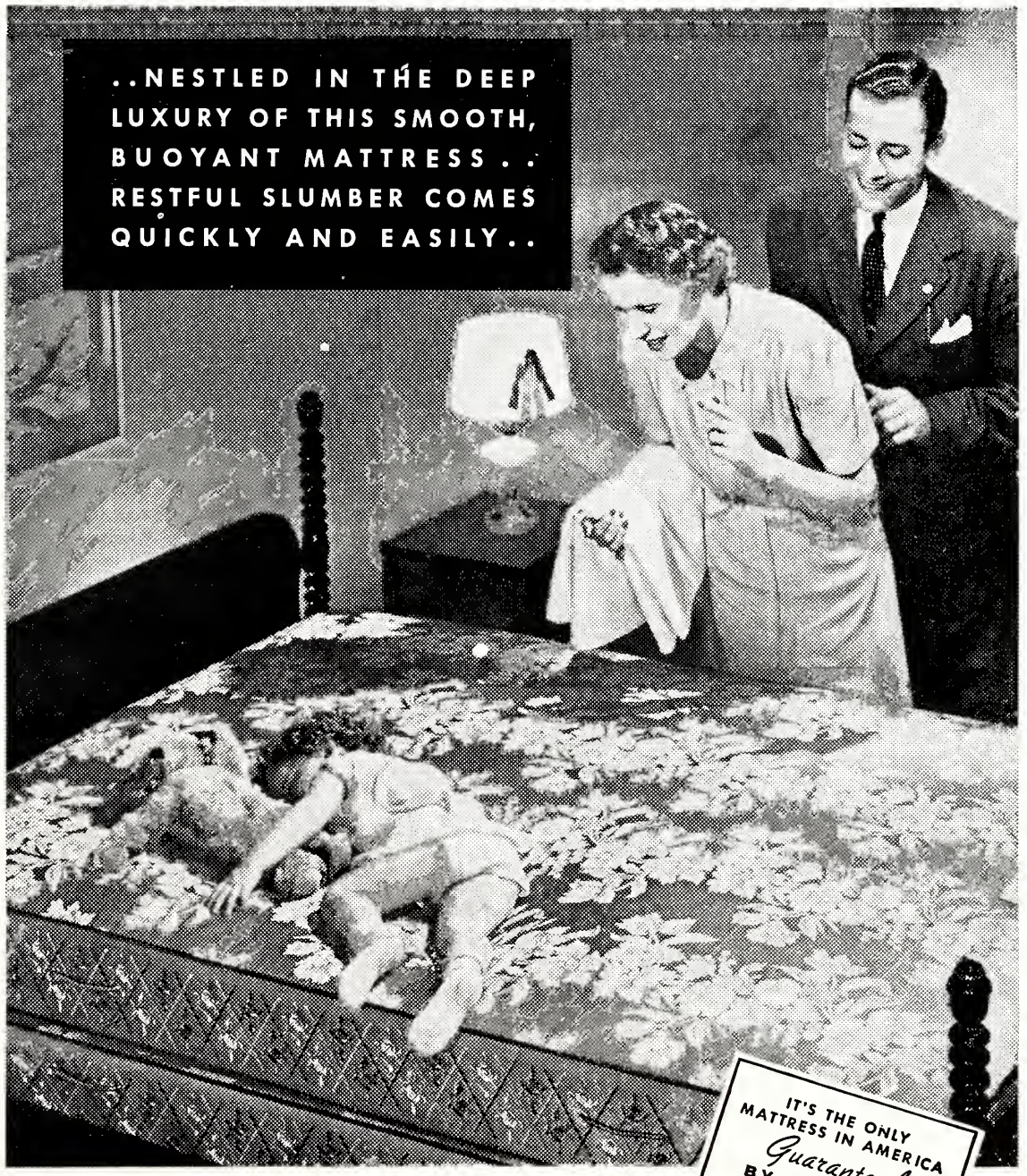
—Governor Herbert H. Lehman.

AMERICA'S ROLE IN THE FUTURE OF CIVILIZATION

The wisdom of our action during the first three years of peace will determine the course of world history for half a century. The job ahead is to give common men over the entire world the opportunity to work for a higher living standard. Living standards can be raised, and the job of peace is to see that they are raised.

We have the resources, the inventive genius and the heart to do the job. For the first time in history we have the possibility of insuring to all humanity those minimum living standards without which the dignity of man cannot move toward its God-given destiny. We shall work toward the time when no man shall go hungry.

—Vice-President Henry Wallace.



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YOUTH ON GUARD FOR AMERICA

By J. EDGAR HOOVER

Director of the Federal Bureau of Investigation

That America's youth is ready, able and willing to guard America from all enemies, domestic and foreign, is the keynote of this timely article by the head of the Federal Bureau of Investigation, whose message was heard by more than 150,000 young people of all races, creeds and colors who attended the youth and democracy rallies in 200 communities throughout the country under the auspices of Aleph Zadik Aleph, B'nai B'rith's youth organization, in coeperation with 30 other youth-serving agencies having a combined membership in excess of 3,000,000. —The Editor.

IN 1776 the signers of the Declaration of Independence pledged to each other their lives, their fortunes and their sacred honor so that today in America we might have the inalienable rights to life, liberty and the pursuit of happiness, intended by the Creator for all mankind. One hundred sixty-six years ago General Washington and his faithful men half starved and half froze at Valley Forge so that Americans today could enjoy freedom and all it means under a democracy.

J. EDGAR HOOVER

On other continents, individuality and free choice are being crushed by dictators in the muck and blood of defeat and oppression. How necessary it is at such a time that the youth of America appreciate the sacrifices of our forefathers, and once again pledge themselves to the traditions of democracy and the ideals of freedom which made those sacrifices worthwhile.

It is only fitting that youth and democracy should rally throughout the nation this week to celebrate the birth of the father of our country, who refused a kingdom and gained immortality. In cooperation with youth groups such as the Boy Scouts, DeMolays, Catholic Daughters of America, Sons of the American Legion and many others, Aleph Zadik Aleph through these rallies is promoting the spirit of the democratic life in America.

The sturdy foundation of America—the world's greatest democracy—was built through hardships, loyalty to the principle that every man was created free and equal and through the willingness to even die for liberty if necessary. We believe in the United States of America as a government of the people, by the people, and for the people; whose just powers are derived from the consent of the governed and not stolen or beaten from the deceived or oppressed. Here we have created a sovereign nation of many sovereign states and formed a perfect union in which there is justice for all.

For generations our own America has offered an escape to the victims of persecution. All creeds and all races have gathered here where the right to worship according to their conscience and the right to free speech have been held superior to the petty whims of any power-crazed egomaniac. Here we can rally together to reaffirm our faith in principles held dear to the American no matter what his antecedents or his faith.

Tolerance has been our answer to oppression and greatness in government the reward. That greatness will live on through this period of darkness in other lands because as a people we have the will and the strength to meet any challenge to democracy. American youth goes forward always and does not cringe in fear when international mobsters abroad spout threats that totalitarianism will conquer the world.

In this present emergency America must rely upon its young men and young women. They too are being called upon for sacrifices which, God forbid the necessity, may be as great as that of the men at Valley Forge. If they are to do their duty then patriotism must be unlimited. There must be unreserved loyalty to their country, to its laws, and to its principles. They must have belief in America and what it stands for, so great that there is willingness to die for it if need be, but primarily a willingness to live for it—to live for it and to give it the best of their ingenuity and industry. The stability of our nation can be measured by the stability of its youth.

Roaring airplanes, screeching bombs, and rumbling tanks even now seek to crush the breath of life from those who believe as we do. Just as the law of our land meant nothing to the murderous gang leaders eliminated by the F. B. I. so has the law governing nations meant nothing to the greedy ag-

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A CHRISTIAN LOOKS AT JUDAISM

By **DR. KENNETH W. CAMERON**
Professor of English, North Carolina State College

IT is a privilege, indeed, when we pause to remember, with thanksgiving, the variety of our friendships. Usually we take our blessings for granted; we are too busy to recall that this friend is a Roman Catholic or that that one is a Jew or that the other one is something else. I think I speak for most scholars when I say that we discuss among ourselves questions relating to the ancients and moderns or problems of Latin, Greek or Hebrew—all with becoming objectivity, and forget the many denominational loyalties which exist among members of our specialized gronp. If a man but love the plays of Shakespeare, we English oddants can forget all else about him. And this ability to forget differences in personal philosophies characterizes men of all walks of life—here in America—, and our apparent unconsciousness of racial or religious barriers is a symptom of a vigorous democracy. I am often amused, when I speak with students, to hear them confess naively that they have never seen a Jew or a Catholic, and yet their school classes contain representatives of these and dozens of other curtural traditions. That is true democracy, I believe, which is most unconscious of all but the common good.

There is, however, a great need for us occasionally, to take stock of the rich variety of religious faiths that find sanctuary on our shores between the oceans, for behind our friend, the dentist, who relieves us of pain, behind the milk-carrier who faithfully keeps his appointed round, the doctor, the lawyer, the judge, the governor—behind each one lies a religion that gives meaning to his life and an ethical standard for his daily tasks. We do not, to be sure, analyze our best friendships, but we must at least remember that the character of choicest companions is deepened and strengthened by subtle forces—by ways of thinking—by cultural and spiritual influences, all invisible to the eye. These we call RELIGIONS. Dr. "X" is not trustworthy in spite of his being a Catholic or a Protestant or a Jew; he is trustworthy because he is a Catholic, a Protestant or a Jew.

I am thinking, especially of Judaism — the mother of Christianity, the founder (nnder Almighty God) of the ethical system—the ideal of goodness—which we, in this Western world, enjoy. I am thinking, tonight, of Judaism who, through the example of her liberal system of church government and through the utterances of her well-trained and highly educated rabbinate, is one of the sure bulwarks of the American way of life. I am thinking, tonight, of Judaism misunderstood and persecuted in lands where freedom may not flourish. I am thinking of Judaism—that rich cultural tradition, without the existence of which the Hebrew language and way of life, which hundreds of Gentiles like myself have been permitted to study, might perish from the earth. I am thinking, of Jndaism as it touches my friends and my Jewish students, who have meant more to me than I can easily put into words.

I know the richness of that tradition! I appreciate the Torah—the Ten Commandments—as never before, in a world that is allowing the rnthless cosmic method to defeat in whole nations the dearly-bought progress of the righteous. I value the examples of learned and saintly rabbis—men like Rabbi Akiba, Rabbi Hillel the greater, Rabbi Gamaliel, or that winsome mediaeval scholar, Maimonides. But there are also many whom I have been privileged to know in the flesh: Rabbi Krass, Rabbi Goldenson, Rabbi Wise and Rabbi Cronbach—all of whom have inspired in me a love of learning and taught me a lesson in brotherliness. I think reverently, tonight, of college friendships with Jewish boys and girls —some of whom are now serving our country with the armed forces; some who, as physicians, are binding up civilian wounds; some who, as teachers, are leaders of youth. All of them have had a beauty in their lives that a Gentile might be forgiven for envying. I think of the Hillel Foundation, that splendid organization for college youth, one chapter of which, during my undergraduate days at West Virginia University, brought me into contact with great men, and, I believe sincerely, contributed more to my liberal education than did all four years of courses. I am obliged, then, by the strongest ties, to speak to my Jewish friends—citizens of Raleigh or students of State College—and to thank them tonight for what their race has meant to me; for, although I am a part of ALL that I have met, and my debts to people of different points of view are many, few groups have a greater claim to my loyalty than the sons and daughters of Israel. I should, indeed, feel poor without the memories of those times when I have worshipped in synagogues (orthodox and reformed); when I have broken bread in Jewish dwellings and shared a *gefuhlte fisch*; or when I have eaten a Sabbath meal of many courses—all cooked on the preceding day so that the Seventh might remain hallowed; or when I have enjoyed Jewish homelife, with its beautiful serenity—the absence of clashing temperaments—the haven of the arts of sweet reasonableness and the sanctuary of conjugal affection. I have said again and again that Democracy cannot fail as long as these values endure.

But ALL religions are valuable; let us not forget this fact. Would that ALL were vigorous today in promulgating those eternal truths whereby, at our best, we live and move and have our being. There is a place for all points of view. I am sometimes heavy-hearted (when I have op-

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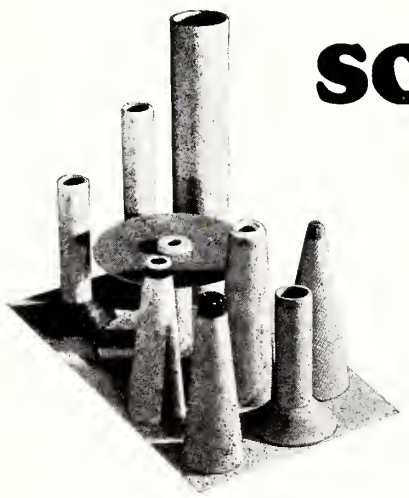

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EMMA LAZARUS
Poet and Pioneer

By Arnold Lesser

Nineteenth century American poet (born 1849—died 1889) whose ancestors were among the first Jewish settlers in Colonial America, coming to this country from Brazil in 1654, and whose poem "The New Colossus" is inscribed on the base of the Statue of Liberty.*—The Editor.

Born in 1849, daughter of a wealthy New York sugar merchant, Emma Lazarus spent her childhood in an atmosphere that placed little stress upon religious observance. Perfunctorily she attended with her parents the services at the Spanish and Portuguese Synagogue. She was a strange, shy child, precocious in her studies and sensitive to nature and to people. In 1866 she published her first volume of poetry. William Cullen Bryant called her poems "better than any verses I remember to have seen written by any American girl of eighteen."

For more important to Emma than Bryant's praise was a letter from Ralph Waldo Emerson. They continued a correspondence. Emerson carefully supervising her reading. In 1871 she dedicated to him her second book, Admetus and Other Poems. Five years later he invited her to spend a week in his home at Concord.

In her dairy, Emma Lazarus recorded her impressions of Emerson and the friends she met at his home. She took an instant dislike to Bronson Alcott, Emerson's "tedions archangel," but found herself drawn to the eccentric poet, William Ellery Channing. "The bond of our sympathy," she reported, "was my admiration for Thoreau."

Once Emma sat alone with Emerson, then seventy-three years old, and read to him from the proof-sheets of The Spagnoletto, her latest poetic drama. He praised the richness of her poetry so different from the terse verse he had written.

Emma Lazarus was impelled subconsciously to seek a substitute for the faith she had never attempted to learn in her earlier years. At first it had been Hellenism with its passion for pure beauty. Later she substituted the Hebraism of Emerson's philosophy. She sought neither praise nor fame, and she herself realized that something was lacking in both her poetry and prose despite the praise she received. Turgeniev lauded her historical romance Alide; her critical essays in magazines brought her considerable renown. She had satisfying friendships with the New York literary set. Yet she complained at Stedman's home that she "had accomplished nothing that the world could not equally do without." Stedman attempted to prove that in following the maximum of art for art's sake she could not but become sterile, and he reminded her of the wealth of Jewish tradition to which she was heir. But Emma replied that "the Hebrew ideals did not appeal to her" and Stedman had nothing further to say. But he must have made some impression, for shortly afterwards she wrote The Dance to Death. Once when Rabbi Gustav Gottheil asked her to contribute to a hymn-book he was compiling, she said, "I will gladly assist you as far as I am able, but that will not be much. I shall always be loyal to my race, but I feel no religious fervor in my soul." He rebuked her sharply and she later sent him a translation of Ibn Gabirol's hymn "Almighty! What Is Man."

EMMA LAZARUS

In 1881, when her brilliant translation of Heine's poems was published, she was criticized by the Century Magazine for having failed to consider Heine "from the standpoint of an Israelite" in her introductory biographical sketch. In her study of the Earl of Beaconsfield as a representative Jew published in the Century, she continued in her detached manner.

Meanwhile, external circumstances were forcing her to become aware of her racial heritage. Public indignation was aroused by the Russian pogroms of 1880-1881. That the sensitive Emma Lazarus should be affected was inevitable.

She went rather timidly with a group of women to Ward's Island to see what can be done to aid the people huddled there, and she returned home resolved to learn more about the language, the literature and the history of her people. Michael Heilprin, author of The Historical Poetry of the Ancient Hebrews, helped her gain insight into the traditions and trials of the Jews.

In 1882 an article in the Century Magazine by Madame Ragozin attacking the Jews and defending Russian officialdom, roused her to action. For the next issue Emma wrote her "Russian Christianity vs. American Judaism," scathingly demolishing the argu-

* Picture on Cover Courtesy *Life Magazine.*

I need men, women, and children who are dedicated to the preservation of the eternal verities."

America has a right to demand of every Jew in this critical hour that he be an "American of the Jewish persuasion," and not of the "Jewish aversion." An American Jew who hates himself because he is Jewish is capable of contributing very little that is enduring either to America or to the Jewish community. Self-hatred is the symptom of a diseased mind, and America can ill afford such minds at the present time. Even as America stands in need of healthy bodies, so it requires robust minds.

Too many American Jews are satisfied with the accident of Jewish birth and the prospect of Jewish burial without filling the interim with an expression of Jewish worship, study, activity, idealism. The brilliant Jewish philosopher and psychologist, Horace M. Kallen, wrote in the foreword to his thought-provoking book, "Judaism at Bay": "For Judaism has been alienated from the Jewish people. Its upkeep is today the concern of a class above a certain income level rather than of the masses, and by and large this class is concerned only to the point of supplying the cost of the plant and of the 'spiritual leader' through whose professional expertness they may discharge their religious obligations. As I observed long ago, they practice their Judaism by proxy . . ."

The above was written in 1932. It is, nonetheless, applicable to the great majority of Jews in 1941. The average Jew is a minimum Jew upon whom Judaism has been bestowed. He is too preoccupied with the so-called necessities of life to think seriously of enriching Judaism by his own spiritual experience. A minimum of Jewishness at the expenditure of an almost irreducible minimum of effort suffices. For such an one Judaism is not a "way of life," but a way of convenience, or more correctly, perhaps, a way of inconvenience. Life has its price and it is not cheap. And America looks to its Jewish citizens to pay the price for the honor and privilege of being of the Jewish faith in a land of peace, security, liberty, and human decency, by steeping themselves in Jewish literature, philosophy, poetry, art, and music; by affiliating themselves with the majestic symbol of strength, dignity, and self-respect—the Synagogue; by possessing, and not simply, inheriting Judaism. The spirit of America knows that Jews with Judaism are more intelligent Americans.

According to a Chassidic story a man expressed the wish in the presence of a rabbi to die like a good Jew. The rabbi, commenting upon the wish, said: "Such a wish is wrong. Desire rather that you may live like a good Jew, and it will follow as a consequence that you will die like a good Jew."

A "good" Jew is one to whom nothing Jewish is alien. He does not "talk Judaism"—he lives it. He is vitally and actively interested in the totality of Jewish life. He integrates historic Judaism with Americanism. He is a maximum Jew. And only as maximum Jews can we continue to live nobly and meaningfully in this blessed land. Only as maximum Jews can we successfully fortify our own inner worlds and unite with others to preserve America as the unconquerable palladium of democracy, righteousness, love, and brotherhood. It is becoming increasingly clear that this "land of the free" is expecting from its inhabitants the maximum in effort, in cooperation, in intelligence and in loyalty, and we dare not fail it.

This must be our covenant with America. Let us enthusiastically and joyously perform the tasks at hand so that whatever service we may be called upon to render may become a "labor of love." Indeed, let us Jews learn to love God, America, and Judaism with "all our hearts, with all our souls, and with all our might." And may our covenant with America become a "b'rith olom," an "everlasting covenant."

Washington — Refugees who have entered the United States illegally would be able to have their entry made permanent and legal if they volunteered for military service, under the terms of a bill introduced in the House by Rep. Jerry Voorhis (Democrat, California).

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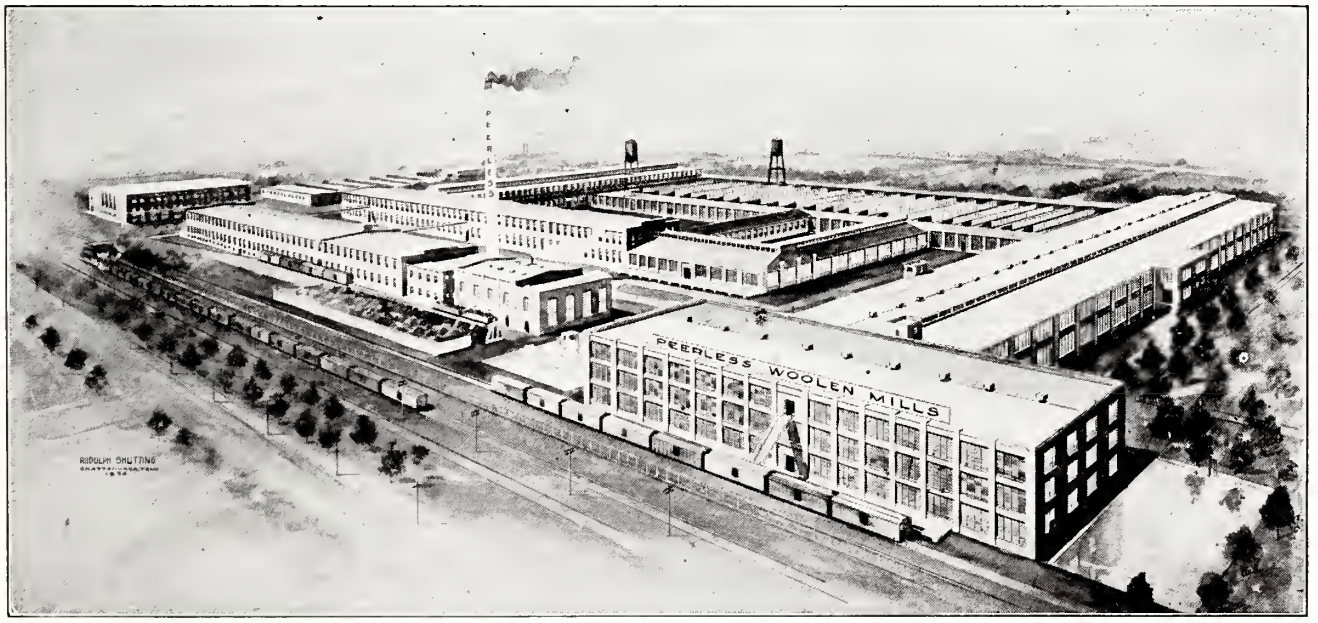

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A Letter From The Chairmen of The Re-Constituted United Jewish Appeal

Dear Friends:

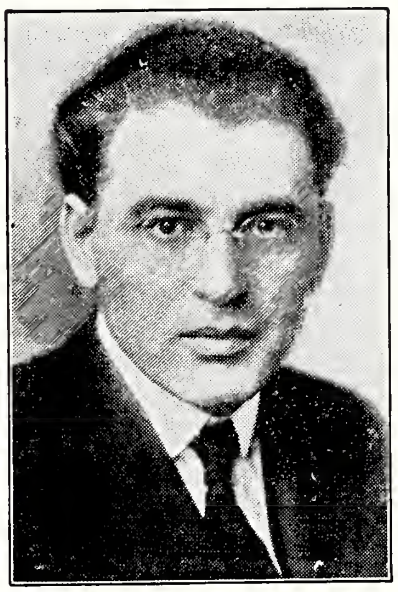
We are happy to announce the re-establishment for the year 1941 of the United Jewish Appeal for Refugees and Overseas Needs, which in 1939 and 1940 functioned as the unified fund-raising instrument for the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service.

Despite the fact that individual campaigns had already been launched, the representatives of the Joint Distribution Committee and the United Palestine Appeal were moved to take the decision to reconstitute the United Jewish Appeal as a result of the overwhelming desire of American Jewry to establish a union of forces in this critical period for the Jewish people, in order to provide more effectively for the needs of Jews in Europe, for the upbuilding of the Jewish homeland and

Although the agencies involved believed that their causes would be served best through an individual approach to the Jewish community of America in 1941, the great majority of Jewish communal leaders deplored the dissolution of the United Jewish Appeal and urged its reconstitution in order that their capacity to raise larger funds might not be dissipated through separate appeals. They declared that the emergency position in which millions of Jews find themselves during this war period requires co-operative action among Jewish leaders in America.

Recognizing that the support which their causes receive is dependent completely on the sympathy of good will of the Jewish communities of America, the Joint Distribution Committee and the United Palestine Appeal, after reviewing the various factors which

NATIONAL CHAIRMEN



DR. ABBA HILLEL SILVER

DR. JONAH B. WISE

constituted their original differences, have come to an agreement that will permit the continuation of the United Jewish Appeal as the central fund-raising instrument for the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service.

The leaders of these organizations have responded to Jewish public opinion in America. They now turn to American Jewry confident that the United Jewish Appeal will receive that enlarged measure of support which they have every right to expect on the basis of the pledges that have been given toward the reestablishment of a unified campaign organization for three important causes.

The needs of the Jewish people require from the free Jews of America unprecedented generosity. The establishment of a national quota is not an in Palestine and for the refugees in the United States.

estimate of such needs but merely a framework of irreducible minimums which the agencies urgently require for their tasks. Such a framework endeavors to take into account the experience of the past but it must also consider the inescapable obligations of the present in order to direct attention to the increased requirements which must compel increased generosity from all Jews. Accordingly, the United Jewish Appeal, conscious of its obligations to the Jews abroad as well as to the Jews of America, earnestly hopes that new levels of giving will be established so that a goal of $25,000,000 may be reached for the needs of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service.

The national headquarters of the United Jewish Appeal for 1941 will be reestablished at 342 Madison Avenue, New York City. All applications to communities for allocations and

campaign participation will originate from this office and all allotments and remittances to the agencies represented within the United Jewish Appeal are to be forwarded to 342 Madison Avenue in New York City.

In accordance with the procedure adopted in 1939 and 1940, the funds raised by the United Jewish Appeal will be divided on the basis of a study of the needs of the respective organizations which is to be made by an allotment committee. The sum of $8,800,000 has, however, been set aside for distribution among the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service in order to make it possible for these agencies to continue their activities during the next few months. The following division is to be made of the initial sum of $8,800,000 raised by the United Jewish Appeal in 1941:

To the Joint Distribution Committee, $4,275,000.

To the United Palestine Appeal, $2,525,000.

To the National Refugee Service, $2,000,000.

The balance of the funds raised in 1941 will be allocated by an allotment committee to be constituted in the same manner as in 1940. In this way the United Jewish Appeal of 1941 will continue the principle of distributing funds in accordance with existing needs established through detailed analysis of opportunities for the most effective remedial and reconstructive effort.

The catastrophe of war has devastated Jewish life in almost every section of Europe. The erection of ghetto walls in Nazi-dominated countries has reduced the Jewish people to intolerable bondage and suffering. The Jewish community in the United States represents the last outpost of hope for the millions of Jews who are in chains in European lands, and the hundreds of thousands of Jews who stand courageously in the front line of British defense in the Jewish homeland in Palestine. As Americans and as Jews, we must bear the responsibility for the defense and survival of large sections of our people.

The agencies constituting the United Jewish Appeal has responded to the demands of the Jewish community for a unified campaign. The voice of American Jewry calling for a single channel of providing the material assistance to Jews in Europe, Palestine and the United States has been heard and answered. We believe that Jewish communities vigorously urged a reconstitution of the United Jewish Appeal in order to have the fullest opportunity for an unprecedented united effort to assure the survival of the Jewish people. It is our earnest hope that having achieved this unity in the year 1941 the Jewish communities of the United States will now go forward to demonstrate in concrete terms their gratification at the establishment of a single instrument for unparalleled action in an unprecedented hour.

With kind regard, we are

Cordially yours,
Abba Hillel Silver,
Jonah B. Wise,
National Chairmen.

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Emanuel Vardi -- Violinist

By BETTY JANE BRASH

POGROMS, underground railroads, incarceration, blindness, misunderstanding, whirlwind romance, and finally growing recognition have studded the short and eventful career of Emanuel Vardi, youthful violinist of the N. B. C. Symphony Orchestra.

Vardi, now 25 years old, was born in Jerusalem of very musical parents. His mother, a pianist and the first accompanist of the elder Heifetz, had married Vardi's father, a professional violinist who had been appointed head of the first music school in Palestine. There Emanuel was born and there he spent his time playing with Arabian street urchins until he attained the ripe old age of three, when he decided to employ his spare time more profitably. He began to study the piano.

His serious intentions were interrupted by the fighting between the Jews and the Arabs. Vardi tells of the time he and his mother had gone to tea at the home of one of their neighbors, a Greek Orthodox priest living in Jerusalem. It was a delightful hour-and-a-half. When they returned home, they discovered their house in ruins, and the servant girl dying. The elder Vardis decided that it was a bit too dangerous in this country, and felt it time to move on. Before they had gone very far, Emanuel's father, a Pole by birth, was conscripted into the Turkish Army. This was not to his liking, so he grew a beard and managed somehow to escape. Then followed the harrowing experience for the youngster of aiding in the efforts to smuggle his father out of the country and into Egypt.

This experience also entailed several days spent in jail with his mother, when the authorities tried to force the whereabouts of her husband from her. All this was not enough for the boy. While in prison he contracted an eye infection that blinded him for several months.

Eventually the family was reunited and set out for America. Here they settled, and Emanuel continued his studies, until, when he was seven, he gave a piano concert at Steinway Hall in New York City. His notices were excellent. It seemed as if, at last, he were well on the way to a normal "child-prodigyship." But the boy was sickly and was ordered to forego the piano.

"Secretly," says Vardi, "I was tickled. Here was a chance to get out and play hasehall with the fellows, get into scrapes and have a heluva good time."

Emanuel's father thought he should have some musical ballast to counteract this new freedom, and gave him a $2 fiddle which he had picked up in a pawnshop. Emanuel began to feel his way with this instrument and when he was ten-and-a-half years old, his father applied for the boy's admission to the Juilliard School of Music. He neglected to state the little fellow's age, and Emanuel was admitted into the Graduate School. Now what would a wee lad of 10½ do in a graduate school? So he was demoted to approximately his own age group where he spent the next four years flunking the first course in elementary theory each year.

A succession of the next few years brought popular swing playing in night clubs, application for admission to the Curtis Institute (he was rejected, and now Curtis boasts Vardi's recordings on the viola), a scholarship to the Juilliard Graduate School. It was after that, in 1935, that Felix Salmon, the 'cellist, interested Vardi in the viola as an instrument for himself. This was the first real step in the right direction. He was now in his millieu. Shortly after he started this new instrument, which was still much of a mystery to him, he auditioned for the Metropolitan Opera Orchestra. Faking the actual technique, his instinct carried him through. He was accepted.

Meanwhile, William Primrose, eminent violinist, heard Vardi play, and thought so highly of him that he recommended him to fill a vacancy in the N. B. C. Symphony Orchestra. This lead to a seat in the Toscanini South American Orchestra. Vardi is now trying to popularize the viola as a solo instrument, just as the violin has been for some time past, and has done much toward this end. He has arranged well-known musical compositions for the viola and has unearthed old material which for lack of soloists has never before been played in America. It is ironic to note that with all the race-hatred in Italy today, it is this young Jewish artist who presented a work of an old Italian master, buried deep in the archives of the Milan Conservatory of Music for almost two hundred years, in his concert at the Town Hall in New York City. The composer's name is Alessandro Rolla, teacher of the great Paganini, whom Vardi greatly resembles.

About a year ago Vardi felt that he deserved a vacation. At this time too, a young and very charming protege of John Charles Thomas felt that she deserved a vacation. They met in a stable at a summer camp—their visits overlapping. She went home the morning after he arrived and was immediately bombarded with telephone calls from him. Vardi returned to New York, collected young Margaret, and at the end of the week they were married.

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JEWISH SERVICE MEN ARE GIVEN FURLOUGHS FOR PASSOVER HOLIDAYS

Orders granting furloughs during the Passover holidays for Jewish men in the Army, Navy, Marine Corps, Coast Guard, and Civilian Conservation Corps have been issued by the War, Navy, and Treasury Departments on application of the National Jewish Welfare Board, it has been announced by John M. Schiff, chairman of the Board's Army and Navy Committee.

Request for the furlough orders was made by the Jewish Welfare Board as the officially recognized representative of Jewish men in the national defense forces in matters of religious observance. For those men who will not be able to go home because of distances involved, the Jewish Welfare Board will sponsor community Seder services and home hospitality in the cities nearest the major cantonments. Jewish Community Centers, Y. M. H. A.'s, and Y. W. H. A.'s affiliated with the Jewish Welfare Board will accommodate soldiers and sailors stationed in their vicinities.

The official order issued by the War Department declared:

"The Secretary of War desires, in order to permit soldiers of the Jewish faith to participate in the observance of Passover, that furloughs be granted to members of that faith for such time as is necessary to permit them to be at their homes, when practicable, or at places where Seder celebration are held, from noon of Friday, April 11, 1941, until midnight of Sunday, April 13, 1941, provided no interference with the public service is occasioned thereby.

"Matzoth (unleavened bread) and Haggodath (prayer books for the Seder service) will be distributed by the Jewish Welfare Board. Commanding officers and chaplains will lend assistance to and cooperate with the representatives of this board in such distribution."

A similar order was issued by the War Department for CCC camps. The Navy Department's order to all ships and stations declared:

"Commanding officers are authorized to grant leave, at discretion, to men of the Jewish faith, from noon of Friday, April 11, 1941, until midnight of Sunday, April 13, 1941, with such additional travel time as may be necessary.

"The Jewish Welfare Board will furnish special prayer books for the Seder services and unleavened bread to men of the Jewish faith for the eight days of Passover; and commanding officers are directed to cooperate in facilitating the distribution of these supplies to men of Jewish faith under their command."

By an order from the Treasury Department furloughs were granted to the men of the Jewish faith in Coast Guard units, for the observance of Passover.

New York — Hebrew inscriptions which had gone unnoticed for 400 years have been found on some of the most famous sculptures of Leonardo da Vinci and Giofrancesco Rustici, it was disclosed by Dr. Paul Romanoff, curator of the museum of the Jewish Theological Seminary of America.

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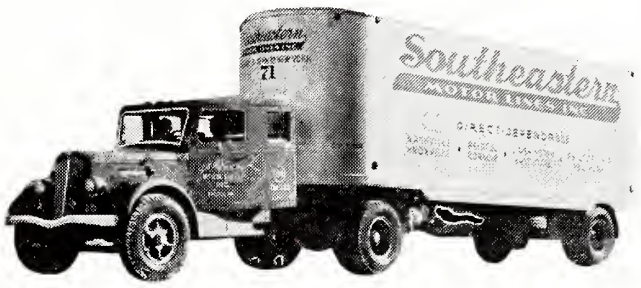

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President Roosevelt Lauds Resettlement Program Of National Refugee Service

Characterizing the resettlement policy of the National Refugee Service as "of value not only to the immigrant himself but to the Nation also," President Franklin D. Roosevelt in a letter to William Rosenwald, president of the NRS, praised the refugee agency for its part in helping "these new Americans to become good Americans."

The text of the President's letter accompanies this article.

The resettlement program of the National Refugee Service which the President sees as "a model of constructive absorption of immigrants into our economic and social life" has, in the past year, settled more than 5000 newcomers out of the crowded ports of entry into the smaller cities and towns of the United States.

Other 1940 activities of the National Refugee Service included the handling of more than 321,000 requests for advice, service and information; the granting of cash assistance to 18,000 individual refugees; making 5,000 job placements, and rendering tens of thousands of other services to facilitate the adjustment of new Americans.

Currently the National Refugee Service is engaged in a campaign to raise its 1941 budget of $4,342,150. The NRS faces greatly increased demands in 1941. It is expected that nearly 55,000 refugees will reach this country in the calendar year, to be added to the 150,000 already here. The NRS points out that the refugees now coming are older and have suffered longer under totalitarian rule. They are more difficult to adjust, harder to resettle, less employable. Since, in President Roosevelt's words, "our responsibility to those who come to our shores to share our freedom and our democracy cannot end with the issuance of a visa," the National Refugee Service continually seeks new methods of handling the new problems raised by the changing character of immigration. In 1941 the NRS is greatly expanding its vocational retraining program to give 1,500 refugees instruction in skills America needs. It is also increasing the amount to be granted as loans to refugees who wish to establish themselves in small businesses, as this has been found one of the surest and quickest roads to self-sufficiency and renewed self-respect for the refugee.

William Rosenwald has summarized the problem of the refugees and of the NRS in 1941, stating: "One of the most pressing problems facing the Jewish community is the necessity of maintaining the National Refugee Service at full operating strength in 1941. Victims of racial and religious persecution have found asylum in the United States. They look to the National Refugee Service for help and guidance. They rely upon the technical and professional assistance the agency affords.

"Moreover, the entire American Jewish community is deeply concerned, directly and indirectly, with the welfare of the refugees.

"American Jewry is asked to provide not less than $4,342,150 this year to enable the NRS to continue its work. This is the sum needed to finance the all-embracing functions of the agency. The figure is not an arbitrary campaign goal. It is a minimum amount which American Jewry must pay to assure its own well-being."

THE WHITE HOUSE
WASHINGTON

Dear Mr. Rosenwald:

Every American must be proud that throughout these troubled years our country has held fast to its tradition of providing a haven of refuge for those who had to flee from other lands. It is necessary today, more than ever before, that this tradition of asylum be maintained.

Our responsibility to those who come to our shores to share our freedom and our democracy cannot end with the issuance of a visa. It is, therefore, fortunate that many agencies have assumed the responsibility of helping these new Americans to become good Americans.

The work which the National Refugee Service, Inc. has been doing to facilitate the adjustment of the refugees who have come to the United States has been most constructive. Its resettlement program, which seeks to distribute these newcomers away from the large cities on the eastern seaboard, is especially significant. Such resettlement is of value not only to the immigrant himself, but to the Nation also. It may well be that the experience which you have had in providing for an orderly adjustment of the refugees who have come to our shores in recent years, may provide a model of constructive absorption of immigrants into our economic and social life.

With all good wishes in this excellent work, I am

Very sincerely yours,

Franklin D. Roosevelt

Mr. William Rosenwald,
President,
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Our Debt to the Jews

(Continued from Page 4)

weeping for joy, saying to their parents, "*No one spit on us!*" That is pathetically revealing as to the indignities to which Jewish children are being subjected in other lands. And now comes the news that the Jews in France are to be persecuted too. Nor is England free from all blame, for, you will recall she repudiated her solemn promise made under a Mandate of the League of Nations to the effect that she would make Palestine a national home for the Jewish people.

What are we doing about these conditions? Muttering, "How terrible!" as we read the newspaper? Cursing Hitler for a fool and a madman? Wishing we had marched on to Berlin before we agreed that it "Was over over there"? And what good do these emotions do? *It is not enough to be indignant* against those who are inflicting these present-day sufferings upon the Jewish people. Indignation for the most part is negative, seldom if ever constructive.

A Jewish friend of mine told me of a Christian who came to him recently with a few kind words of sympathy for his distressed kindred and a *small donation* of money to help relieve their sufferings. I submit that that one act was worth more than a thousand denunciations of Hitler! And not only worth more, also more in keeping with the spirit of Him who once said, "Come ye blessed of my Father . . . for I was hungry and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; . . . naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me. . . . Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me."

"It is hearts that turn the balance,
Hearts and the grip of hands,
And comradeship and fellowship,
And love's fast woven bands."

III. A third debt we owe to the Jewish people, and this especially in view of the agitation against them in America, IS A PASSION FOR THE TRUTH, and with it A PASSION AGAINST all forms of lying and exaggerated propaganda.

To read the history of Jewish persecutions is to realize how many of those persecutions have been based upon deliberately fabricated lies.

The Protocols

There is a "document" known as "The Protocols of the Elders of Zion" which first saw light in Russia in 1905. According to this publication there has been for centuries a far-sighted conspiracy on the part of Jewish leaders to overthrow the Christian nations and to obtain the control of the world. This book was definitely and conclusively been proven to be a forgery,—it was so pronounced by two law courts—the product of a Russian monk by the name of Serge Nilus. But it is still being circulated very

(Please Turn to Page 28)

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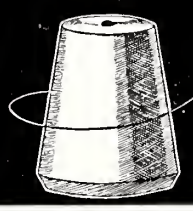

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JEWISH CHAPLAINS IN THE ARMY

***By* MORRIS WOOD**

As America today bends itself to the important task of building up its national defense forces, training its men, building military equipment, coordinating and organizing the various branches of the services, it has not forgotten the spiritual and moral needs of the thousands of young men who are forming the new armies.

It is significant that today, at this early stage in the operation of the Selective Service Act, there are nearly as many Jewish chaplains on active service as during the World War. Chaplain Aryeh Lev is attached to the Chief of Chaplains' office in the War Department, Washington. Lt. Col. Benjamin A. Titner, the highest ranking Jewish chaplain, is stationed at Fort Monmouth, N. J. Chaplain Bernard Segal, who has had considerable chaplaincy experience as a member of the reserve, is post chaplain at Fort Dix. Others already assigned to posts include: Chaplain Edward Ellenbogen, Chanute Field, Ill.; Chaplain Harry Richmond, Fort Ord, Cal.; Chaplain Norman Siegel, Camp Upton, N. Y.; Chaplain Herbert C. Straus, U. S. Naval Radio and Signal School, Los Angeles.

In addition there are a number who have been commissioned and are awaiting their assignments. These include Chaplain Jacob Honig, of Huntington, L. I.; Chaplain Emanuel Honig, of Brooklyn, N. Y.; Chaplain Norbert L. Rosenthal, Chicago, Ill.; Chaplain Elias Karp, Scranton, Pa., and Chaplain Aaron Gorbaty, Cumberland, Md. It is expected that the number to receive commissions during the present year will increase the Jewish chaplains on active service four or five fold.

Among these men two served as chaplains during the World War. Lt. Col. Titner as a member of the Reserves has since also been active as chaplain at West Point, and Captain Richmond, who during the war enlisted as private, despite the fact that his rabbinical status exempted him. Captain Richmond's superiors, however, discovered his qualifications just as his unit was about to sail overseas, and he was commissioned to serve as its chaplain.

The Corps of Chaplains is especially charged with the religious and moral welfare of members of all arms and services.

The Chief of Chaplains has general supervision over the chaplains and advises the Secretary of War and the Chief of Staff on religious activities in his area, including the extension course studies of Reserve chaplains. Other chaplains are on the staffs of the commanders of Army posts and large Army units. In war, each regiment, brigade and larger unit has its own chaplain.

A chaplain is the adviser and consultant of his commander in all matters of public religious observance and in matters involving morale, morality and character building. He is usually the librarian of the post he serves. When time permits, he assists in welfare and recreational activities. The chaplain in the Army is like the pastor in civil life except for the fact that in the Army he provides for the spiritual welfare of the entire command and not merely of one particular group or denomination. This he does, either through his own personal services or through the cooperative efforts of representatives of other faiths than his own. Jewish Welfare Board representatives are always available for such assistance. The chaplain's duties are therefore most broad and his position is unique in that he holds a duel commission—one from his own denomination and another from the Army.

Chaplains are selected from the various religions denominations for duty with the regular army in proportion to the number of members of each of those denominations in the Army as a whole. They must be college and theological seminary graduates, with at least three years of practical experience in parish work, and they are certified to the War Department by their respective denominations as suitable for commissions. Jewish chaplains are appointed upon the endorsement and recommendation of the Jewish Welfare Board, which is recognized by the War and Navy Departments as the representative of the men of the Jewish faith in the defense forces. Rabbis, therefore, desiring to enter the service should communicate with Rev. Dr. David de Sola Pool, chairman of the

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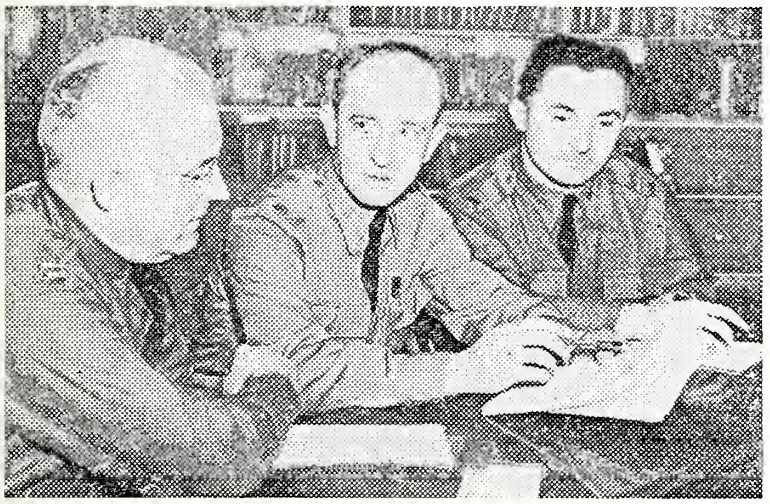
Committee on Chaplains and on Religious Activities of the Jewish Welfare Board.

The rabbi who becomes a chaplain faces several important tasks, some of which differ from his duties as a civilian minister. Primarily the functions of his office are to provide the facilities for public religious worship to the military personnel; to give spiritual ministration, moral counsel, and religious guidance to those under military jurisdiction; to be the exponent in the military establishment of the religious motive as an incentive to right thinking and right acting to promote character building and contentment in the United States Army by precept and example and thus add greater efficiency to those engaged in the military defense of the country.

One of the chaplains, who has seen years of service in the Army, puts this in another way. He says, "We want a man's man in the Chaplains Corps, not a 'holier-than-thou'." Preaching is only a minor function a chaplain must work with the men, go on their night marches, for instance, and be able to "take it" physically. Although listed as non-combatants, chaplains attend schools on military tactics an average of four times a week. These are conducted by division officers and cover map reading and aerial photography, chemical warfare defense, military discipline, courtesy and customs of the service, and organization of the Army.

No initial military background is needed for a chaplaincy. The general allotment of chaplains averages one to 1,200 men. Prospective chaplains must be college and seminary graduates, preferably on the athletic side and willing to take base rank of a first lieutenancy. Specifically, the requirements of a rabbi who wishes to become a Reserve chaplain in the Army are as follows: He must be a citizen of the United States between the ages of 23 and 42; he must be regularly ordained and duly accredited as a rabbi; he must be a graduate of an accredited college and have three years of theological seminary training; he must be actively engaged in the ministry as the principal occupation of his life.

In peace and in war, the corps of chaplains ministers to the spiritual needs of the Army of the United States.



The religious needs of nearly 2,000 Jewish soldiers at Fort Dix, New Jersey, are looked after by Chaplain Bernard Segal (extreme right), shown here conferring with Catholic Chaplain John Duggan and Protestant Chaplain Frederick Buttenbaum. Jewish chaplains in the Army and Navy are commissioned upon recommendation of the National Jewish Welfare Board, official representative of the Jewish community in matters affecting the religious needs and social welfare of Jewish men in the defense forces. The Jewish Welfare Board carries on an extensive welfare program for men in the service through special facilities established for the purpose.

Back in his vaudeville days, James Cagney used to delight New York audiences by singing "My Alice Blue Gown" in Yiddish—and he still does it at intimate private parties.

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U. S. Cabinet Members, Members of Congress, Governors, Noted Educators, and Church and Civic Leaders Join In Establishing Body to Encourage Reconstruction of Jewish Homeland in Palestine

Washington—More than 300 outstanding government officials, legislators, governors, educators, churchmen and civic leaders have joined in establishing the American Palestine Committee under the leadership of U. S. Senator Robert F. Wagner to support the movement for developing Palestine as "an outpost of freedom and social justice" and preparing the Holy Land for large-scale colonization of hundreds of thousands of Jewish refugees from war-torn European lands during the post-war period, it was announced today at Senator Wagner's office.

The committee will endeavor to win public support for the program for the establishment of a Jewish National Home in Palestine.

Senator Charles L. McNary has been named co-chairman of the committee and William Green, president of the American Federation of Labor; former Senator William H. King of Utah, and Monsignor John A. Ryan are serving as vice-chairmen.

A dinner in Washington, D. C., in April will mark the launching of the American Palestine Committee's program of activities.

Among the members of the newly-organized American Palestine Committee are Attorney General Robert H. Jackson, Secretary of the Interior Harold L. Ickes, Secretary of Agriculture Claude A. Wickard, Wendell L. Willkie, Alfred E. Smith, Clarence A. Dykstra, Director of Selective Service and head of the Defense Mediation Board, Paul V. McNutt, Federal Security Administrator, John M. Carmody, Federal Works Administrator, and William Allen White, of Emporia, Kansas.

Pointing out that by treaty and congressional enactment the American Government has formally recognized and approved the establishment of a Jewish National Home in Palestine, Senator Wagner declared that this policy has received the public endorsement of Presidents Wilson, Harding, Coolidge, Hoover, and Roosevelt. In assuming the chairmanship of the American Palestine Committee, Senator Wagner said:

"The Jewish National Home in Palestine has been a world-sanctioned experiment in democracy. It must be protected and cherished today as an outpost of freedom and social justice. Its continued upbuilding must be a vital part of a just world order when the present conflict is over. The American Palestine Committee will aim to give expression to the interest, sympathy, and moral support of the American people for this humane and statesmanlike cause."

Included among the members of Congress who have joined the American Palestine Committee are: Senator Alben W. Barkley, Majority Leader of the Senate; Senator Walter F. George, Chairman of the Senate Foreign Relations Committee; Senator Arthur H. Vandenberg of Michigan; Senator Robert A. Taft of Ohio; Senator Henry Cabot Lodge, Jr., of Massachusetts; Representative Sam Rayburn, Speaker of the House; Representative John W. McCormack, Majority Leader of the House; and Representative Joseph W. Martin, Jr., Minority Leader of the House and Chairman of the Republican National Committee.

The American Palestine Committee also has on its roster of membership a number of distinguished educators and religious leaders, among them Dr. Harry Woodburn Chase, Chancellor of New York University; Dr. George N. Shuster, President of Hunter College; Dr. Harry D. Gideonse, President of Brooklyn College; Dr. Ray Lyman Wilbur, President of Stanford University; Dr. Daniel L. Marsh, President of Boston University; Bishop A. K. Moulton; Dr. Daniel A. Poling; Dr. Reinhold Niebuhr; Monsignor Ryan and Michael Williams. Marshall Field, Col. Theodore Roosevelt, Dr. Mary E. Woolley, Quincy Howe and Wythe Williams are also enrolled in the committee.

More than 150 members of the U. S. Senate and House representing both major parties are listed on the rolls of the American Palestine Committee.

The governors of 19 states have joined the American Palestine Committee. They are: Governors Homer M. Adkins of Arkansas, Culbert L. Olson of California, Ralph L. Carr of Colorado, Robert A. Hurley of Connecticut, Spessar L. Holland of Florida, Dwight H. Green of Illinois, Henry F. Schricker of Indiana, Sumner Sewall of Maine, Herbert R. O'Conor of Maryland, Leverett Saltonstall of Massachusetts, Murray D. Van Wagoner of Michigan, Harold E. Stassen of Minnesota, Robert O. Blood of New Hampshire, Charles Edison of New Jersey, J. Melville Broughton of North Carolina, J. Howard McGrath of Rhode Island, Herbert B. Maw of Utah, William H. Willis of Vermont, and Matthew M. Neeley of West Virginia.

Senator McNary, co-chairman of the committee, stressed the fact that Palestine offers the greatest promise of solution for the refugee problem. "The solution of the age-old Jewish problem is as much the concern of enlightened Christendom as it is of the Jews themselves," he said. The Republican leader asserted that American Jewry which is seeking to provide a haven for refugees "made homeless by totalitarian brutality" should be assured that in the promotion of this effort "they can count on the good will and the moral support of their Christian fellow citizens."

Declaring that the hope for the reunion of the Jewish people with the land of their ancient inheritance has always commanded the sympathy of the liberal Christian world, Senator Wagner emphasized that the fulfillment of that hope is an "urgent and tragic necessity today" in view of the "totalitarian tide of intolerance and brute force which has swept over one European nation after another."

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The chairman of the American Palestine Committee pointed ont that many thousands of oppressed Jews have found safety and peace in their ancient homeland, adding that "it becomes increasingly apparent that the conclusion of the present war will necessitate Jewish resettlement and colonization on a large scale."

"In ancient days Palestine, almost wholly agricultural, is believed to have sustained a population of 4,000,000 to 5,000,000. With intensive cultivation and scientific industrialization, the country today would absorb an even larger number," Senator Wagner said.

Text of Statement by Senator Wagner

"I am thankful for the opportunity to give moral support to the movement for the restoration of the Jewish National Home in Palestine in collaboration with a large group of distinguished Americans.

"The millenial hope for the reunion of the Jewish people with the land of its ancient inheritance has always commanded the sympathy of the liberal Christian world. The fulfillment of that hope is today an urgent and tragic necessity. As the totalitarian tide of intolerance and brute force has swept over one European nation after another, increasing thousands of oppressed Jews have found safety and peace in the ancient homeland. Not even the war has stemmed this tide of refugees. At a time when these unfortunates are being denied all political and religious freedom in their own countries, and other lands are closed to them, Palestine is their natural and rightful haven, in all justice and humanity and in pursuance of the obligation prescribed by the mandate. Moreover, it becomes increasingly apparent that the conclusion of the present war will necessitate Jewish resettlement and colonization on a large scale. Efforts to find territories for that purpose in lands other than Palestine have been made for many years, but they have been fruitless. The ancient homeland alone has been able to evoke the requisite spirit of sacrifice and pioneering qualities.

"In the past twenty years Palestine has demonstrated its capacity to absorb large numbers of Jewish immigrants. In 1920 the Jews in Palestine numbered 83,000; today there are more than half a million. Since the Nazis seized the reins of power in Germany in 1933, Palestine has given permanent refuge to 280,000 victims of persecution, a number exceeding those finding havens of safety in all the rest of the world. That Palestine could accommodate millions of additional inhabitants is attested by the evidence. In ancient days Palestine, almost wholly agricultural, is believed to have sustained a population of four to five millions. With intensive cultivation and scientific industrialization, the country today could absorb an even larger number.

"The record of Jewish heroism and achievement in the Holy Land has been among the most inspiring works of free, liberty-loving people in the Old World in the last two decades. Cities, villages, and farmsteads have sprung up over sand dunes, marshes and rocky wastes. Swamps have been drained, forests planted, and endemic diseases

(Please Turn to Page 39)

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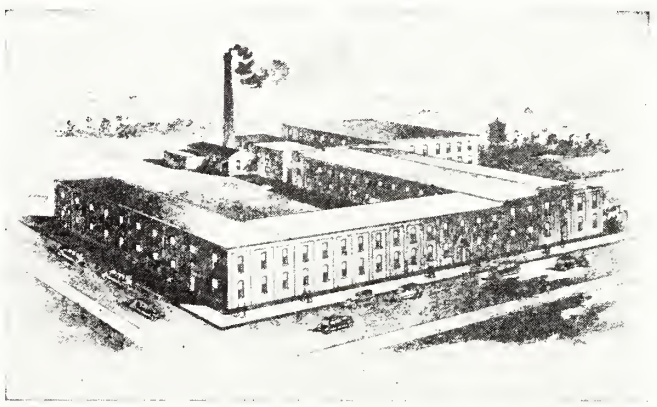

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THOUGHTS ON PASSOVER

By **RABBI AVERY J. GROSSFIELD**
Temple Beth Or, Raleigh, N. C.

"MAH nishtanah halailah hazeh mikol halaylos—Why is this night different from all other nights?" Once again the little child lisps this age-old question. Once again the Seder table, decked with unusual care, evokes the admiration and curiosity of both old and young. The many symbols we see, the unusual objects and dishes,

RABBI AVERY J. GROSSFIELD

the strangeness of the entire procedure followed on this night, produce in us, no matter how many summers have passed over our heads, a feeling of expectation, awe, subdued enthusiasm. It seems as if we were eagerly waiting for something to happen. We re-live, vicariously, it is true, that never-to-be-forgotten midnight hour, when our ancestors, loins girded, staff in hand, were anxiously waiting for the whispered word which would take them from slavery to freedom, from suffering to happiness.

The most unique characteristic of the Seder table is the strange array of contrasts it presents. On the one hand we have the "Moror," bitter herb, which, when eaten, causes a flow of tears and a choking throat; on the other hand, we have the "Charoseth," made from sweet ingredients, apples and nuts, with which to temper the bitterness of the Moror. We have the "Matzoh," known as "Bread of Affliction"; we also have the wine which, according to the Psalmist, "maketh glad the heart of man." We have food, physical nourishment; we also have the "Cup of Elijah," which reminds us of the spiritual yearnings of the Jew. For Elijah has always been considered by Jewish tradition as the personification of comfort, consolation and hope. Elijah was to be the harbinger of a better day, when the Jew would no longer have to suffer. Strange contrasts, indeed, the Seder table presents to us.

Contrasts—true; but also complements of each other. Man, in order to learn the nature of any particular object or state of being, must also know what it is not. We know, for example, what a sunny day is like, because we also experience gloomy, cloudy days. We know that sweetness, such as that of sugar, is like, because we have also tasted the bitterness of horseradish. If one were always to taste sweet things, he would not know what sweetness is, because he would not have the taste of bitterness with which to compare it. Thus it is also with the major experiences of life—we learn to appreciate a good meal because we have felt the pangs of hunger. We know the nature and value of health and are always trying to maintain our own good health because we have, from time to time, experienced the harrowing effects of sickness. We learn to value mental peace and serenity because, at one time or another, we have undergone anguish of soul. As the Book of Ecclesiastes puts it: "In a day of prosperity, be happy; and in a day of adversity, reflect; for God has made the one as an opposite to the other." Good and evil, sweetness and bitterness, joy and sorrow, *all* come from God; good and evil complement and perfect each other; without the one we could not appreciate the other, and our lives would become a monotonous, animal-like routine of existence. The Talmud says concerning this: "A man is in duty bound to thank God for misfortune as he is in duty bound to thank Him for good fortune," for, as the Midrash says: "There is no evil that does not contain some element of good." Such being the case, then, the contrasting, yet complementary, symbol

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of our Seder table teach us a vital lesson. By eating the Matzohs, the "Bread of Affliction," and by tasting of the bitter herb, in other words, by experiencing symbolically the bitter struggles of our enslaved forefathers in Egypt, we will be in a better position to evaluate the joy of freedom, physical and spiritual, which they experienced upon their release, symbolized by the "cup of joy" and the sweet ingredients of the "Charoseth." Had the Jew not valued his freedom, he would not have been willing to repeat from year to year the sad story of his enslavement. Only because this story of slavery and degradation contained also the grand sequel of freedom has it become so dear to him. And while partaking of the delicious feast, the untouched "Cup of Elijah" stands as a silent watchman before us, urging us to give heed to the higher significance of the Festival, the fact that only because we were destined to be a godly people were we vouchsafed this deliverance.

Jewish history presents a series of phenomena that are in contrast, yet complementary, to one another. In 70 C. E., while the Roman general Titus and his hordes were destroying the Temple and laying waste the Holy Land, the academies at Jabneh and other places were beginning to make strong "the fence around the Torah" and laying the foundations for the future development of our religion and culture. Throughout the dreary Middle Ages, the "Dark Ages," when the Holy, or rather, unholy, Roman Empire was using every available means to destroy the Jewish people, those Jews who lived in Spain under the Moslems were enjoying their Golden Age. As statesmen, royal physicians, and counsellors of the rulers, many Jews created a spirit of good-will between their fellow Jews and their Moslem neighbors. While the Jews in France, Germany and Austria were the unfortunate victims of the fury of the Crusaders, the Spanish Jews were enjoying economic, political and intellectual benefits such as were almost unheard of until that time. Consequently, they left us a rich legacy, not only in Rabbinic studies, but in grammar, philology, science, philosophy and poetry. When, later, Spain was conquered by the Christians and became the scene of Jewish suffering, when the Inquisition instituted its gruesome tortures, which reached their culmination in the confiscation of the land and other property of the Jews and their expulsion from the country, Holland and Turkey already had prosperous Jewish colonies, which opened wide their arms and purses to their bleeding co-religionists. When the Jews of Western Europe met with oppression, they were welcomed by Poland and Russia, and given every opportunity to create a new life and develop their culture. The last century saw the East European Jews crushed under the heels of the Romanoffs. America opened wide its portals, and, if today this country holds a strategic position among the great nations of the world, it is due, in no small measure, to the loyalty and industry of its Jewish citizens, whose contributions to the welfare of the country exceed by far what would be expected of such a comparatively small group. When one part of the world was enveloped in darkness, when bigotry and hatred ruled supreme in some lands, there was, as a marked contrast, a welcoming light in some distant place, beckoning the Jew to start his life anew. And the Jew—knowing how short-lived might be his stay in his new abode—did his best to instil a love for Judaism and a strong spiritual consciousness in his children, so that they, too, might be able to meet whatever trials might lie ahead of them unflinchingly and courageously. Thus, amid tears and pain, suffering from deep physical and spiritual wounds—yea, with their life's blood—they created and transmitted to us a heritage upon many of the teachings of which modern civilizations and religions are based. Verily, once more the truth of the Talmudic statement: "A measure of good is the rapid result from a measure of affliction," has been established.

Today history is repeating itself. Throughout the world, the Jew is experiencing a wave of oppression and intolerance, stronger and more vehement and more open in some places, quieter and subtler, though no less sinister, in other places. Even in this country, where we Jews enjoy a greater measure of political and religious freedom than in any other country in the world, we see the serpent of Anti-Semitism raise its hideous head. There are those who would make our country into a spiritual shambles. Thank God they are only a small minority. And, as in days long past, floods of refugees are knocking at our doors. Many have already been welcomed, and these need our outstretched hands and understanding hearts. But what of those who are still in the hell-holes of the world?

Fortunately, the Jew has learned the lesson of "Tzedakah," the giving of charity that is motivated by the sense of Righteousness.

"In every generation men must think

(Please Turn to Page 37)

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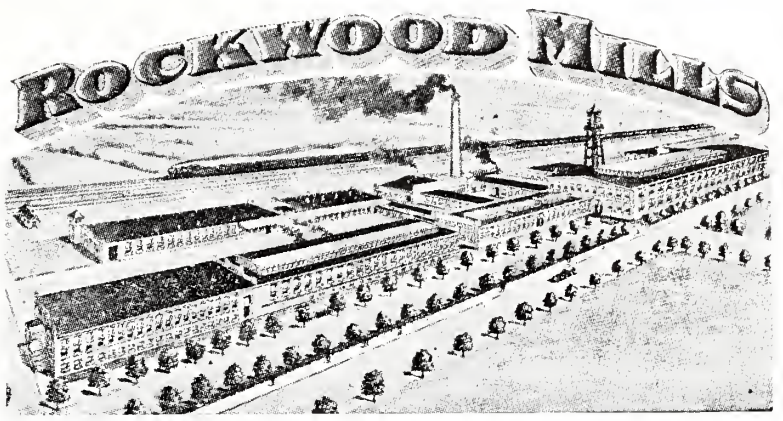

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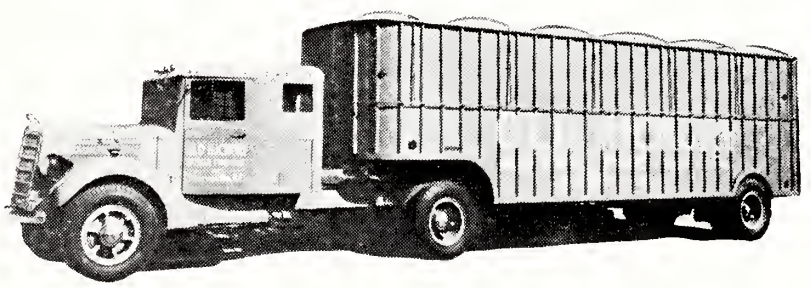

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Distinguished Personalities Assume Leadership In United Jewish Appeal

Many prominent leaders in American Jewish life have assumed leadership in the $25,000,000 War Emergency Campaign of the reconstituted United Jewish Appeal, of which Dr. Abba Hillel Silver of Cleveland, and Dr. Jonah B. Wise, of New York are National Chairmen. In addition to the other officers the Honorary Chairmen of the 1941 United Palestine Appeal are (top row) left to right: Professor Albert Einstein, Governor Herbert H. Lehman, and Judge Julian W. Mack. (Bottom row) Henry Monsky, President of B'nai B'rith; Hon. Nathan Straus and Miss Henrietta Szold. In accepting Honorary Chairmanship Governor Lehman declared: "Today, more than ever, Palestine offers a haven to thousands of unfortunate men, women and children who have been forced from their own countries by oppression, violence and intolerance. In no place in the world has there been evidenced greater social consciousness or more constructive effort to improve the conditions of living. And in everything that they have done—whether it was economic or social in character—the Jews have shared the results of their efforts and sacrifices with the country as a whole."

200 PRIESTS SHOT BY NAZIS SINCE CONQUEST OF POLAND

London—Since September, 1939, approximately 200 priests in the Nazi-annexed area of Poland have been interned in concentration camps and shot, it was reported by Dziennik Polski, Polish organ here. A total of 186 are still detained, it was said.

The Nazi authorities recently arrested 38 priests as hostages because Polish peasants were not delivering the arbitrarily fixed grain quotas, Dziennik Polski declared. The priests were ill-treated and were finally released after signing statements pledging to visit all farmers and urge delivery of the grain.

Bishop Fulman, of Lublin, 88 years old, was recently released from the Oranienburg concentration camp on the condition that he relinquish his office and retire to private life in another district, it was reported.

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CACOETHES

By O. Sturdy Proctor

What great wrong have they done to you?
I asked a damner of the Jew.
His answer was, don't you hear people say,
"They control everything in the U. S. A.?"

He said his dislike for them is innate—
But that's wrong—it's an evil habit they cultivate!
And the stories they tell are so foolish they're funny,
When they say the Jews have all the money.

Is Henry Ford, John D., or Mellon a Jew?
Chrysler, Raskob, Schwab, Marshall Field, only a few
Of the Gentiles who have most of our gold—
All our great industries are Gentile-controlled.

And when you speak of bankers and banks,
You will find but three Hebrews away up in the ranks—
The European Rothschild, Loeb and Kuhn—
And where have you read they caused any ruin?

Does Morgan, Giannini, Lamont, Chase or Sloan
Knock off the interest when they O.K. your loan?
And who are the makers of powder and shot?
If the DuPonts are Jewish, then Moses was not!

And this is another wrong, biased bleat—
When they yell about Jews controlling our meat—
Cudahy, Armour, Wilson, Libby, McNeill,
Swift, Hormel, Hammond—no Jew blood reveal.

And now for religion—the Good Books all say
That we would be heathens, but for a Jew named Isaiah—
And what were Matthew, Mark, Luke, John and Paul?
The Prophets and Apostles were Jews one and all.

There are good and bad in every creed and race—
And the good Jews try to keep the bad in their place.
Sixteen million Jews in all, in all this great sphere
And only a damn coward that minority would fear.

You know this is all true, but I must explain—
That my father is from Ireland, mother's people from Spain,
Which leaves me all Gentile and proud to express my views
On the deeency and good fellowship of most all Jews.

"Come now, let us reason together, said the Lord."—Isaiah 1.18.

—From the Protestant Digest.

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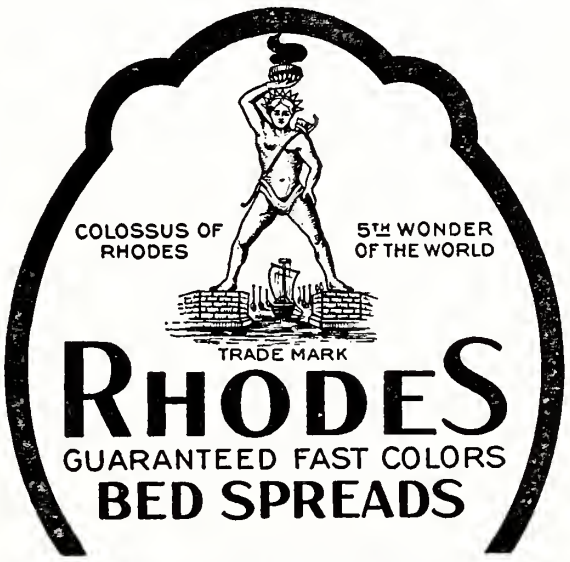

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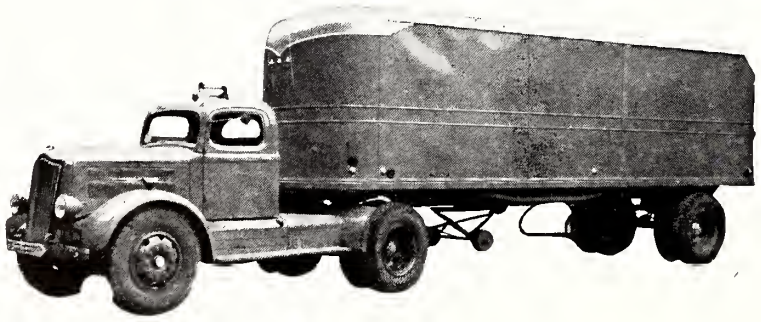

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Our Debt to the Jews

(Continued from Page 19)

extensively in Germany, and to some extent even in America. Father Coughlin, for example, has frequently quoted from it in his magazine, "Social Justice."

The Dearborn Independent

In 1922 Henry Ford ran a series of articles in his Dearborn Independent which were violently anti-Jewish and which quoted freely from the "Protocols." When a lawsuit for $1,000,000 was filed against Mr. Ford, he published an apology, retracting the offensive charges. But the harm still goes on. Ford's articles have been circulated widely in Germany and to some extent in America, though without his consent.

Franklin Letter

In 1933 a letter appeared in the U. S. in which Benjamin Franklin was represented as having said at the Constitutional Convention, "I warn you gentlemen, if you do not exclude the Jews for all time, your children will curse you in their graves." This letter, too, has been definitely proved to be a forgery. Yet it has been picked up by Nazi agents, reprinted and widely used in Germany. There is no denying the fact that Americans are at least to some extent responsible for what is happening over there!

Of course there are other lies in circulation which do not bear the dignity of "documents."

Population

For example, it is charged that the number of Jews in America is increasing very rapidly. The fact is that in 1917 the Jewish population of the U. S. was 3.27% of our total; in 1927, 3.58%, or 4,228,029.

Wealth and Power

Again it is charged that the Jews own or control practically all the wealth of the U. S. The facts are that with the exception of the motion picture industry, the theatre, the manufacture of clothing, and retail distribution, *the great industries of America are in non-Jewish hands.* Steel, automobiles, utilities, transportation, shipping, oil, coal, heavy machinery, lumber, dairy products, the five and ten stores and the grocery chains are owned by non-Jews. In 1934, of the 80,000 directors of the great corporations of America (see Poor's Register of Directors) 3,825 or 4.8% were Jews. According to a Fortune Magazine survey (see February 1936) of the 1,375 members of the New York Stock Exchange, in the city where Jews constitute nearly 30% of the population, only 252 or 18% were Jewish. Of the 637 firms listed in the New York Stock Exchange, 55 are Jewish, 24 half Jewish, 39 have prominent Jewish influence—118 altogether, about 9%. In International Banking, the only Jewish firm which did any substantial foreign business was Kuhn, Loeb & Co. (no longer exclusively Jewish). This firm did only 2.88% of the total foreign business as compared with 19.87% by J. P. Morgan & Co., and 11.71% by National City Co. Of the 93,000 bankers in the U. S. today not quite 600 are Jews. This is about

(Please Turn to Page 30)

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59 Worth Street
New York, N. Y.

YOUTH ON GUARD FOR AMERICA

(Continued from Page 8)

gressors in the present struggle. This new and more fearful war in the space of a year has reached around the earth and some part of every continent except Australia and North America has seen actual fighting. The right of might has threatened to displace all reason and justice in the relationship between nations.

We have seen the "Fifth Column" developed as an effective part of this warfare. America has not been free from its threats. Vicious, subversive forces menace our national life to such an extent that the far-flung forces of the F. B. I., bulwarked by law enforcement everywhere, have been hard-put to render full protection to our internal security.

The danger of these un-American activities is a real and present menace. Sneaking subverters work in the dark and with lying propaganda seek to undermine our freedom. While pretending to aid the less fortunate and the oppressed they offer only sugar-coated tyranny and suppression of all liberty.

Just as the underworld seeks recruits among our youth so do these godless forces of totalitarianism attempt to lure our boys and girls into the fear, the injustice, and the misery of slavery under dictatorship. Hypocritical organizations with high-sounding names have sprung up everywhere. Through these "front" organizations, the communists and the goose-stepping bundsmen would educate America's youth along dictatorial lines. The very tolerance they would turn into intolerance has served them well and they are quick to charge "interference with the rights of the individual" when proper efforts are made to hamper their revolutionary activities. To the dictators they serve and to whom they would have us pay allegiance, individual rights are nonexistent.

In the countries whose ideologies they prattle, all life revolves around the state—the person, the family, the home are nothing. Unsympathetically dictators direct every act and thought of the boy or girl along rigid party lines.

Contrast this to America as we know and love it. Here all life revolves around the individual—the government is his faithful servant, not always perfect but ever desirous to make his life more secure, more comfortable, and more pleasant. In America we are free to search our own minds and the minds of others for the truth. Youth is a happy period of preparation for the fullness of life to follow.

The ambitions, strength of character, and the loyalties which give our individual lives their purposes and their goals are freely developed during our youth. In America, our boys and girls are free to choose the kind of a life they want and the only limitation to success is the individual capacity to succeed and not the quick purge of a jealous zealot.

The ideal in government which we have achieved in our union is worth the hunger of the men at Valley Forge. It is worth the aching muscles and blistered hands suffered by the sturdy frontiersmen who shoved westward along unknown trails. What our forebears built for us is worth our working for and struggling to make more perfect. We want peace in which the individual enterprise and application of energy will bring a fuller life to our people. To our citizens there can be no peace or fullness of life without the freedom we know so well.

It is only when our rights are involved or seriously menaced that we resent injuries or make prepartion for our defense.

If we defend America and its ideals our youth will never be found wanting. They, themselves, will guard against corruption by subversive activities. They will make sure that the subtle efforts of the undermining propagandist are ineffective. They will be alert to meet any threat to our democratic institutions either from within or without. They will maintain the greatness of the United States of America. They will insure that a part of that greatness will spring from the freedom and tolerance of a fair and sympathetic but boldly just citizenry. If we dedicate our energies to all these things, democracy will be alive and strong and America will still be its greatest champion long after dictators have been relegated to oblivion.

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Our Debt to the Jews

(Continued from Page 28)

one half of one per cent. On the other hand, it should be known that the Jews through their philanthropic foundations are very liberal in their support of charitable causes in America.

In the newspaper field, the three largest Jewish firms have a circulation of 489,871; 391,209; 289,126 respectively—total 1,170,205. Compare this with the Hearst chain with a total circulation of 5,500,000; Patterson-McCormick, 2,232,156; Scripps-Howard, 1,794,617. Of 916 newspapers in the U. S. in cities of over 1,500 population, only 33 or 3½% are owned or controlled by the Jews.

Fortune Magazine concludes the survey, from which most of the above figures have been taken, with this statement, "Any open minded man who has read the facts here collected must grant that the Jews do not come within gun-shot of running America."

Communism

A third charge often made against the Jews is that they are responsible for and promoters of Communism. To one of the anti-Jewish organization investigated by the Dies Committee, "The Knights of The White Camellia," Judaism and Communism are synonymous. The facts are: Of the seventeen members of the Supreme Council which in 1921 was in control of Soviet Russia, only one was a Jew—Mr. Trotsky, and he since, as you know, was forced into exile and later assassinated. Of the thirteen members of the Supreme Council in Russia today, only one is a Jew. Karl Marx, though born a Jew, was baptized a Lutheran at the age of six, and was an embittered anti-Semite the rest of his life. Lenin was not a Jew, and Stalin is the son of Russian Orthodox-Christian parents.

The official statistics of the Petrograd Communist Party in 1918 showed that of its members only 2.6% were Jews. In 1922, after 5 years of Bolshevik propaganda and dictatorship, only 5.2% of the Communist party were Jews; less than 1% of the total Jewish population of Russia (see Harper's April, 1939). Of the 13 members of The Central Committee, which today is in control of Russia, only one is a Jew; of the twenty-eight on the Central Executive Committee, just two are Jews; of the 195 members of the State Control Commission, 8 are Jews. An investigation of Communism in New York in 1934 revealed that while there are 2,000,000 Jews in that city, only 2,000 were enrolled in the Communist party. Of the nine outstanding leaders of Communism in America, not one is a Jew. Fortune Magazine in 1936 reported that only 3,500 to 4,000 Jews in America are Communists, *less than one out of every 1,000!*

Whose America?

A fourth charge sometimes made against the Jews is that they have no real right to America. Didn't we "Christians" get here first and claim and settle this land? The facts are: "When Columbus set out upon his

(Please Turn to Page 38)

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MAYOR ENLOE'S 18th YEAR OF SERVICE

LAFAYETTE'S BUSY MAYOR is shown above in a moment of relaxation. Though his duties are numerous, Mayor W. A. En'oe, Sr., still finds time to play with his grandchildren. He is holding (left) little Archibald Fortune II, son of Mr. and Mrs. A. S. Fortune of this city, and Wright Willingham, son of Mr. and Mrs. Tom Willingham, of Rome.

Seventeen years ago in December, 923, W. A. Enloe was elected Mayor of he City of LaFayette, defeating his pponent by the rather narrow margin f 78 votes. On January 1, 1941, fol-owing the reelection in December of ast year, Mayor Enloe began his 18th onsecutive year of service to the city n the same capacity.

The word "service" is used correctly, or the 17 years of the affable business an's tenure in office have been fruit-ul ones for this city, as the records onclusively prove.

At the time of his advent to the ffice, the city was swamped with a oating debt of $15,000, and the tax rate was $2.50 per $100. Today, that floating debt has not only been completely erased, but the city has a surplus of $10,000. The tax rate has now been reduced to $0.80 per $100.

In addition to the duties of his city office, LaFayette's busy mayor manages to serve as president of the LaFayette Cotton Mill, president of the Hosiery mill, and was former president and director of the Bank of LaFayette.

The history of Enloe's life, which is linked inseparably with recent history of this city, reads like the proverbial success story. He started his career as a nominal-salaried clerk in the Bank of LaFayette. His skill at the work

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soon brought him promotion to cashier and eventual presidency of the bank, upon the death of J. E. Patton in 1926.

He then began working in the old Union Cotton Mill and served as manager until it was sold in 1920. Interest, enthusiasm, and good business sense in mill operation led him to the two prominent positions he now occupies in local mills.

Yet, with all his various duties, Mayor Enloe finds time to devote his energies also to many local civic organizations and to the happiness of his family. He is shown in a typical scene with his grandchildren in the picture adjoining this article.

Today, though he be a grandfather, "Bill" Enloe is in the prime of life, ready at all times to give his all for the city. To him goes credit for being a true LaFayette builder. Proof of his popularity is evidenced in the fact that he has been unopposed in elections since he was first named.

EMMA LAZARUS

(Continued from Page 11)

She had been loved and admired by the intellectually great of her day as much for her feminine charm as for her acute intelligence. Yet she had attached no great value to poetical fame; a purely literary career seemed to her too unreal, too detached from the world of the living, to offer any genuine reward. But once she had enlisted in the army of Jewish nationalism, she lived like a woman possessed, her eyes not upon her own career, but upon the fulfilment of the promise of Israel. It was in that cause that her character had its fullest flowering.

REALLY STOOPING TO CONQUER

New York—The Nazi authorities operate a special "Jewish institute" in Prague where Nazis are trained to masquerade as Jews—even to being circumcized—in order to obtain entry into democratic countries as refugees and be able to carry on espionage and sabotage activities, the New York Daily News reported, quoting British Government sources.

Existence of the school was said to have been first revealed last September when one of its young students fled into Yugoslavia rather than undergo circumcision.

The News pointed out that discovery of the scheme by the British and the communication of their findings to the United States and other friendly governments had made more difficult the plight of the Jews. "It automatically makes suspect the thousands of real victims of the Nazi terror who have taken refuge in this and other lands. Department of Justice agents now find themselves compelled to intensify their check-up, already rigorous, of all refugees applying for admission to the United States."

The Prague institute, it was said, has a faculty of rabbis and other Jewish teachers who give courses, under duress, to selected men of the Gestapo. The instruction supplies a working knowledge of Jewish customs, Hebrew ritual and Yiddish dialect—sufficient to enable the student to pass unnoticed among the average middle-class European Jews.

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A CHRISTIAN LOOKS AT JUDAISM

(Continued from Page 9)

portunities to talk with students out of class) to discover boys from Christians homes who know so little about the literature of the Christian Church. One example is almost typical. Sometime ago a lad brought me a scrap book, composed of newspaper clippings which he had gathered from his hometown paper. "Our editor," he said, "is a very wise man. Imagine, Professor, his writing this little gem: 'Do unto others as you would have others do unto you' Isn't that fine, Professor? Isn't he right?" No one had told that Christian boy that the tradition which gave that gem to the world was Hebraic—that it came centuries ago from the mouth of Joshua ben Miriam, Jesus son of Mary, Jesus a Jewish carpenter. He did not know that Rabbi Hillel the greater, in distant Babylon, had said something very similar before Jesus had emerged from his teens. No one had told him. All such experiences sadden me, but I am even more grieved when some of the finest young people of Judaism do not even know the basis of the Law of Israel—which is the foundation of ALL law. A few days ago in our study of a literary masterpiece we came upon a phrase from the Ten Commandments. Only one student in forty was able to identify it; he was a Christian. Not a single Jewish boy could answer.

We must be careful in America not to think that religions are unimportant. Rather each of us must become more and more concerned about building a working philosophy of life in conjunction with some rich cultnral or spiritual tradition. There is a place for *all* religions in this land, and they all can contribute to each other and enrich the individual, be he remote from one of them, or nigh.

In closing, I want to greet Judaism with a parable taken from that great collection of literature known as the Talmud, which expresses my feelings better than I can.

Once a certain distingnished scholar was the guest of another distinguished scholar. As he was about to take leave, his host said, "Give me thy blessing."

The guest replied: "To what may this stay be likened? It can be likened to a man who goeth into the wilderness, and who is thirsty, tired, hungry, and who comes upon a beautiful tree in whose branches there is luscious fruit, and under whose boughs there is luxuriant shade, and from whose roots gnshes forth a stream of purest water. He drinks of that stream, eats of that fruit, and rests in the shade from the burning sun. At last he rises, and as he is about to go, he says: 'Tree, tree, wherewith shall I bless thee? Shall I say, "May thy fruit be luscious?" Behold, it is already luscious. Shall I say, "Be a haven of restful shade for the traveller?" Behold, it is that already. Shall I say, "may a stream of cool water flow from thy roots?" Behold, the stream is there. I can only say: "May it be God's will that thy offspring may be like unto thee."

"And as I leave thee, my friend, where I have been feasted, and where I have enjoyed thy learning, thy wealth, and thy music, shall I wish any of these things for thee when thou hast them already? No, behold, I shall say only this: 'May it be God's will that thy offspring be like unto thee.'"

NATIONAL FEDERATION OF MEN'S CLUBS TO CONVENE IN SYRACUSE, NEW YORK

New York City—The 12th annual convention of the National Federation of Jewish Men's Clubs of the United Synagogue of America will be held from April 25 to 27 at the Hotel Onandaga in Syracuse, New York, it has been announced by Louis J. Schwartz of this city, president of the organization.

All arrangements and plans for the convention are being formulated under the direction of Convention Co-Chairmen Joseph Blum of New York City and Bernard S. Cohen of Syracuse.

The conveniton will consider many of the important issues confronting American Jewry of today and will have as its theme "The Jew in the World of Tomorrow."

The National Federation of Jewish Men's Clubs is the representative organization for Jewish men's groups in all parts of the United States.

Train a child in the way he should go, and even when he is old, he will not depart from it. (Proverbs 22:6.)

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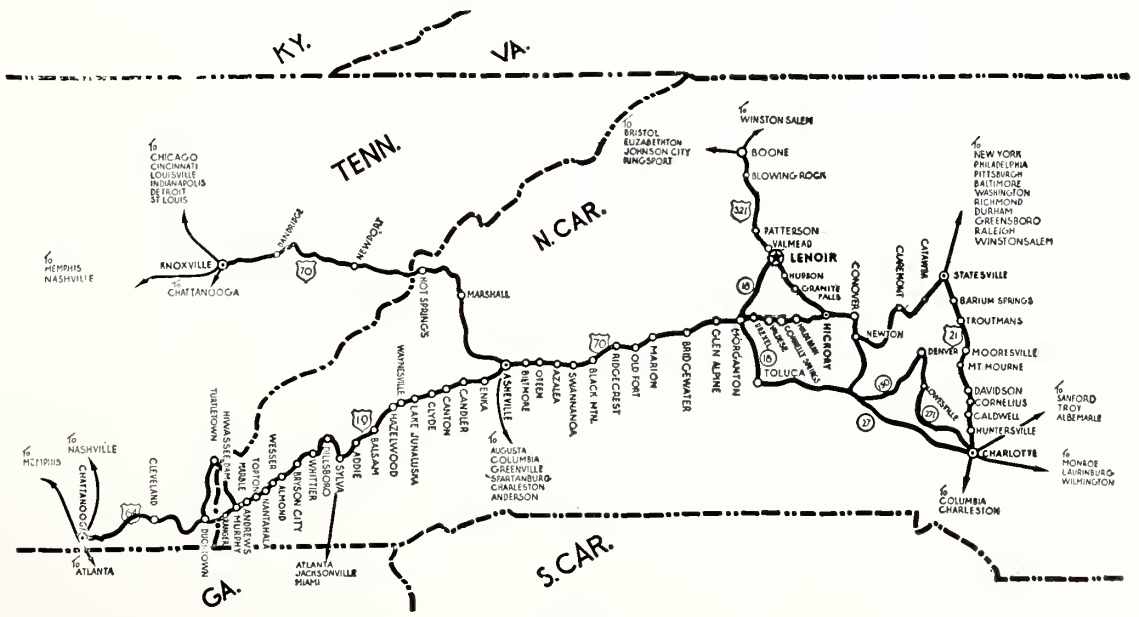

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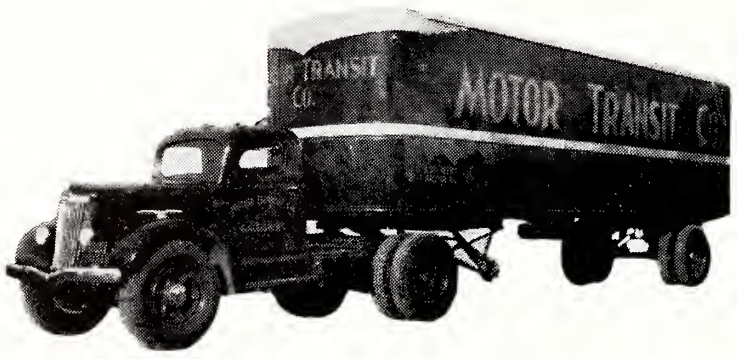

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HEBREW MUSIC

By NAOMI NEWMAN

Servant and Master am I:
Servant of those dead, and Master of those Living
Through me spirits immortal speak the message that makes the world worship.
I am the incense upon which prayers float to Heaven.
I am heard by the Soul.
I am the Father of the Best that is in Men,
And They are the Fathers of the Best that is in Me.
I am of them and they are of me.
For I am the INSTRUMENT OF GOD.

"Zion
So young, so sad, so fair;
A lute with broken strings,
Type of the world's despair;
And yet—she sings!"
—From the Aramaic Chaldaic.

THIS beautiful thought of the ancient Hebrews embodies the essence of Hebrew music.

It is a music that mirrors the spiritual being of a people, a people who in time of persecution and trouble found a free outpouring of the troubled soul and aching heart in song.

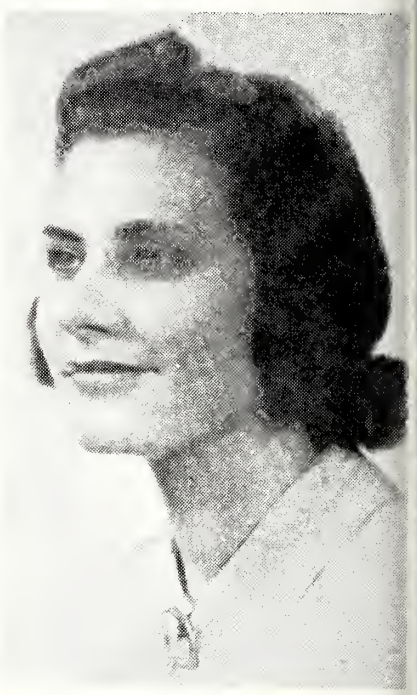
The song of the Hebrews is the great expression of an emotion, an emotion that is dedicated to the service of God. It is "musica sacra." Ambros writes that "the music of the Hebrews was divine service" From its very earliest beginnings the music of the ancient Hebrews seemed to proclaim and emphasize the divine ideas and ideals. Music became tonal expression of Judaism.

The form to which these ideas attached themselves was the Mode of the Prophets. This scale expresses what in Hebrew is called "histapchuth hannefesh," the outpouring of the soul.

Although the mode as a character of minor, it is nevertheless not melancholy because it also has a note of hope—of promise! Rhythm was stressed rather than melody, as rhythm leads inevitably to a fixed succession of measured tones—to a firm structure, to a stable logical expression of a sentiment. The challenge of the sages was "to glorify God with the gift He bestowed upon you, to chant the Shema." The chant was cantillation, which evolved from giving vocal expression to word meaning. It had power.

Vocal music was of greatest importance as it was the best media through which to convey an idea, and the chief value to music lay in its availability for religious uses. Music expressed in Israel the impulse to higher and truer development in the service of a fervent religious belief.

I feel a spiritual elevation, an emotional adventure into the abstract realm of the beautiful, of the good, of the



NAOMI NEWMAN

fine in listening to and partaking in the ritual of the Synagogue service.

One may rightly analyze the form of this music; one may rightly evaluate its literature; yet, there is an in-

(Please Turn to Page 37)

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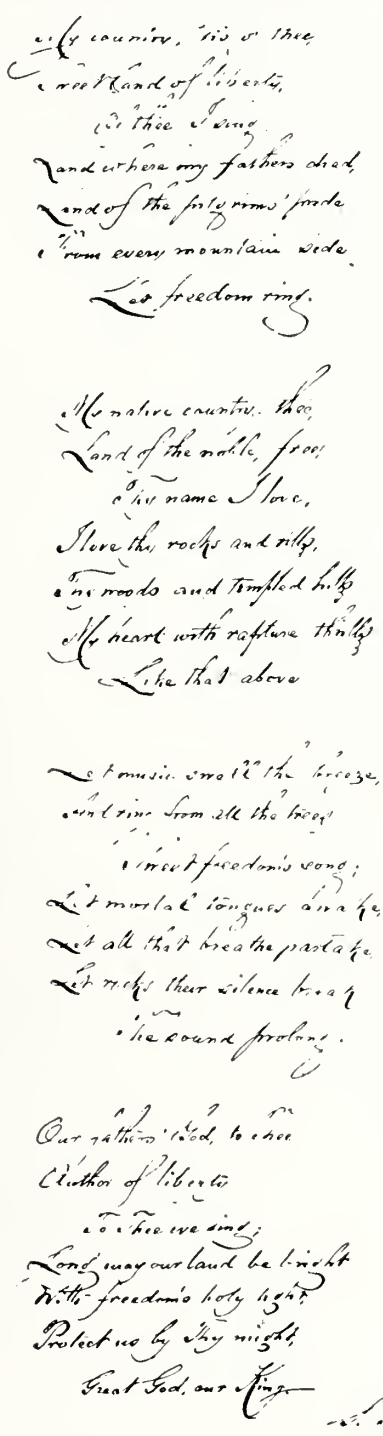

The original manscript of the famous hymn, "My Country 'Tis of Thee," which was exhibited at the Drake Hotel, Chicago, in connection with the national triennial convention of B'nai B'rith.

In the 15th century a Jew, Guglielmo Ebree de Pesaro, was the dancing master at the court of Lorenzo de' Medici, the Florentine prince.

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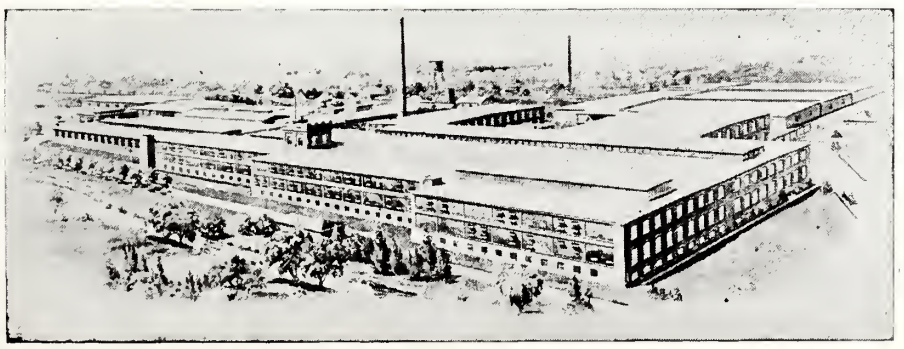

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Horton Lines Extend Accident Prevention Activities

Charlotte, N. C.—Horton Motor Lines, Inc., have announced plans to extend their accident prevention activities—a safety program already credited with being as up-to-date and fruitful as any in the United States.

Commenting on this forward step, Preisdent H. D. "Buddy" Horton stated, "We intend to continue augmenting our safety efforts until Horton drivers are known from coast to coast for their courtesy and flawless handling of vehicles. Our slogan of 'Fast, Dependable Transportation' shall continue to be our ever guiding policy. We consider it our part in the National Defense Program to speed up deliveries, eliminate accidents and other delays, and thus provide an unexcelled service to shippers up and down the Eastern Seaboard."

Evidence that these were not idle words was indicated by a statement from Morgan B. Speir, Jr., Horton Director of Safety and Personnel, that James G. Hayden, for the past five years in charge of fleet safety for the National Safety Council, Inc., Chicago, was j ining his department. Likewise, that two additional road safety supervisors are being added to his staff, bringing the total of safety supervisors to four. These additions are believed to give Horton Motor Lines a Safety Department road staff larger than that of any comparable fleet in the country.

The Safety Supervisors select and train driving personnel, patrol highways night and day, speed to the rescue of stalled trucks and passenger cars, lend a helping hand in changing tires, and make sure that company drivers obey traffic regulations.

In short, the Horton Safety Program is founded around six cardinal fundamentals. These are:

1. Sincere interest in safety by management and assignment of definite responsibility for accident prevention.
2. Collection and analysis of accident experience to guide in applying preventive measures.
3. Careful selection and training to provide qualified employees.
4. Continuous activities for arousing and maintaining employee interest in safety.
5. Proper selection and maintenance of equipment to provide maximum safety and economy of operation.
6. All possible assistance and courtesy to the motoring public.

The prevention program is built around facts, not guesswork. Even the most minor accidents are reported, then analyzed carefully to ascertain cause. The clues which are thus developed serve as a basis for corrective measures and the intensive driver training program. No-Accident awards go to those drivers who operate one or more years with accident-free records.

Horton drivers are schooled by the American Red Cross and firm engineers to render first aid and assistance to all needy persons in their travels. In 1940 hundreds of instances are recorded where such aid was provided on the highway—many times when delay might have resulted in serious permanent injury or death. In recognition of this service to the public and for all-around excellence in their safety program, Horton Motor Lines, Inc., was awarded the Trailmobile Safety Trophy in 1939 and 1940, the two years this distinct honor has been extended to fleets by the Trailer Company of America under the sponsorship of the American Trucking Associations, Inc.

The Horton system includes over 100 employees and 675 pieces of equipbent which travel approximately one and a half million miles each month to serve 5000 communities and 50,000 satisfied customers between the Northern and Eastern markets and the Textile South.

The firm pioneered in the use of spot-welded stainless steel trailers which when identified by the name "Horton" have come to be known up and down the Eastern Seaboard as emblematic of a great and safe industry. Drivers are taught that the motoring public always has the right-of-way. The tractors are noted for their surplus power and braking facilities which permit them to keep pace with other traffic in perfect safety.

The Horton organization firmly believes that "Safety breeds security" and is proud of its part in bringing motor transportation to the place in the sun it so justly deserves.

London — Putting into effect a recent declaration by the Polish government-in-exile pledging equality for all citizens in a reconstructed post-war Poland, a Committee Unity was formed here by exiled Poles and Jews to cement friendly relations.

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Compensations—Thoughts on Passover

(Continued from Page 25)

of themselves as if *they* had gone out from Egypt," is the lesson our Rabbis would have us learn through the pages of the Haggadah. Not only must every man try to visualize through his mind's eye how he would have felt had he been a slave just released from bondage and degradation, but he must actually consider himself a slave so released. Judaism stands for an unadulterated democracy; we are *all* the descendants of a slave people. Not one of us dares to arrogate unto himself any "yichus"; neither birth, nor wealth, nor social position constitutes a criterion for superiority in Judaism. Being the descendants of a slave people, we are admonished to feel with those who are oppressed. "The stranger yet shall not cause to suffer, for ye know the feelings of the stranger, for *ye* have been strangers in the land of Egypt." Yea, not only in the land of Egypt; in almost every land in the world!

There is a story about a prominent man who, while strolling leisurely along the avenue, saw a drunkard lying in the gutter. The realization of the contrast between his own position in life and that of the drunkard came suddenly and forcefully upon him. He was dressed in immaculate conventional morning attire; the drunkard was clad in filthy rags. He was wealthy, the drunkard was, from all appearances, poor. He was prominent socially and professionally; the drunkard was unknown and unwanted. In a moment of deep spiritual insight he exclaimed: "There, but for the grace of God, lie I." Yes, but for the grace of God, we would be homeless and starving; but for the grace of God, we would now be hounded refugees, knocking at the doors of the world and pleading for a moment of rest and quiet. But for the grace of God, America might now be a land of bigotry and persecution instead of the free and freedom-loving country it is. But let us not be like the gentleman in the story who, having made this observation, passed on without offering the drunkard a meal and a job, an opportunity to rehabilitate himself. Let us permit our nobler impulses to have full sway; let us, when we hear the call to help—TO GIVE—from the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, give willingly and generously. If these poor refugees cannot come to our homes for the Seder, let us at least help them with the supplies our money will buy. Let us pass the Charoseth, let us share our wine—for our people have surely had enough of the bitter herb. And who knows, perhaps the day will soon dawn, as we all hope and pray that it will, that "a harbinger of good tidings unto Jerusalem, yea, a harbinger of good tidings" to all mankind!

Hebrew Music

(Continued from Page 34)

tangible, mysterious quality which permeates the whole being of the Jew to whom, and by whom, and for whom it was written. Irrespective of its form, and despite its contextual matter, the non-believer will be moved for Hebrew music born of the joys and sufferings of a people strikes the root of all living—it is man's cry to God and God's answer to man.

"I will chant sweet hymns
and compose songs,
for my soul panteth
after thee."

BUT WE CONTINUE TO HOPE

New York — A symposium of the American Orthopsychiatric Association was told by Dr. Gregory Zilboorg that revolution in totalitarian countries was far off because the dictators offered their peoples outlets for aggressiveness and resentment by directing it against Communists, Jews and the Church.

The freedom to persecute religious and racial minority groups, he said, compensates the subjects of dictator nations for their lack of freedom in other respects, and they are "far from the psychological state that bids fair to produce a rebellion."

In 1697 the naturalization papers issued to one Simon Valentine at Charleston described him as "an alien of Ye Jewish Nation."

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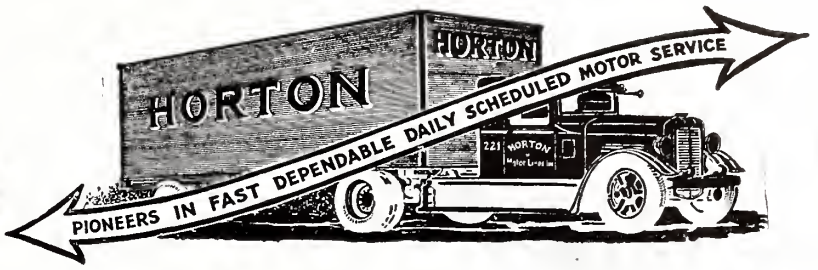

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Our Debt to the Jews

(Continued from Page 30)

voyage five Jews joined him in his great adventure. One of these was Luis de Torres, his interpreter; another Maestre Bernal, his physician. Tradition credits the equipment of the ships for the expedition to Queen Isabella, but historians have shown that this was a mere invention to glorify the queen. The real financiers of the voyage were Luis de Santangel, a Jew, and two of his Jewish friends. Moreover it was a Jewish scholar, Abraham Zacuto who prepared the astronomical tables that Columbus used, and two Jews, Levi ben Gerson and Jacob ben Machir who prepared the instruments for the observations which made the voyage possible. ("Our Jewish Neighbors," Conning.)

If we care to inquire as to *why* Jews took such a large interest in the adventure of the great discoverer, we are reminded that this was the time when the Inquisition was at its worst in Spain, when all Jews who refused to accept Catholicism were ordered to leave the country. These Jews who aided Columbus were seeking, as many of our Christian forefathers were doing, a refuge from persecution and a land of religious as well as political freedom. It is therefore in no sense out of place that a Jewess, Emma Lazarus by name, should have had the honor of having written the significant lines which are engraved on a tablet at the base of the Statue of Liberty in New York harbor:

"Not like the brazen giant of Greek fame,
With conquering limbs astride from land to land,
Here at our sea-washed gates shall stand
A mighty woman whose torch, whose flame
Is prisoned lightning, and her name,
Mother of exiles. From her beacon-hand
Glows world-wide welcome.
'Keep, ancient lands, your storied pomp,' cried she
With silent lips, 'Give me your tired, your poor,
Your huddled masses yearning to breathe free . . .
Send these, the homeless, tempest-tost to me,
I lift my lamp beside the golden door!'"

This is by no means a complete list of the lies and half-lies that are frequently circulated about Jews. However, these illustrations should be sufficient to convince all Christians that the least we can do when we hear a defamatory charge against a Jew—or against any person of any race whatsoever, for that matter—is to suspend judgment until the facts have been thoroughly searched out. We owe the much maligned Jews *a passion for the truth and a passion against lying and exaggerated propaganda*. . . . Does not our holy Book, which first was theirs, teach us this? "Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill? . . . He that speaketh the truth in his heart, He that backbiteth not with his tongue, nor doeth evil to his neighbor, Nor taketh up a reproach against his neighbor."

IV. But our greatest obligation to the Jews, is of course, in the realm of RELIGION.

Many centuries ago, when the people about them were worshipping many gods, and bowing down to idols, *the Jews through their prophets* were declaring that God is ONE, and "Thou shalt not make unto thee any graven image." All the books in our Bible with the possible exception of two—The Gospel according to Luke and The Acts—were written by Jews. Each of the twelve disciples was a Jew, so also was Paul. Above all, *our Lord Jesus Christ*, whose we are, though we follow Him, it would seem, afar off, *was a Jew*.

Paul has summed it up for us beyond all improvement in his Epistle to the Romans were, referring to his "kinsmen according to the flesh," he says: "Whose is the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom is Christ as concerning the flesh, who is over all, God blessed forever." And Joaquin Miller's lines, addressed to Russia a few years back when the Jews were being slaughtered there, are still true and pointed:

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"Who taught you tender Bible tales?
Of honey lands, of milk and wine?
Of happy, peaceful Palestine?
Of Jordan's holy harvest vales?

Who gave the patient Christ? I say,
Who gave your Christian creed?
Yea, yea, who gave your very God to you?
Your Jew! Your Jew! Your hated Jew!"

Conclusion

May I suggest in closing that debts are never paid by simply *recognizing them!* We must *do something about them!* And what finer things could we do than practice, *day in and day out,* toward the Jewish people and toward men and women of every race and creed, the kind of religion for which we remember and honor Leigh Hunt's Abou Ben Adhem?

"Abou Ben Adhem—may his tribe increase—
Awoke one night from a deep dream of peace,
And saw within the moonlight in his room,
Making it rich and like a lily in bloom,
An angel writing in a book of gold.
Exceeding peace had made Ben Adhem bold,
And to the presence in the room he said:
'What writest thou?' The vision raised its head,
And with a look made all of sweet accord,
Answered: 'The names of those who love the Lord.'
'And is mine one?' said Abou. 'Nay, not so,'
Replied the angel. Abou spoke more low,
But cheerily still, and said, 'I pray thee, then,
Write me as one that loves his fellow-men.'
The angel wrote, and vanished. The next night
It came again with a great wakening light,
And showed the names whom love of God had blessed,
And lo! Ben Adhem's name led all the rest."

Closing Prayer

"Let there be light, Lord God of Hosts,
Let there be wisdom on the earth!
Let broad humanity have birth!
Let there be deeds, instead of boasts.

Within our passioned hearts instill
The calm that endeth strain and strife;
Make us Thy ministers of life;
Purge us from lusts that curse and kill.

Give us the peace of vision clear
To see our brothers' good our own,
To enjoy and suffer not alone;
The love that casteth out all fear.

Let woe and waste of warfare cease,
That useful labor yet may build
Its homes with love and laughter filled!
God, give Thy wayward children peace!"

U. S. Cabinet Members

(Continued from Page 23)

stamped out. The ancient Jordan has been harnessed to produce electric power, and the Dead Sea has been found to be alive with mineral wealth. Schools and other cultural institutions, crowned by a University overlooking the Holy City, have been established. Agriculture, industry and commerce have been modernized and extended to the advantage of the native Arabs as well as the immigrants. The foundations have been laid, and a people for whom no sacrifice has been too great in the furtherance of the task is pleading for the opportunity to build further upon them.

"This plea has always met with a sympathetic response from the American people. With our own pioneering days still fresh in memory, our people have not failed to extend their support to the Jewish pioneers in Palestine. By treaty and Congressional enactment, our Government has formally recognized and approved the establishment of the Jewish National Home in Palestine under British Mandate. Since 1917, this policy has received the public endorsement of every President of the United States—Woodrow Wilson, Warren G. Harding, Calvin Coolidge, Herbert Hoover and Franklin D. Roosevelt.

"In truth and in fact, the Jewish National Home in Palestine has been a world-sanctioned experiment in democracy. It must be protected and cherished today as an outpost of freedom and social justice. Its continued upbuilding must be a vital part of a just world order when the present conflict is over.

(Please Turn to Page 40)

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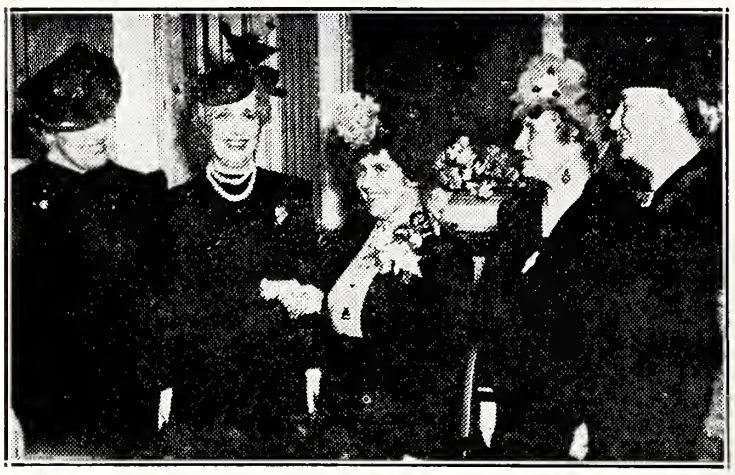

Mrs. Isaac Herzog, center, wife of the Chief Rabbi of Palestine, is greeted by leaders of American Jewish women at reception at Waldorf-Astoria given by Mizrachi Women's Organization of America, religious women's Zionist movement.

Left to right: Mrs. Simcha Rabinowitz, chairman of the reception, Baroness Edouard de Rothschild, Mrs. Herzog, Mrs. Abraham Shapiro, Mizrachi Women's President, and Mrs. Edward Jacobs, representing the Jewish Agency for Palestine.

U. S. CABINET MEMBERS

(Continued from Page 39)

"The American Palestine Committee will aim to give expression to the interest, sympathy and moral support of the American people for this humane and statesmanlike cause."

Text of Statement by Senator McNary

"I am glad to associate myself with Senator Wagner and the other distinguished members of the American Palestine Committee in lending moral support to the historic effort for the restoration of the Jewish National Home in Palestine. There are few undertakings in the world today that are so completely in accord with the dictates of justice and necessity. The problem of the refugees is one of the principal problems facing the world today.

The Jews of America are, of course, deeply concerned over the plight of their co-religionists, made homeless by totalitarian brutality, and are generously supporting the Palestine enterprise. They should be assured that in the promotion of this effort they can count on the good-will and the moral support of their Christian fellow citizens. The solution of the age-old Jewish problem is as much the concern of enlightened Christendom as it is the concern of the Jewish people."

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ANTI-SEMITISM CAN DESTROY U. S., COL. ROOSEVELT WARNS

New York—Americans must "keep their eyes open" and fight anti-Semitism because it is one of the things that can "destroy this country," Col. Theodore Roosevelt, chairman of the Citizenship Educational Service, has warned in a broadcast on the Columbia Broadcasting System's "People's Platform."

Col. Roosevelt said: "I've belted the anti-Semites, all around the country, here, now, and any of you folks who have been around know, like myself, riding on subways and the street cars, talking to people, you find it all around. Now we've got to keep our eyes open and fight it because that's another thing that will destroy this country—anti-Semitism, or anti-anything of that kind, anti any religion."

MANDEL REMOVED BELATEDLY

Geneva—It was announced in Vichy today that former Interior Minister Georges Mandel has been removed from office as mayor of the town of Soulac near Bordeaux. The action probably would have been taken long ago except for an oversight. (Mandel faces trial at Riom on charges of plotting against the security of the State and speculating in francs.)

Old Hickory Motor Freight, Inc., Adds New Units

Old Hickory Motor Freight, Inc., Thomasville, N. C., located geographically and industrially in the center of North Carolina, has been rendering a distinct service to furniture and textile shippers for many years. Reorganized and incorporated in 1938 under new management and owners, Old Hickory Motor Freight has shown consistent and steady growth. The present management, having been for many years connected with progressive and successful textile and furniture manufacturers, is familiar with transportation problems from the shippers' standpoint—which better enables the company to provide the fast, dependable service which modern business requires and expects.

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Realizing that the increased tempo of both government and private business will put the motor transportation industry to its most severe test, Old Hickory Motor Freight has acquired additional units for its fleet and expects to do its share in keeping the products of industry and commerce flowing smoothly during the period of national emergency.

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The AMERICAN JEWISH TIMES

A MAGAZINE DEVOTED TO DEMOCRACY AND RELIGION

MAY 1941

United They Serve

With $10,765,000 to be raised in 1941 to finance a recreational, religious and welfare program for soldiers, sailors and defense workers, representatives of the six national agencies participating in the United Service Organizations for National Defense, Inc., discuss plans for the campaign.

Funds will be used to operate the 339 service clubs which the U. S. O. will establish in areas adjacent to camps, naval stations and defense centers throughout the United States and its overseas bases.

Above, left to right, are John M. Schiff, chairman of the Army and Navy Committee of the Jewish Welfare Board; Francis P. Matthews, chairman of the executive committee of the National Catholic Community Service; Walter Hoving, president of the Salvation Army Association of New York, who is also president of the U. S. O.; W. Spencer Robertson, chairman of the national council of the Y. M. C. A., and Miss Emma P. Hirth, general secretary of the Y. W. C. A. The sixth member agency of the U. S. O. is the National Travelers Aid Association.

DEMOCRACY AND THE DIGNITY OF MEN

By THE HON. HENRY A. WALLACE
Vice-President of the United States

IT gives me an unusual pleasure to talk to B'nai B'rith, to the Sons of the Covenant, who for 98 years have stood for justice and tolerance regardless of race or religion. I am especially happy to talk through you to Latin America because most of the countries of Latin America, just like the United States, are inhabited by races for whom the Nazis have the utmost contempt. We of the Americas, North and South and Central, must band together to maintain the sacred essence of democracy and religion.

The central core of both democracy and religion is respect for the dignity of man. No doctrine of state or church is higher, broader or deeper than that of the fatherhood of God and the brotherhood of man. Whether it is the lawgiver speaking in the Pentateuch or Jesus in the gospels or a defender of modern democracy, we find the essence of all successful statecraft and all religion in the wisdom of the ages, "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength. Thou shalt love thy neighbor as thyself."

Any civilization, in order to endure, must recognize that every individual has placed in him or her a spark of the divine; we must respect the dignity of man, no matter whether he be Japanese or American; Scotch or German; English or Negro; Italian or Indian; Catholic, Jew, or Protestant. By custom and previous opportunity, the racial and religious groups are apparently greatly different. But by heredity, as distinguished from custom, they are astonishingly alike and are equally the sons of God. The most deadly of all sins is for a majority group to look down on, despite and persecute a minority group. Such a sin, which might well be called the sin against God, inevitably brings eventually a terrible penalty.

This evening I propose to speak very briefly on the importance of racial and religious minorities in a civilized democracy. As we ponder on this problem we begin to realize that God in His providence placed different racial and religious groups together in order to teach them tolerance and to awaken them to the infinite possibilities in man. If there were a nation pure in customs and blood it could not long endure as a progressive force in world affairs. The minorities are always needed either as a ferment or for other purposes. In England the Scotch and Welsh have always served a useful role. In Switzerland the French and Italians have lightened up the heavier German outlook. Somehow I can't help feeling that the Swiss experience in reconciling diverse races, languages, religions, and customs has in it a worthwhile lesson for the world of tomorrow.

The contribution of the Jewish group to many nations is too well known to be dwelt on at length. An Einstein in Germany, a Weizmann in England, a Bergson in France, and a Brandeis in the United States are a few of the many names which illustrate the contributions Jews have made working through the medium of various languages to serve the welfare of all mankind.

The Nazis rose to power largely by preaching hatred of the Jews. They propose to eliminate the Jews completely in all of Europe. The methods they have used in their efforts are unspeakable. I know that no person worthy of the name "American" will ever permit himself to take even the first step on that road of racial hatred, the road which carries the Nazis to power, and the road which will lead them to eventual ruin.

One of the most encouraging things to me about B'nai B'rith is the way in which it recognizes the necessity of the minority groups cooperating with the majority for the welfare of the whole. B'nai B'rith knows that no minority group is safe unless each believes and practices Americanism. B'nai B'rith is interested in Americanism and the protection of minorities through enlightened cooperation with the majority not only in the United States but also in a number of Latin American republics. In some of these republics the Indians form a strong minority group, and in others the Negroes. When we consider that the Negro has been out of slavery for only about 80 years in the United States we are amazed at the contribution which has already been made to the arts and letters. As educational opportunity expands, I am convinced that the Negro contribution to the civilization of the New World will become increasingly important.

The Indians of the highlands of tropical America had an extraordinary civilization before the white man came. They are skilled with their hands and have an unusual sense of color. Above all, they are patient. The Indian element in Mexico has already made some unusual contributions to both the political and the artistic life. But we must remember that less than half of the Indians of tropical Latin America know how to read and write. Their educational and economic opportunities have been of the lowest. But now they are starting on their long trail to recapture the glories of their ancient civilizations and more too. The Ambassador from Mexico to the United States, in a speech at Springfield, Illinois, last month, said: "Most of the people in our America have no land, no education, no sanitation, and little or no participation in government, but thank Heaven, they still have hope. Until that hope becomes a concrete reality, the unity and solidarity of the Americas will be merely apparent, a matter of official policy among the governments of this continent, without meaning for the masses below. The general ground of Pan Americanism, in the face of world events, is today more than ever a common aspiration. The continental ideal: democracy. Not only formal and political democracy,—a democracy of rights—but material and economic democracy, a democracy of duties, as well."

And then the Ambassador goes on to expand the theme which is very dear to my own heart—the doctrine that the political democracy of the 19th century, which was based on individual freedom, must be combined with the economic democracy of the 20th century, which is based on social justice. These two types of democracy, one overly individual and the other perhaps too collective, must go along side by side under the limitations imposed by constitutional democracy. The emphasis of constitutional democracy, which I trust will embrace the whole hemisphere, must be on education and toleration. We must not allow a "gestapo" or "cheka" to get a foothold anywhere in this hemisphere. We must remember that if England loses, the Nazi scheme of things will, unless proper safeguards are taken, come into control within less than a year in certain of the Latin American republics. It must be remembered that when Nazi control takes place, no one at any time or any place is safe against imprisonment, degradation, torture, and death. Therefore, we in all of the Americas will keep our political democracy bright and shining. As Bolivar, the great liberator, said in South America more than a hundred years ago: "More than anyone else, I hope to see formed in America the greatest nation in the world—not so much because of its size and resources, but much more because of its liberty and glory."

Yes, we believe in the dignity of man, the freedom of the individual. But we also believe in economic democracy, in social justice, and in education. In preaching social justice, we must also lay equal emphasis on social duties. Nothing is more dangerous to democracy than the unbridled passion of the ignorant mob led by an unprincipled demagogue. But equally dangerous are pressure groups, economic minorities who try to loot the Federal treasury or get an unfair grant of governmental power for their own selfish purposes. Most demagogues and "plutagogues" appeal to the sacred name of social justice and in so doing defile

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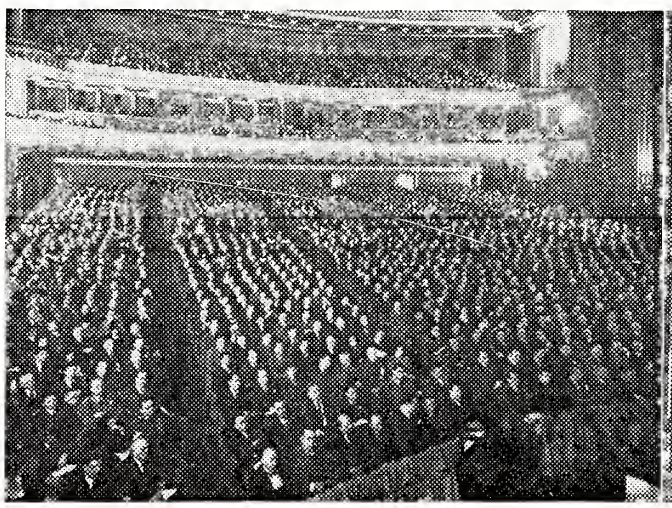


A section of the huge crowd that heard Vice-President Wallace sound a vigorous plea for the unity of the American republics in an address at the National Inspirational Session of the National B'nai B'rith Convention at the Chicago Civic Opera House.

Vice-President Wallace as he addressed the B'nai B'rith Convention. He spoke on a coast-to-coast hook-up and also via short wave to Latin-America. Standing behind Mr. Wallace is Mayor Edward J. Kelly of Chicago.

The American Jewish Times

A Magazine Devoted to Democracy and Religion

VOLUME 6 | MAY, 1941 | NUMBER 9

EDITORIALS

Mightier Than Guns

Americans have learned more than one precious lesson from the harrow-spattered pages of European history in the last few years. Not all of our learning has been on the military side. There are indications that we have also gleaned from the struggle some urgent pointers regarding our "inner defense," that cohesion and unity among the population which has proved itself of even greater importance than bombers, destroyers, and long-range guns.

In many of the former democracies of Europe, Catholics, Protestants, and Jews stood aloof from each other, often the prey of suspicion and distrust which their common enemy lost no opportunity to multiply. Divided by misunderstanding, each fell victim to pagan, totalitarian forces. Profiting by the lesson, American religious leaders are saying, "*It must not happen here.*"

Without sacrificing any of their individual beliefs, the leaders of religion in the United States are displaying an increased eagerness to organize a common front against hatred and prejudice, their common enemies. One of the most interesting and significant examples of this increased desire for amity is the current publication of a volume for the general reading public, "The Religions of Democracy," written in collaboration by three religious scholars, Protestant, Catholic, and Jewish.

The authors—Dr. William Adams Brown, of the Union Theological Seminary; Father J. Elliot Ross, prominent Catholic preacher and former professor of moral theology at Catholic University; and Dr. Louis Finkelstein, president of the Jewish Theological Seminary—make no effort to argue the merits of one religion against the other. Each one endeavors to give readers a clear and simple exposition of the principal beliefs, creeds, and practices of each religion.

The new volume is published under the sponsorship of the National Conference of Christians and Jews in line with its aim to promote understanding and cooperation between Americans of all faiths. In a preface, Dr. Robert A. Ashworth, Editorial Secretary of the National Conference of Christians and Jews, declares:

"If Jews, Catholics and Protestants are to live happily and cooperatively together, it is imperative that they should understand one another. Such understanding will disclose, on the one hand, the limitations, and, on the other, the possibilities of ecoperation. As Americans all, they have the same obligations as citizens of the one country and must work cordially together for the common welfare within the communities which are their common homes. Each must stand for the rights of all. Together they must resist the prejudices that would divide them and set them in hostile camps.

"Standing aloof and apart, and misunderstanding one another, Jews, Catholics and Protestants in Europe have been made victims of pagan totalitarian forces. In America, the only safe course is for them to dwell together in mutual respect and appreciation and to cooperate in the maintenance of each others' and their common rights."

If the book serves to clear up some of the petty prejudices and misunderstandings about each of the three faiths, that in itself will be a notable accomplishment. If it helps to develop understanding among Americans for the opinion and beliefs of others of different religious faith, the country can add the result of its major assets on the balance sheet of national defense.

The United Jewish Appeal — Our Obligation

The great majority of Jewish communal leaders who felt that independent campaigns stood in the way of the most effective effort in the present war emergency for Jews under fire abroad welcomed the reconstitution of the United Jewish Appeal as the signal for unprecedented and unparalleled campaign activity and unrestrained generosity.

Unity has been re-established.

The causes for internal dissension and conflict have been removed. Having submerged the interests of their own organizations for the sake of harmony in American Jewish community life, the leaders of the constituent agencies of the United Jewish Appeal have a moral right to expect that Jewish communities will respond to the unified 1941 campaign in a measure that will not only reflect their recognition of the unprecedented needs of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service, but that it will also concretely demonstrate their gratification of the reconstitution of a single unified drive to preserve Jewish life in Europe and to rebuild Palestine.

The past several months have been a great testing period for American Jewish leadership. The leadership has met this test with true statesmanship and with the highest regard for the expressed will and hope of American Jewry. During the next ten months the American Jewish community will face the same severe test. It must unequivocally and clearly meet that test through an overwhelming response to the United Jewish Appeal which will be parallel with not only the measure of extreme suffering and need of Jews in Europe and of the courage and sacrifices of the Jews in Palestine, but also with the extraordinary measures which all freedom-loving men, Jews and non-Jews, are taking today to preserve civilization.

Ours is not to follow the precedents of the past. Ours is to create new precedents for the future. As free men and women possessing the opportunities and the means we represent the last stronghold of hope to those who suffer of brutal slavery, abject misery and endless horror.

Rebuilding

This business of rebuilding after the war will be a task far beyond the strength of any single country. Great Britain is resolved to do her utmost, but it is clear that if the world is to be brought back to health after so devastating a sickness it will only be by the united action of all men and all nations of good-will.

It will not be easy, for we may be very sure that the upheaval now convulsing the nations will not leave things as they were. A new world is being born of bitter suffering, and the problems of peace will in many ways be more difficult than those of war. New needs will demand new remedies, and there will be room alike for all the courage and imagination of youth, and all the clear thinking of experience that can be rallied to the task.—*Lord Halifax.*

"*He Who Saves the Life of One Human Being Is Considered To Have Saved the Whole World.*" This noble and universal truth is expressed in the Talmud.

The AMERICAN JEWISH TIMES. Published Twelve Times a Year . . . Montbly Except August . . . Semi-Monthly in April . . . at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 3303 Eastern Avenue. $1.50 Per Year, Payable in Advance. Single Copy, 15c. Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under the Act of March 3, 1879.

FATHER OF B'NAI B'RITH

By BERNARD POSTAL

THE history of every organization is usually coupled with the name of its founder. Thus, we always associate Theodor Herzl with the World Zionist Organization, Isaac Mayer Wise with the Union of American Hebrew Congregations, Henrietta Szold with Hadassah, Joseph Krauskopf with the Jewish Publication Society, Herman Schapira with the Jewish National Fund and Hannah Solomon with the Council of Jewish Women. But the oldest of all existing national Jewish organizations in America—B'nai B'rith—is seldom, if ever, coupled with the name of its founder, Henry Jones, who died just 75 years ago.

Unlike the founders of the other major national Jewish bodies, whose fame kept pace with the continued services of the agencies they created, Jones has been the forgotten man of American Jewish history, whose name and life are known to few, even in B'nai B'rith. It is time he were lifted from the limbo and restored to his rightful place.

When B'nai B'rith was born in 1843, the American Jewish community consisted of some 25,000 men, women and children, large numbers of whom were recent immigrants from Germany, Poland, Bohemia. Organized Jewish life centered around the synagogue. Except for a few burial societies, American Jewry had no philanthropic agencies detached from the synagogue. Neither was there any provision for orientating the immigrants into the American scene. The Jewish immigrants who had arrived from Germany in the late 1830s were mostly men of little means and less education. While they had great need of material assistance and cultural guidance, the Jewish community was too weak and too divided to offer either in any effective measure. Then, too, unity in Israel was the great desideratum, for the various groups of Jews had little to do with each other. Synagogues increased in number but more because of the spirit of competition and lack of leadership than any real need. The times called for a new type of organization and it was some of the younger and better educated among the German newcomers who did something about it. Chief among these was Henry Jones.

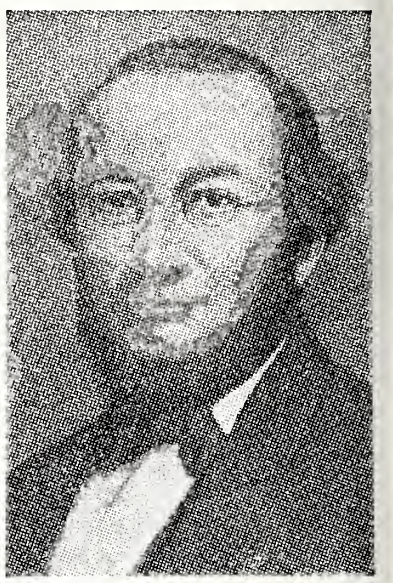
Jones first began talking about a new organization with some of his friends who used to gather at Sinsheimer's coffee shop on Essex Street in New York. He sensed the need for an instrument that would bring together on the same platform all Jews, regardless of religious opinion, geographical origin or economic status. Although a religious man and a synagogue leader, Jones was sufficiently realistic to see that the rivalry between the congregations of the Portuguese, Dutch, English, Polish and German Jews, each with their own ritual and their separate and tightly knit community, was begetting a spirit of jealousy and provincial antipathy that blocked union and cooperation. Recognizing the difficulty of uniting the congregations, he proposed to found a society which, while based on the teachings of Judaism, would be free in its deliberations from everything dogmatic and doctrinal and would be able to unite in a common purpose German and Pole, Hungarian and Hollander, Englishman and Alsatian. Such a society, he was convinced, would not only develop mutual toleration and respect among the various sections of American Jewry and create harmony in Jewish life, but would also contribute materially to the intellectual and moral advancement of the Jewish community.

All of his confreres at Sinsheimer's were sympathetic to Jones' idea but they differed on the means of giving it concrete expression. Some suggested a Jewish lodge of the Masons or Odd Fellows. Others urged the establishment of a mutual benefit society. A few thought the problem could be dealt with through a cultural club. But Jones was a man of vision, and he saw that a little club or benefit society could not achieve what was essential. He had the bigger idea of something entirely new in Jewish life—a Jewish fraternal order—the first of its kind in the world, which would have a program sufficiently flexible to embrace all aspects of Jewish life and win the adhesion of all elements in the Jewish community.

Such were the ideals that animated Jones when he gathered around him 11 like-minded men and on October 13 1843 laid the groundwork for what was to become B'nai B'rith. The broad aims of the new Order were enunciated in its first constitution which declared that "B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity." At the same time the motto—"Benevolence, Brotherly Love and Harmony" was selected, and it has never been changed.

Who was this man Jones who fathered the B'nai B'rith? Strange to say, we know little about him, but that little is worth telling. Jones was born in Hamburg, Germany, December 22, 1811. From the minutes of New York Lodge No. 1, of which he was the first secretary, it appears that he was fairly well educated. When he conceived the idea of B'nai B'rith, he was a young man of few worldly goods but of considerable standing in the Jewish community. A machinist by trade, he was prominent in the affairs of Congregation Anshe Chesed, New York's third oldest synagogue, of which he was secretary for some years during the late 1830s and early 1840s. Later he left Anshe Chesed to help Rabbi Leo Merzbacher, one of the earliest members of B'nai B'rith, found the Cultur Verein in 1843, which subsequently became Temple Emanu-el, the famous Reform congregation.

Jones was also a factor in the early organized Jewish philanthropies of



HENRY JONES

New York. As one of the organizers of the German Benevolent Society, which was founded in 1845, Jones became in fact one of the creators of what is now the vast system of organized Jewish philanthropy in New York City. In 1847, five years before the establishment of Mt. Sinai Hospital, the first Jewish hospital in America, Jones and other leaders of the German Benevolent Society proposed to the older and wealthier Hebrew Benevolent Society (a creation of the Sephardic Jewish community), and to the several Jewish congregations that they unite together for the erection of a hospital. To give point to its plan, the German Benevolent Society voted the sum of $1,500 out of its general fund and certain portion of its yearly receipts to help start the hospital.

The Hebrew Benevolent Society quickly approved of the plan and a meeting of Jewish leaders was called, with Mordecai M. Noah presiding. Several of the larger congregations declined their cooperation, thus giving emphasis to the lack of unity that had brought B'nai B'rith into being. As a result the plan fell through. Meanwhile, the moneys voted by the German Benevolent Society were kept apart and grew steadily. In 1859, a few years after Mt. Sinai Hospital had been opened as Jews' Hospital, Jones helped bring about a merger between the German Benevolent So-

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Jews In Modern China

For nearly a decade China has been valiantly resisting Japanese aggression. The Jewish community of that beleaguered nation has at all times fully cooperated with the Chinese Government which, in turn, has shown a sympathetic attitude to the question of European Jewish refugees. The following article, reprinted through the courtesy of the Universal Jewish Encyclopedia, describes Jewish communal life in modern-day China.—The Editor.

THE modern Jewish settlement in China dates from the 1840's, when the opening of the Treaty Ports brought a number of British Jews to Shanghai from Hongkong and India. A decade later Elias Sassoon opened a Shanghai branch of the Sassoon firm in India. He was followed by the Kadoories of Baghdad. These two Jewish families brought a large number of Jewish clerks to Shanghai for whom the Kadoories and Sassoons built the city's first synagogue. Thus began the Jewish community of Shanghai. Until 1935 Shanghai Jewry was overwhelmingly Sephardic. But after the Russo-Japanese War a number of Russian Jews settled there.

Until the first World War, there was no Jewish community in China worthy of the name, although there were two Sephardic synagogues in Shanghai, Ohel Rachel and Beth Aharon, and a Jewish school which provided both secular and religious education. The real growth of the new community commenced with the Russian Revolution of 1917 when thousands of middle-class Russian Jews sought safety in Manchuria (Manchukuo). They settled in Harbin and Mukden. Overnight, the Jewish community seemed well established despite White Guard Russian terrorism.

Then came the Japanese invasion of 1931, the seizure of Manchukuo and the Sino-Japanese War. These developments seriously affected the Jews. Synagogues closed; economic suffering increased and a new migration set in, to the South, to Tientsin, Hankow and Shanghai. In China proper the Russian Jews, and later arrivals from Poland and Rumania, began life anew with all prospects for a peaceful future. In Tientsin they established the flourishing fur industry. In Shanghai they became important commercial factors. They created a Zionist organization, established new synagogues and a Jewish Club, and founded a number of Jewish periodicals in Russian and Yiddish. As late as 1936 there were thirteen Jewish papers in China, nine in Russian, three in English, and one in German-English.

For some years the Sephardic and Russian Jews went their separate ways but in 1928 a rapprochement was effected through the establishment of a B'nai B'rith lodge which, together with Israels' Messenger, a weekly journal in English founded in 1904 by Nissin E. B. Ezra, became the spokesman of the Jewish community. It was only in 1939 that the two communities set up a provisional joint executive looking to the formation of a united community. In 1940 the community had three rabbis: Mendel Brown, who came from England, and served as president of the B'nai B'rith lodge and rabbi of Ohel Rachel Synagogue; Rabbi M. H. Abraham of Beth Aharon Synagogue, and Rabbi M. Z. Ashkenazi of Ohel Moshe Synagogue. Until the advent of the Nazi regime in Germany in 1933, the Jews of China proper lived an uneventful life. They were largely cut off from the main stream of Jewish affairs, but they were happy and content with their lot.

When the first flood of German Jewish refugees began to pour over the world, only a handful ventured upon the long journey to China. This vanguard consisted largely of doctors, scientists and other professional men who had no difficulty in establishing themselves. Many found places in Chinese hospitals, missionary institutions and laboratories. By 1937 there were already some 2,000 refugees located in China.

The first great tide of Jewish refugees reached China in the summer of 1938—after the Nazi acquisition of Austria—when it was discovered that the free port of Shanghai was open to emigrees without visas. Even greater numbers began arriving after the dismemberment of Czechoslovakia in the same year. The sudden influx found the Shanghai Jewish community still suffering from the disastrous effects of the Japanese bombardment of 1937. Yet the community was spending $30,000 a year on relief.

The first arrivals were set up in temporary camps and later established in small businesses. The Chinese, Japanese, English and French authorities were all very friendly and cooperative. At first the local community thought it could handle the problem alone, but the wave of refugees soon became so great that assistance had to be provided from abroad by B'nai B'rith and the Council for German Jewry. The Sassoons and Kadoories contributed liberally, too.

But as every ship brought its new quota of penniless refugees, the problem became critical. In August, 1939, the Japanese authorities banned further refugees in the Hongkow area of the International Settlement, where empty warehouses had been converted into refugee camps. Shortly thereafter the Shanghai Municipal Council announced that no further refugees would be allowed to land in Shanghai because the city could absorb no more. At that time a census taken by the Jewish Refugee Committee showed 15,000 refugees in the city. Of those 1,500 had obtained employment; 7,000 were self-supporting with the aid of funds from abroad; and 6,500 more were living in camps dependent on charity. Several hundred already on the high seas were later admitted. The outbreak of the European War in September, 1939, curtailed refugee immigration to a bare trickle and gave the Jewish community an opportunity to orientate itself. Schools were set up for the refugees; a hospital

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Seaboard Zionists and Hadassah Regions To Hold Nineteenth Annual Conference May 3-5 at Old Point Comfort, Virginia

The Zionists of the Seaboard Region again selected the Chamberlin Hotel, Old Point Comfort, Va., for their 19th annual gathering.

As in former years, the gathering will be all-inclusive and will have the participation of Junior and Senior Hadassah, and all other Zionist organizations affiliated with the Zionist Organization of America. The Seaboard Region includes the states of Maryland, Virginia, District of Columbia, North and South Carolina, Delaware, and Martinsburg, W. Va.

In view of its central location, it is expected that the largest number of delegates and guests on record will turn out for the three-day meet, commencing Saturday night, May 3rd, and continuing Sunday and Monday, May 4th and 5th, 1941.

With the war raging in the Near East, which for a time threatened to overwhelm the Holy Land, Zionists in this section will have serious problems confronting them when they meet to formulate plans and organize their forces in line with rapidly changing conditions overseas. The economic as well as social life of the community in the Jewish Homeland has been aggravated as a result of war conditions. With commerce and industry unbalanced and much unemployment, grave issues confront that heroic community.

Zionists at Old Point Comfort will grapple with realistic measures when they meet to take common counsel.

The conference will be attended by some of the foremost Jewish leaders in the country. Among the leaders who will participate will be Mr. Edmund I. Kaufman, Washington, President of the Zionist Organization of America, to whom the gathering is dedicated; Mrs. Moses P. Epstein, New York, former national president of Hadassah; Rabbi Edward L. Israel, Baltimore, well known spiritual leader; Rabbi Isadore Breslau, Washington, National Executive Director, Zionist Organization of America; Mrs. Raphael Tourover, Washington, president, Seaboard Hadassah Region; Daniel Ellison, Baltimore, president, Seaboard Zionist Region; Louis E. Spiegler, Washington, chairman, Regional Administrative Committee; Miss Marian E. Gottlieb, Baltimore, president, Junior Hadassah, Seaboard Region, and others.

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B'nai B'rith Establishes Henry Monsky Colony in Palestine

Chicago.—An appropriate of $100,000 to establish a B'nai B'rith-Henry Monsky colony in Palestine, adjacent to the B'nai B'rith-Alfred M. Cohen colony, created in 1936 through an expenditure of similar size, was voted here today by the national triennial convention of B'nai B'rith as it approved a recommendation from the executive committee. The motion, adopted by a unanimous rising vote, was offered by Judge I. M. Golden, of San Francisco, a national vice president of B'nai B'rith.

To be named in honor of Henry Monsky, president of B'nai B'rith, as the first colony was named after Alfred M. Cohen, former president, the B'nai B'rith-Henry Monsky colony will be created on land to be acquired through the Jewish National Fund, which is the official Jewish land-purchasing agency in Palestine. To be located adjacent to the existing B'nai B'rith colony, where 100 refugee families are already settled, preference for settlement in the new colony will be given to former members of the B'nai B'rith or their children who have been made homeless by Nazi persecution.

The empowering resolution pointed out that more than 250,000 Jewish refugees have already been settled in Palestine and that the Jewish National Fund has made available large tracts of land for the settlement and rehabilitation of the refugees.

Previously B'nai B'rith had appropriated $5,000 for the further implementation of the B'nai B'rith-Bogen-Rubinow Forest in Palestine, which was established in 1938 as a memorial to the late Drs. Boris Bogen and I. M. Rubinow, secretaries of B'nai B'rith. B'nai B'rith also voted $2,000 to the University in Exile, in New York City, which is engaged in rescuing some of the great scholars made homeless by Hitler's coming to power.

Other appropriations included an additional $500 to the B'nai B'rith Child Care Committee in England, which had previously received $5,000 for the care of German-Jewish child refugees brought to England prior to the outbreak of the war; and $500 for the Haifa Nautical School in Palestine, which trains boys for careers in the maritime field.

B'nai B'rith Calls For Broadened Aid to Britain

Chicago.—B'nai B'rith's national triennial convention today "heartily endorsed the program of aid for the British civil population," and called upon its 150,000 members throughout the United States "to continue and amplify their support of and response to this appeal."

The convention declared that, "sharing the overwhelming desire of the American government and its citizens to aid Britain in this period of crisis, B'nai B'rith looks to its membership throughout the country to give tangible expression to our sense of fellowship with the valiant British people and with the cause which they are defending."

This resolution will broaden B'nai B'rith's program of aid to the democracies and to war relief. Since the outbreak of the present European war, B'nai B'rith has contributed over $125,000 in cash, ambulances, mobile kitchens, medical supplies, clothing, blankets and food for the relief of war suffering without regard to race or creed, the contributions having been made through such non-sectarian agencies as the American Red Cross, British War Relief Society, Finnish Relief Fund, Greek War Relief Society, British-American Ambulance Corps, Queen Wilhelmina Fund and Bundles for Britain, as well as through B'nai B'rith committees abroad and through existing Jewish agencies operating in the overseas field.

NAZIS USE POLISH HOLY SHRINE FOR GESTAPO QUARTERS

London—The Germans have occupied part of the famous Jasnagora Abbey at Czestochowa, Poland, and transformed it into a Gestapo headquarters, information received here through Vatican sources disclosed.

The clergy of the Abbey, which is the holy shrine of the Polish people, have assertedly been imprisoned or shot. One of them, Father Roman Klaczynski, has been in the notorious Oswiecim concentration camp for the past eight months, undergoing constant maltreatment, after urging in a sermon, "Let us build up Poland in our hearts." Canon Bonaventura Metler, famous astronomer and founder of the Jasnagora observatory, was among three clergymen known to have been shot.

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DEMOCRACY *and the* DIGNITY OF MEN

(Continued from Page 2)

it. On this subject, Bolivar spoke with insight when he said: "As long as we remain undisciplined, we are not able to be free, no matter what form of government we may desire."

In the name of efficient constitutional democracy, which in my opinion embraces both political and economic democracy, we must train the next generation to be not only tolerant of the racial and religious minorities but to rejoice in them. To those nations which best learn the art of reconciling minority differences will belong the future of the world. There is nothing so constructive or of more profound significance than that of bringing out the best which is in men of different backgrounds. The differences between men are a strength, not a weakness, to a nation, provided these differences are properly developed. I am sure that B'nai B'rith, when it erected at Philadelphia, sixty-five years ago, its statue to religious freedom, had this in mind.

And now, in closing, I wish to leave in your minds the name of a fourth kind of democracy, which I believe will gradually become more important in this hemisphere — genetic democracy. By genetic democaracy, I mean the doctrine that no racial or religions group should be looked on as inferior because of its heredity. A race may be inferior for many years because of lack of educaton, lack of proper food, lack of economic opportunity, lack of knowledge of customs which are handed down from mother to son; but those inferiorities need not last forever. True it is, they can not be changed too rapidly without the danger of ignorant clamoring for the impossible and, therefore, the destruction of political, economic and constitutional democracy. But I do say to the minority groups of this hemisphere that there is such a thing as genetic democracy, and its importance will gradually grow in the consciousness of the men of the New World. It must be said, however, that the Nazis hate the doctrine of genetic democracy above everything else. They believe all races but their own to be genetically inferior. They believe all other racial and religious groups should be enslaved. One of the strong reasons why all of us in the New World believe so strongly in hemispheric solidarity for defense purposes is because we know the Nazis look on most of us as belonging to what they call an inferior race.

Naziism is partly religion, partly biology, and partly a doctrine of militaristic imperialism combined with precise economic warfare. With fanatical drive, Naziism is endeavoring to dominate the world. Hitler told Rauschning that one of the main objects of his policy was to conquer America. I quote: "We are already training picked young men for it, to whom the rotten Yankees will have nothing to oppose. Our youth will accomplish the task Washington was incapable of performing and which a corrupt democracy has completely neglected."

The cost of the Nazi terrorism in terms of suffering to Europe is great beyond measurement, but we in the New World owe a great debt of gratitude to the Nazis for forcing us to make clear our thinking about the meaning of democracy and the part which racial and religious groups must contribute if democracy is to be worthy of its name. B'nai B'rith, I know, has caught this vision and will work for it whole-heartedly in all of the hemisphere. The New World is a chosen land, not for the Jew or the German or the Anglo-Saxon or the Spaniard or any other one people. The New World is a chosen land in which all of us tolerantly living together can allow the dignity of man to be expressed free from the compulsions of the old world but with that sense of duty which is necessary to preserve that which is precious beyond life itself—an efficient yet tolerant constitutional democracy, free from the Gestapo and a greedy ruling class.

In the America of the future, hemispheric solidarity for defense will be, I trust, the spirit which will continue to animate the twenty-one republics and Canada. That which we will unitedly defend was well expressed by Morelos on the 14th of September, 1813, in Mexico, when he laid down as a part of his 23 points which should be used in the Mexican constitution the following: "That slavery should be forever prohibited; that there should be no distinction between races or economic groups; that there should be less of both poverty and wealth, and that the only distinction between Americans should be that based on their vice or virtue."

And so I call upon you tonight, ladies and gentlemen of the B'nai B'rith, to keep burning within your hearts, like the Everlasting Light, the fire of love for our American land;

(Please Turn to Page 14)

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BOOK REVIEWS

ADOLPHE CREMIEUX

A Biography by S. Posener. Translated from the French by Eugene Golob. 288 pages.

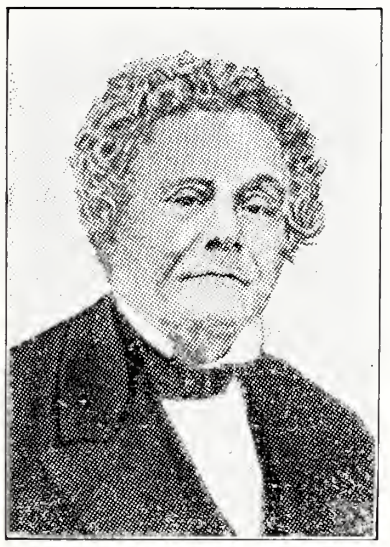
The French armies had surrendered and half of the country lay under the heel of the German invader. Paris was in the hands of the enemy and the free part of France remainded leaderless. This is not the story of 1940, but that of 1870. For then, too, France underwent the terrible experience of invasion and disorganization. But at that time, hope was at first still strong that Free France would muster new armies and continue the fight. For that purpose part of the government was sent to establish a second capital in the south, and of this government, Adolphe Cremieux, venerable Jewish statesman and orator, was selected as head.

During the better part of the 19th century, the name of Adolphe Cremieux was a household word not only among the Jews but among freedom-loving men everywhere. No one fought more ardently against injustice, no one defended more staunchly the hard-won liberties of the French Revolution. A brilliant lawyer, a magnificent orator, a successful politician, he stood for the freedom of the press, constitutional government and an upright judiciary. In the midst of his arduous battles for these causes he did not forget to fight for his people, for the Jewish people's rights in France and elsewhere. Thus, in every way, Cremieux represents the 19th century: he is the middle-class standing up for its newly-won rights; he is the Jew of western Europe emerging from mediaevalism into the light of freedom.

As a result, "Adolphe Cremieux—A Biography" is a contribution to the history of France at the time when that country was the leader in civilization and in the struggle for democracy. It is equally important as a contribution to the history of the movement for Jewish emancipation, about which there are altogether too few works in English. It tells the story of the acquisition of equal rights by the European Jew, of the stirring Damascus Affair, and of the founding of that highly important organization, the Alliance Israelite Universelle. Above all, the book is timely, appearing as it does at a moment when so many of Cremieux's achievements for France and for the Jews of France hang in the balance of fate.

Most Jewish biographies of the modern era present a preculiar difficulty in that their subjects had interests in general public life as well as in Jewish. In fact, their importance in Jewish life frequently depended upon their importance in the non-Jewish field. This difficulty Monsieur Posener solved by alternating the chapters of his work between Cremienx's Jewish and general interests. In this way the reader obtains a view of the whole personality and, at the same time, can observe the growth of the man's mind and achievements. What is more, the anthor followed the method of letting Cremieux speak for himself. The volnme is replete with quotations from Cremieux's speeches and letters, so that the reader can judge for himself of the man's moving oratory.

That is why the "Adolphe Cremieux," just published by the Jewish Publication Society, is not only valnable as a historical document, but also as evidence of the tremendous part played by the Jews in the struggle for Democracy, Constitutionalism and Humanitarianism. The anthor of the biography, Salomon Posener, is well known for his extensive contributions to the history of the Jews in France. In 1933 he published a two-volume, exhaustive biography, in French, of Cremieux.



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10 — MODERN ALLEYS — 10

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Monsky Reelected President; Sidney J. Stern, Member National Executive Committee

Chicago.—Henry Monsky, who came out of Omaha three years ago to lead B'nai B'rith as its national president, was reelected for his second term as the national triennial convention of the oldest and largest national Jewish service organization concluded its five days of deliberations with the adoption of a resolution pledging full aid to all nations resisting totalitarian aggression. Mr. Monsky was reelected by a unanimous vote.

Other officers chosen were: Frank Goldman of Lowell, Mass., Abe B. Freyer of Shreveport, La., and Judge I. M. Golden of San Francisco, vice-presidents. Maurice Bisgyer of Washington, D. C., was re-named secretary in a statement by President Monsky. Sidney G. Kusworm, of Dayton, Ohio, continues as treasurer. In addition to the above officers, the following were chosen members of the national executive committee: Judge Joseph L. Kun, Philadelphia; Sidney J. Stern, Greensboro, N. C., and Benjamin Samuels, Chicago. Alfred M. Cohen, of Cincinnati, past president and now honorary president, was reaffirmed as honorary president.

The following were elected to the Anti-Defamation Commission of B'nai B'rith: Judge A. K. Cohen, Boston; Samuel I. Sievers, St. Louis; Abraham Berkowitz, Philadelphia; Judge I. M. Golden, San Francisco; Louis Ottenberg, Washington, D. C.; Sigmund Livingston, Chicago, chairman; and Maurice N. Dannenbaum, Houston, Texas.

Two of the three vice-presidents of B'nai B'rith, Mr. Goldman and Mr. Freyer, are newly elected. Mr. Goldman succeeds Louis Fabricant of New York City, who declined renomination, and Mr. Freyer succeeds Archibald A. Marx of New Orleans, who also declined renomination.

Harry K. Wolff of San Francisco was reelected chief justice of the B'nai B'rith court of appeals, together with the following other justices: Charles Horowitz, New York City; Karl M. Vetsburg, St. Louis; Isadore Rosenthal, Atlantic City; Bernard Silverstein, Oakland, Calif.; Judge Emanuel Lewis, Savannah, Ga., Dr. A. D. Weiner, Chicago, and O. D. Bearman, Memphis, Tenn.

B'nai B'rith Establishes Fellowship in Memory of Grover Cleveland Hall, Crusader Against Bigotry

Washington, D. C.—A Grover Cleveland Hall Memorial Fellowship, to be given annually in recognition of student leadership in the promotion of inter-faith relationships, has been established at the University of Alabama by the National Hillel Commission, governing body of the B'nai B'rith Hillel Foundations, in memory of the late Grover Cleveland Hall, editor of the Montgomery, Alabama, Advertiser, who earned national acclaim as a crusader against bigotry when he was awarded the 1927 Pulitzer Prize for his editorials against the Ku Klux Klan and racial and religious intolerance, it was announced by Henry Monsky, president of B'nai B'rith and chairman of the Commission.

The first $300 award to the student who best typifies the ideals of Mr. Hall will be made at the May commencement exercises by Dr. Abram L. Sachar, national director of the B'nai B'rith Hillel Foundations. Nominations for the award will be made by the directors of the Christian student foundations at the University of Alabama.

The Grover Cleveland Hall Memorial Fellowship is similar to the award recently established by B'nai B'rith at the University of Illinois in memory of the late Prof. Edward Chauncey Baldwin, the eminent Christian scholar whose vision helped bring into being the first of what is now a nationwide network of 55 B'nai B'rith-sponsored Hillel Foundations on as many campuses where 30,000 Jewish students are served with a program of religious, cultural, social welfare and recreational activities.

Governor Frank M. Dixon, of Alabama, in a letter to William P. Bloom, of Tuscaloosa, Ala, chairman of the advisory board of the B'nai B'rith Hillel Foundation at the University of Alabama, said:

"This is a fine thing that you have done. All of us loved Grover Hall. All of us loved that part of his nature which made him unceasingly hostile to intolerance in any of its forms. He despised it, he struck it down whenever it appeared, and his voice, lifted at the cause of tolerance, was one of the most powerful agencies in the South to keep clear the thinking of the people.

"The establishment of this award is the kind of thing that Grover Hall himself would have preferred. I know of no one to whom a monument of stone would have been of less importance, or to whom an award for the continuing of the fight against intolerance would have been of more importance. On behalf of the people of Alabama, I thank you for this fine evidence of faith."

Dr. Richard C. Foster, president of the University of Alabama, in expressing his gratification at the fellowship, declared: "The most pleasing thing about it is the basis of choice of the recipient, for education in tolerance will always be of the utmost importance in America. It is gratifying to all Alabamians that you in your action have honored the memory of our great journalist, Grover Hall. His clear thinking, his force and his courage proved invaluable to this state and this region at a time when conditions were deplorable. Nothing that has happened during my brief term of office at the University is more gratifying than the establishment of this award."

Mr. Hall, who died on January 6, 1941, had made the Montgomery Advertiser a citadel of liberalism. Almost single-handed he smashed the Ku Klux Klan in Alabama, and continued to crusade against bigotry and racial and religious hatreds. Some months before his death, his wrote a now famous editorial called "The Egregious Gentile," in which he spoke out vigorously against anti-Semitism. This editorial was circulated by the hundreds of thousands of copies and reprinted in the Congressional Record.

President of Dropsie College

DR. A. A. NEUMAN

The Board of Governors of the Dropsie College for Hebrew and Cognate learning has announced the appointment of Dr. Abraham A. Newman as president of the college, to succeed Dr. Cyrus Adler.

MRS. JULIUS W. CONE AND HERBERT FALK SERVE ON U. A. H. C. ADVISORY BOARD

Mrs. Julius W. Cone and Herbert Falk, local leaders, are members of the National Advisory Committee of the Union of American Hebrew Congregations. This committee, made up of outstanding leaders from all parts of the country, is one of the key groups now completing plans for the 37th Biennial Council of the Union and Biennial Conventions of its affiliates, the National Federations of Temple Sisterhoods, Brotherhoods and Youth which will take place, April 26-May 1, in Detroit.

"The World Upheaval Challenges the Synagogue" is the theme of the Union Council. In addition to notable addresses, the convention program includes round tables. They will deal with practical approaches to such specific problems as "The Synagogue and Adult Jewish Education" and "The Synagogue and the Refugee."

Rabbi Julius Gordon of St. Louis, a leading member of the Liberal American rabbinate, will address, Tuesday evening, April 29, a special convention supper session of the National Advisory Committee at Hotel Statler. At this meeting, the committee will consider "A Program of Reconstruction" suitable for the immediate future work of the Union.

Known as "the parent body of Liberal Judaism in America," the Union is made up of 309 congregations in the United States and Canada.

Greensboro's Temple Emanuel is a Union member.

COLUMBIA RAISES $5,000 FOR UNITED JEWISH APPEAL

Five thousand dollars was subscribed toward the goal of $10,000 at the opening of Columbia's third annual Jewish appeal at the House of Peace synagogue.

The funds will be used to aid Jewish people in the oppressed territories and the Middle East and M. B. Kahn, chairman, said that the goal would be reached as it has in the past.

Samuel Rubin is chairman of the Columbia-Sumter zone of the drive; Louis Simmons, treasurer; Saul Kahn, secretary; Mrs. Ben Webber, ladies' committee chairman; Hyman Rubin, state chairman, and Dr. Josiah Morse, regional chairman.

Those taking part in the program last night included Rabbi Benjamin G. Axelman of Charleston, Prof. Coleman Karesh of the University of South Carolina, and Rabbi Sidney Ballon of the Tree of Life temple.

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With the ever-increasing patronage enjoyed by the newly-opened Freiberg's restaurant, it proves conclusively that good food and service will attract people. Mr. and Mrs. Freiberg, who have recently come to Greensboro from Germany, have made many friends. An air of old world friendliness permeates Freiberg's restaurant, together with deliciously prepared continental and American dishes.

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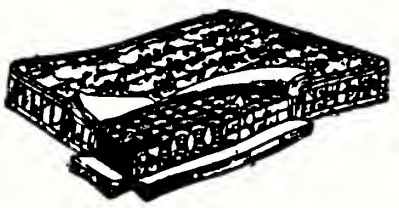

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Organization and Personal News

Weddings

Winston-Salem, N. C.—Mr. and Mrs. H. L. Cohen announce the marriage of their daughter, Ethel Joline, to Robert Sachs of Washington, D. C. The couple will reside in Winston-Salem.

Charleston, S. C.—Mr. and Mrs. Sam Garfinkel announce the marriage of their daughter, Olga, to Samuel Weinstein, son of Mr. and Mrs. Charles Weinstein, of Middle Village, Long Island, N. Y. Miss Garfinkel was graduated from Memminger school and is now with Krich-Radisco, Inc., of Newark, N. J. Mr. Weinstein was graduated from the St. John's University school of accounting and is now office manager of the Seaboard Freight Lines, Inc., of New York. The wedding took place on April 26th at the Astoria Manor in New York city.

Charleston, S. C.—Miss Joan Hannah Heineman, daughter of Mr. and Mrs. Richard Heineman, was married on April 3rd to Mr. Abel Banov, also of Charleston. Rabbi Benjamin Axelman officiated. Miss Annemie Heineman was her sister's maid of honor and only attendant. Isadore Banov was his brother's best man. The bride, who studied in England and Germany, came from New York to Charleston in December and has been with her parents since that time. Mr. Banov is instructor in English at the high school of Charleston.

Engagements

Reidsville, N. C.—Mr. and Mrs. Leinwand announce the engagement of their niece, Rebecca Weiss, of New York and Washington, to Phillip Nussbaum, of Brancheville, S. C. The wedding will take place in June.

Winston-Salem, N. C.—Mr. and Mrs. Jerome Solomon announce the engagement of their daughter, Blanche, to Leon Dubrow, son of Mr. and Mrs. S. Dubrow of Chattanooga, Tenn.

DURHAM, N. C.

The regular monthly meeting of the Junior Hadassah was held April 7th at the Washington Duke hotel. Delegates were elected to the Regional convention to be held at Old Point Comfort, Virginia. The following officers were elected for the coming year: President, Gertrude Sawilowsky; vice-president, Ruth Jaffe; second vice-president, Rosalie Dave; treasurer, Lillian Silver; corresponding secretary, Sara Stein; recording secretary, Peggy Silver; publicity, Lillian Jaffe; Cheer All, Henrietta Sawilowsky; Youth Aliyah, Sara Lee Dworsky; JNF, Eva Kaplon.

Senior Hadassah Chapter of Durham held its annual Donor banquet in the vestry room of Bethel synagogue. The guest speaker was Mrs. Emanuel Halperon, national recording secretary of Hadassah. Mrs. Joe Rose acted as toastmistress and about 100 guests were present.

Mr. and Mrs. A. Primakoff have returned to the city after spending a month in Miami, Florida.

The Ladies' Aid society of Beth-El synagogue sponsored a Purim bazaar. The Durham Sunday school presented a play under the direction of J. Zukerman.

Mr. and Mrs. S. Swartz spent two weeks in Florida. Mr. and Mrs. Joe Hockfield and Miss Marjorie Hockfield have returned to the city after attending the races in Camden, S. C.

Henry Bane, Larry Madalia and Joe Hockfield were elected as delegates to the B'nai B'rith convention to be held in Washington, D. C., May 11th.

Mrs. L. Jaffe and Mrs. N. Lieberman were recent visitors to Richmond.

Mrs. E. Nachamson and daughters Mary and Eva spent the winter in Miami.

Mr. and Mrs. George Lewin spent the Easter holidays in Asheville, where they were the guests of Mr. and Mrs. Joe Dave.

Mr. and Mrs. Leon Moel and daughter, Natalie, spent Passover with Mr. Moel's parents in Huntington, W. Va.

Mrs. Leon Moel, Reporter.

GREENSBORO, N. C.

Greensboro was honored at the recent convention of the North Carolina Association of Jewish Women when Mrs. Max Zager was elected president of the organization for the coming year. Mrs. A. F. Klein was elected corresponding secretary. Greensboro extended an invitation for the 1942 convention, which was unanimously accepted.

The following slate of officers for 1941-42 was announced at the regular meeting of the Council-Sisterhood in April: Mrs. Herbert S. Falk, president; Mrs. Marc Friedlaender, vice-president; Mrs. Cy Jacobs, recording secretary; Mrs. Maurice LeBauer, corresponding secretary; Mrs. Sam Prago, treasurer; and Mrs. S. Schiffman, auditor. These officers will be installed at the annual luncheon meeting in May. Mrs. Charles Weil was chairman of the nominating committee, assisted by the following: Mrs. Cy Jacobs, Mrs. Sidney LeBauer, Mrs. Sam Barak and Mrs. Bertram Block. After the business of the meeting, the program was presented by the Child Study group, under the direction of Mrs. Rypins.

Mr. and Mrs. Harry Sabel spent the Passover holidays with Mr. and Mrs. Hyman Rephan in Charleston, S. C. Mr. Rephan is a brother of Mrs. Sabel.

The annual congregational Seder took place at the Temple on Friday evening, April 11th, with Rabbi Rypins

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in charge. Mrs. Cy Jacobs and her committee had charge of arrangements for the supper, which was attended by nearly a hundred members of the congregation.

The community extends to Dr. and Mrs. Marc Friedlaender heartfelt sympathy at the recent deaths in their families. Dr. Friedlaender's mother passed away after a lingering illness. Ten days later, Mrs. Friedlaender's father suffered a heart attack from which he never recovered.

Miss Mildred Sternberger was home from Stoneleigh college in Massachusetts for the spring holidays with her parents, Mr. and Mrs. Meyer Sternberger.

Mr. and Mrs. Milton Zauber have returned from a three weeks' trip to Hollywood Beach, Florida and Nassau.

Raymond Zauber, son of Mr. and Mrs. M. Zauber, won the golf tournament at the Greensboro Country club, thereby becoming champion golfer of the club. This was the first tournament in a series leading to the winning of the president's cup.

Miss Margaret Fireman of New York, spent several weeks as the guest of her sister, Mrs. Joseph Klein.

Miss Jean Berbert, daughter of Mr. and Mrs. Robert Berbert, has been elected pesident of the Town Students at Woman's college for the coming year. Miss Berbert will enter her senior year at the college in the fall.

RALEIGH, N. C.

Mrs. Sidney Wahlman is recuperating after a recent appendectomy.

Mr. and Mrs. George Barvick have returned from Salem, N. J., where they spent the Passover holidays.

Mr. and Mrs. Arnold Jacobs have moved into their new home on Canterbury road.

Mrs. Solon Jacobs has returned to her home after a week in Rex hospital.

Mrs. Benj. Goldberg has returned from Richmond, Va., where she spent some time, going especially to attend the Bar-Mitzvah of her nephew.

Rabbi and Mrs. Avery Grossfield had as their guests Mr. and Mrs. Herman Maxwell of Portchester, N. Y.

Mrs. I. Reinheimer has returned from Rex hospital where she underwent an operation.

Mrs. Ike Reinheimer.

SUMTER, S. C.

At a meeting of the Judah Lodge No. 1266 of the B'nai B'rith, the following new officers were elected: President, Sam E. Reevin; vice-president, Max Edelsburg; secretary, Joseph Miller; treasurer, Ben E. Ness; moniter, S. R. Shillman; assistant monitor, Meyer Horovin; warden, Nathan Bernstein; guardian, Sam Richman; auditer, Henry P. Moses; and the executive committee, composed of the following: Nathan Levine, A. M. Schreiberg, Julian Harris, and Jack Adelsburg.

Joseph Miller, Secretary.

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Father of B'nai B'rith

(Continued from Page 4)

ciety and the Hebrew Benevolent Society under the name of the Hebrew Benevolent Society of the City of New York. The hospital fund belonging to the German Benevolent Society was made available to the consolidated agency for the establishment of an orphan asylum, the now famous Hebrew Orphan Asylum of New York. Jones became a director of the new society, serving until his death. In 1874 the Hebrew Benevolent Society became a part of what is now the Jewish Social Service Association of New York, a unit in the Federation.

Almost from the day B'nai B'rith was organized Jones devoted himself to it unstintingly. He was secretary of the first lodge. From 1851 to 1855 he was grand saar (president) of the Supreme Lodge. At the time of his death in 1866, he was president of District Grand Lodge No. 1, which he had helped to organize. His death left his family in serious straits, and B'nai B'rith raised a fund for their relief. When Mrs. Jones died at the age of 81 in 1881, the fund was diverted to educational purposes.

Benjamin F. Peixotto, who knew Jones intimately and who was president of B'nai B'rith when the founder died, told the 1866 convention of B'nai B'rith that Jones "was universally mourned as a true friend of humanity, a philanthropist whose goodness of heart never denied aid to the sufferer nor sympathy to the unfortunate."

No monuments have been erected to Jones; neither have biographies been written about him. He needs none. His monument is the B'nai B'rith and his biography is its history.

DEMOCRACY AND THE DIGNITY OF MEN

(Continued from Page 8)

upon the doorposts of the Nation let there be set up the indelible seal of the God who molds the character and destiny of Nations, and within whose sustaining providence alone lies the peace, the happiness, and the security of all peoples; all the while I urge you to remain unyielding and unflinching in your loyalty to the ever-living principles of your faith, until life about us reflects these truths, strong in our hope that they will come, as indeed it must come, when in the words of the immortal prophet Isaiah, "They shall not hurt nor destroy in all mine holy mountain, for the earth will be full of the knowledge of the Lord as the waters cover the sea!"

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Jews in Modern China

(Continued from Page 5)

was opened for them; soup kitchens, made-work provided by the Sassoons and Kadoories and retraining centers were established.

Part of the hostility of the Japanese to the refugees grew out of resentment at the help given the Chinese by the newcomers in the Sino-Japanese war. As early as 1933, Bernhard Weiss, former deputy police chief of Berlin, had been helping reorganize the Chinese police. Many former Jewish officers in the German army came to China to serve in Chiang Kai-shek's army. The founder of the famous Chinese women's battalion was Miriam Karnes, a Jewess, who was killed in the bombardment of Nanking. General Moishe Cohen had been a factor in organizing supplies and obtaining equipment for the Chinese forces.

Important industries operating in Western China, Chiang Kai-shek's stronghold, were established with the aid of refugee technicians and scientists. Because refugee chemists enabled the Chinese to make their own munitions, and Jewish refugee doctors tended the wounded. One of these, Dr. Attilie Frankel, was widely beloved by the Chinese as "Wong, the Doctor" because of her great service to the Chinese army.

Apart from the Kadoories and Sassoons, Jews have been important figures in Chinese public life. Sir Matthew Nathan served as Governor of Hongkong. Silas Hardeen, who gave away millions for education and charity, served on the Shanghai Municipal Council and was decorated by France and England. A Jewess by the name of Rosenthal is one of China's leading novelists. The noted Shanghai Volunteer Corps, organized in 1933 to police the European quarters, included a Jewish company, which served heroically during the Japanese bombardment of 1937.

Anti-Semitism was unknown in China prior to 1933, although White Russians terrorized the Jews of Manchuria for many years. In 1935 Shanghai was stirred by reports of a ritual murder in a Jewish cemetery. The municipal council investigated and branded the story as false. In 1938 and 1939 Jewish leaders in Tientsin were arrested by the Japanese, who seemed to believe that Jews and Communists were synonymous. After the Japanese took over Shanghai the city was frequently flooded with Nazi propaganda, but it made no headway.

The reason why Luis de Torres, Jewish member of Columbus' American-discovering crew, was the first white man to set foot on the New World was that Columbus, thinking he had reached the Orient, believed that de Torres' knowledge of Hebrew, Chaldaic, and Arabic would come in handy in negotiating with the inhabitants of the land.

The first person to use the Yiddish word ganef in English literature was none other than Charles Dickens, who spelled it "gonoph."

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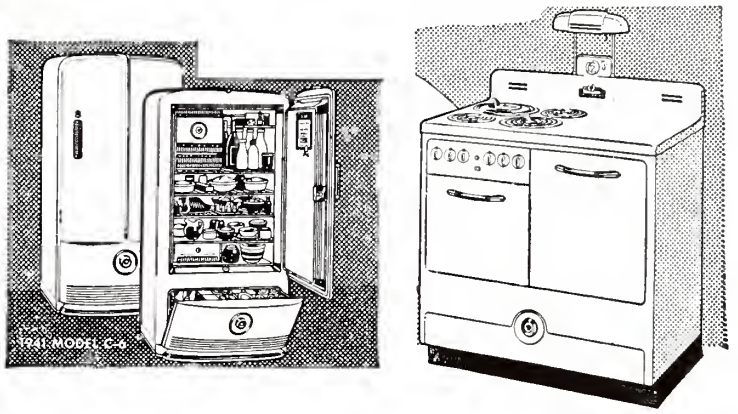

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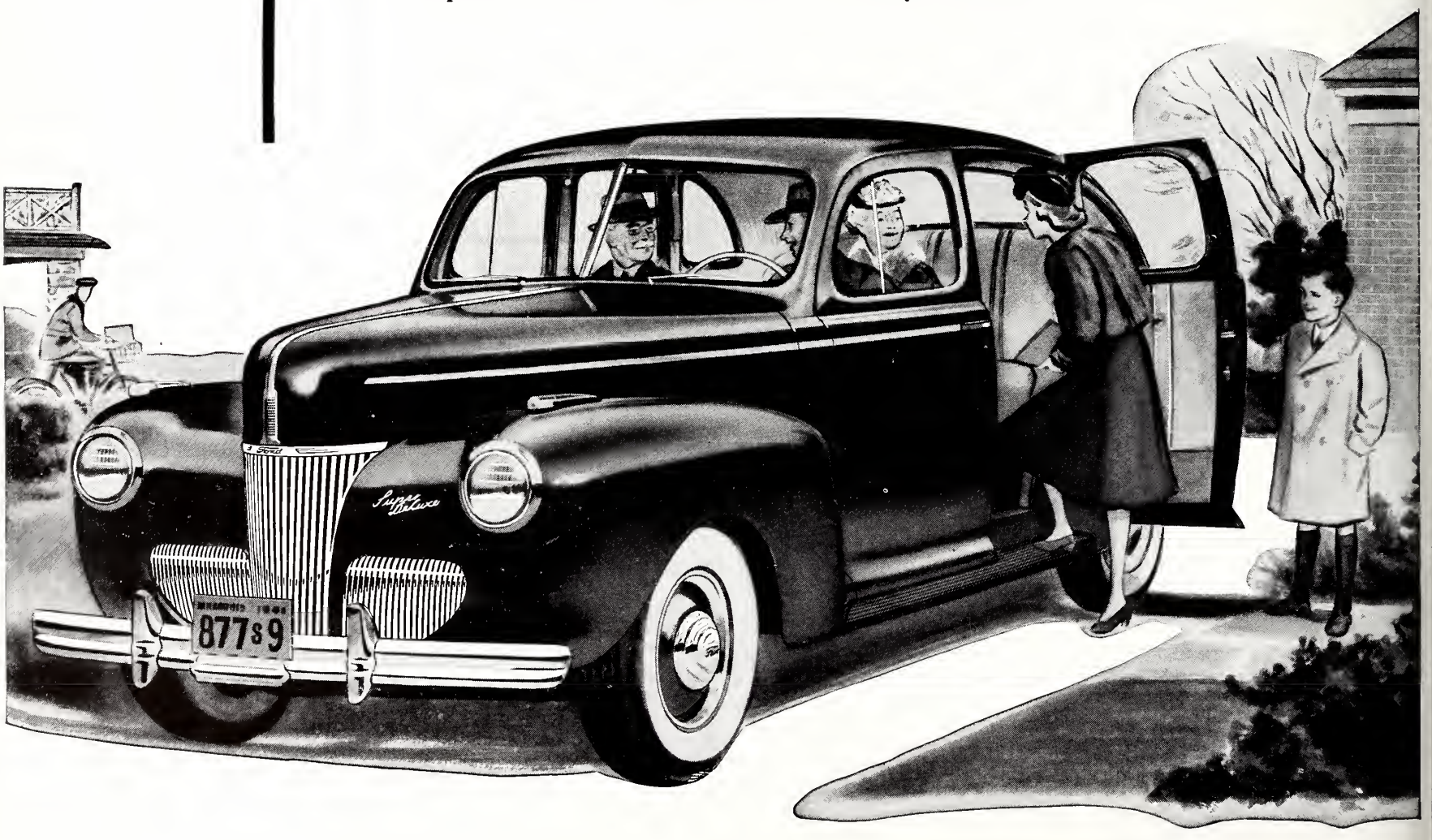

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The AMERICAN JEWISH TIMES

A MAGAZINE DEVOTED TO DEMOCRACY AND RELIGION

JUNE 1941

I Salute You --- Nation of Nations

Foreign born, unnaturalized, the author of this poem pours out the sentiments characteristic of all aliens, with the exception of the Commu-Nazi brigands.—THE EDITOR.

Flag of the States—
Banner of the Republic
Emblem of Democracy,
Symbol of the World to be,
I salute you!

I have a confession to make,
A confession and a declaration,
Listen!

I am an Alien, that is to say, I am not legally bound to you.
Yet I have been bound to you with the fibres of my soul
Even before I knew you.
Bound to you in love, in admiration.

Believe me!

I have dreamt of you in my little Galician frontier town,
I have dreamt of you under the flag of a dying monarchy,
Under the burden of poverty, under the fear of pogroms.
I saw you in my dreams. You were floating in the stifled air that surrounded me.
At times I thought you were an illusion, a fantasy.
But a distant voice called to me and said:
"She is real, alive, somewhere . . ."

So I left the place where my cradle stood,
Where mother rocked me to sleep with her tearful lullaby,
And I wandered through lands and states
Until I reached your shores.

And I saw you, real alive—as I saw you in my dreams.
I looked at your stars and I saw a message in every one of them;
A message to me and to the millions like me;
To all Americans, born and unborn.
In your stripes I read declarations, one as mighty as the other.
The declaration of Independence;
The declaration of Emancipation;
The declaration of the Rights of Labor;
The declaration of Equality and Tolerance.

I looked at you in meditation,
And I thought you were conceived by men and women of divine vision,
You were born of a holy rebellion against a tyrant,
The realization of freedom's dream.
And so you became a warning to tyrants, a hope to men.

I speak to you as millions before me did,
Men and women forgotten by fate and fortune,
The downcast and outcast of an old world.

Listen, Flag of the Nation of Nations—
I came to you, a Pilgrim in rags,
A wanderer driven by hate and need,
I came with shattered dreams, but undying hope.

I brought to you a rich heritage of ages and generations—
The divine truth of Prophets;
The spirit of sacrifice of holy martyrs;
The ballads of ancient bards, the dreams of dreamers.

I came to your shores not as a soldier of fortune,
But as your Knight Errant.
To defend you, my protector;
To share your lofty inspirations and your humane ambitions.
I came to be your adopted son.

The other day my finger-prints were taken.
They asked me if I minded, I smiled, why should I?
I have given you my heart—why not my finger-tips?

Today I am an Alien.
Tomorrow I shall be a full fledged true American.

Flag of States,
Banner of the Republic,
Emblem of Democracy,
Symbol of the World of Tomorrow.

—ABRAHAM SUSSMAN.

"Not You, Mr. Hitler, But the Lord . . . ."

This Is the First Interview With Rev. Martin Niemoeller, Hitler Nemesis, Obtained in Nazi Prison Camp

By EDWARD E. GRUSD

"Not you, Mr. Hitler, but the Lord is my Fuehrer!"

"Whoever is an anti-Semite and perseeutes the Jews can never be a real Christian."

"There isn't a single Nazi leader in the country today who has not cut himself off from the Christian faith."

Assertions like these sprinkle one of the most amazing interviews ever granted in a Nazi conecntration eamp—for that is where it took place. The speaker: Rev. Martin Niemoeller, former leader of the German Confessional chureh, and the man who openly defied Hitler until his arrest four years ago. The interviewer: Leo Stein, a German Jewish fellow prisoner.

Mr. Stein has just arrived in this country, and he tells his startling story of 22 months with Martin Niemoeller. It is the first direct word on the famous German pastor reeeived in this country in years, and the first exposition of Mr. Niemoeller's views on the Jewish question sinee he was thrown into prison in Germany.

It is a thrilling and enheartening story, for it not only proves that four years of Nazi torture have failed to break the Christian eonvietions of a great German ehurch leader, but it demonstrates that despite everything, there is, as Erika Mann claimed in her reeent book, "Another Germany"—a better Germany, that hates and loathes Hitlerism and only waits in eowed silence for the opportunity to smash it forever.

Stein first met Niemoeller at the infamous Moabit Prison, where they shared a cell. They beeame friends, and spent 22 months together, first at Moabit, and later at the Sachsenhausen Concentration Camp, where the heroic pastor is still presumably eonfined.

In their very first conversation, the pastor discussed the horrible persecution of the Jews by the Nazis.

"When they whipped the Jews," he said, "and I heard those poor ereatures cry out like wounded animals, I knelt down and prayed to God. I never prayed so fervently before in all my life. I almost collapsed. Without my prayers, I eould not have lived through the next day."

Stein had formerly studied ancient ecclesiastical law, and had many talks with Niemeeller on religion.

"Jesus Christ," Niemoeller told him, "the founder of Christendom, was a Jew. I love the Old Testament more than anything else. Hitler is trying to denounce this Testament as 'Jewish,' but there is no Christianity without it. Whoever is an anti-Semite and persecutes the Jews can never be a real Christian. Hitler is the true anti-Christ."

Stein immediately asked Niemoeller why he had ever joined the Nazi party, and the pastor explained that he had been betrayed. He had had an audience with Hitler, he revealed, in 1932, shortly before the latter became Chancellor. "Hitler promised me," he told Stein, "on his word of honor, to proteet the Chureh, and not to issue an anti-Chureh laws. He also agreed not to allow pogroms against the Jews. On the other hand, I hated the growing atheistie movement, which was fostered by the Social Demoerats and the Communists. Their hostility toward the Church made me pin my hopes on Hitler for a while. I am paying for that mistake now, and not me alone, but thousands of other persons like me."

This picture, showing the Rev. Martin Niemoeller in prison garb, was snapped in the Sachsenhausen Concentration Camp by a guard who was a secret admirer, and smuggled out.

After Hitler came to power, and Niemoeller realized he had been betrayed, he preached openly against the Nazis from his pulpit in an exclusive church in Dahlem, a Berlin suburb. It was there that he thundered forth his defiance: "Not you, Mr. Hitler, but the Lord is my Fuehrer!" Because of his enormous following, even the Nazis were afraid to toueh him for a long time, but finally he was seized and thrown into Moabit.

A super-patriotic German nationalist, Niemoeller was one of the most distinguished submarine commanders in the German navy during the first World War. He was the idol of thousands then, and has eountless followers in Germany even today. He told Stein that the average German is also super-patriotic, and that when a few thousand Jews from Eastern Europe settled in Germany during the 1920's, Hitler craftily stimulated the hatred of the masses against them, as strangers. "Instead of feeling sorry for these miserable refugees," Niemoeller said, "some people begrudged them the little they had. Today, Hitler perseeutes Jews and Christians alike. There isn't a single Nazi leader in the eountry today who has not cut himself off from the Christian faith. The so-called 'German Christians' are just heathen, who see in Hitler the Messiah; they have made him their 'Jesus Christ'."

Niemoeller suffered from his eonvietions, and the fearless way he openly expressed them. He did pastoral work at Sachsenhausen, proteeted and defended fellow prisoners, and spoke openly with Jews—all strictly forbidden by the concentration camp officials.

One day, before his very eyes, a guard shot and killed a Jew who had collapsed from overwork. "I saw Niemoeller trembling," Mr. Stein writes. "Tears rolled down his cheeks, and he said—loud enough for the Nazis to hear him: 'Lord, forgive them, for they don't know what they do.' One of the guards who had heard Niemoeller walked up to him and gave him a dirty look. 'Into the barraeks with you' he eried, pushing him.

"The same guard slapped Niemoeller a few days later, taunting him: 'Where is your dirty God now? Why doesn't He help you get out of this coneentration eamp?' A moment later

(Please Turn to Page 6)

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The American Jewish Times

A Magazine Devoted to Democracy and Religion

VOLUME 6 | JUNE, 1941 | NUMBER 10

EDITORIALS

The United Service Organizations For National Defense

Many an athletic team has put up a victorious fight against almost overwhelming odds because the players knew everyone in their school or town was rooting for them. Armies outclassed in everything but courage have fought valiantly for much the same reason: the soldiers knew their countrymen were united solidly behind them. For modern examples we have the Finns, Greeks and British.

When a school wants to show its team members that everyone is behind them the students whoop it up at a rally. For a nation the problem is not solved so easily. The chance for a demonstration of national solidarity in the United States occurs about once in a generation. Such an opportunity will present itself in June.

During that month the United Service Organizations for National Defense, comprising the Young Men's Christian Associations, National Catholic Community Service, Salvation Army, Jewish Welfare Board, Young Woman's Christian Association, and the National Travelers Aid Association will conduct a campaign for $10,765,000 to operate 360 service clubs for soldiers, sailors and defense workers. In addition, the U. S. O. will finance an all-star program of entertainment in the camps.

The need for the U. S. O. is obvious. Many army training camps are located in out-of-the-way places, a long distance from a big city. As a result, it is not unusual for a camp of 40,000 men to be situated near a town of a few thousand people. The recreational facilities of such small communities are soon swamped. Soldiers wander aimlessly about the streets, vainly seeking amusement for their leisure hours. By providing a wide range of recreational and social events the U. S. O. service clubs will go a long way toward solving this problem.

We hope every citizen will look upon this campaign as something more than an opportunity to provide recreation for our soldiers and sailors. We hope every American will strive to put this drive over the top as a demonstration to the entire world that this country is a united nation standing solidly behind its defenders.

Hope Through Action

In a moment of the greatest crisis for the people of Europe, the report of the activities during the first four months of 1941 of the constituent agencies of the United Jewish Appeal for Refugees, Overseas Needs and Palestine offers the most concrete form of encouragement and hope for the future. The record of achievement of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service during this period demonstrates that American Jewry today is perhaps the sole pillar of strength for Jews under fire and in distress in many parts of the world. It also clearly confronts us with the challenge of utilizing to the fullest measure the many opportunities for rescue and resettlement which exists today in Europe, Palestine and the United States despite the spread of the war.

Although almost the entire continent of Europe is in the grip of Nazi domination, the J. D. C. is giving food, shelter and clothing to hundreds of thousands in Nazi Poland and other European lands. Thousands are still being helped to emigrate, and urgently needed assistance is being provided for refugees in France, South America and elsewhere. This is being accomplished without aiding to German economy or in no way violating the British blockade.

In the face of the gathering war clouds in the Eastern Mediterranean, the U. P. A. helped more than 5,000 refugees from the Balkan countries and other parts of Europe reach Palestine in the first four months of this year. The Jewish community of 550,000 in Palestine is now in need of an increasing measure of support to enable it to defend the Jewish homeland and democracy in the Middle East, as well as to carry on with its refugee settlement and upbuilding program.

In the Mechiavellian strategy of war of the Nazis the spirit and faith of men have been made military objectives. If the Jews of the United States are resolved to give all-out aid through the $25,000,000 nationwide campaign of the United Jewish Appeal—if a new spirit of sacrifice is introduced to our rescue effort—the morale of the Jewish people imprisoned in concentration camps and ghetto walls will not be broken.

It is our primary responsibility to keep the torch of hope aloft for the survival of our people. It is our solemn duty to provide them with the means to carry on.

Shovuos

The Feast of Pentecost, or Shovuos, the Feast of Weeks, comes on the sixth day of the Jewish month of Sivon, which this year falls on Sunday, June 1. It is observed for two days by Orthodox and Conservative Jews. Among Reform Jews and those in Palestine one day is observed, as originally ordained. Although it was once an unpretentious holiday, with little impressiveness in its celebration, it has, in the past century, taken on great importance because of the ceremony of Confirmation which Reform Judaism has introduced and which is held on that day.

The day of the festival is determined according to an interpretation of a passage in the Pentateuch that states the festival is to be celebrated fifty days after the offering of the "Omer," the first sheaf of the barley harvest. Originally this offering was brought to the local sanctuary, later to the Temple in Jerusalem. On the second day of Passover, the counting of the days began, and this was incorporated in the daily morning prayer as a special benediction. This period between Passover and Pentecost was marked by solemnity and abstinence from pleasures and all joyous celebrations.

On the fiftieth day, hence the name Pentecost, from the beginning of the grain harvest, the wheat crop was garnered, and the second offering prepared from the new wheat was brought to the Temple. As was the custom in ancient times, the occasion was marked by a festival, Shovuos. In its inception, the festival was purely an agricultural holiday. It was at a much later date that it was invested with significance by being linked with the occasion of the revelation at Sinai, the giving of the Law. Traditionally the day also marks the anniversary of the death of King David.

During the festival the Book of Ruth is taught to the children, which recalls with its simple but vivid imagery the life of the Jews as an agricultural people.

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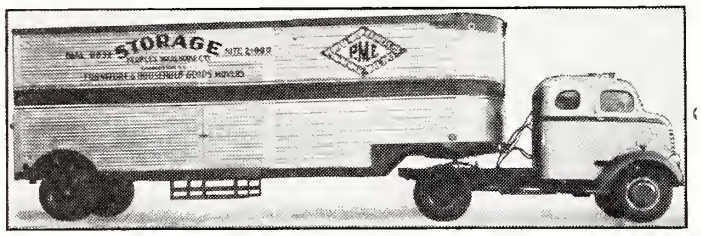

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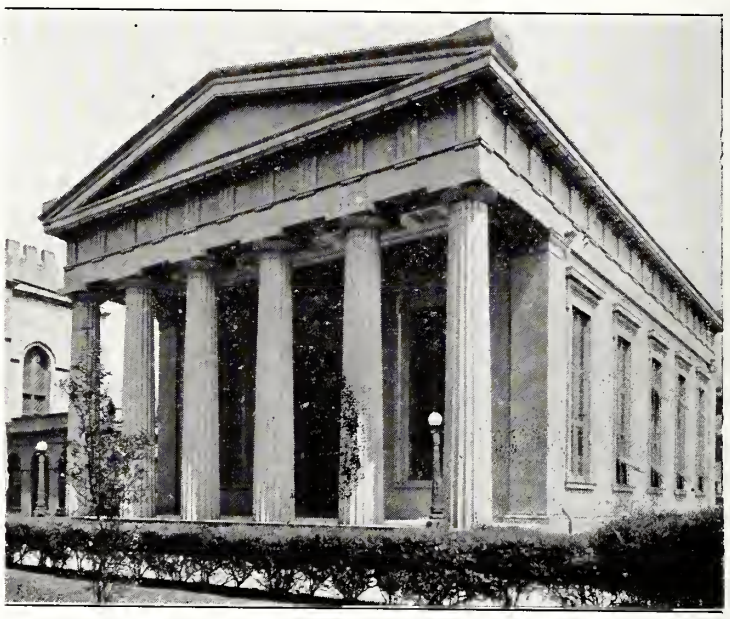
SOUTH CAROLINA is perhaps the one State in the Union whose history is interwoven with the history of the Jewish people from its very beginning. Its geographical position alone would have rendered it comparatively easy of access for the "tribes of the wandering foot and weary breast" who were still in the Old World to the East, or already in the New World to the South. But what probably attracted them most were the political principles upon which South Carolina had been founded. The Charter which called her into being, framed by the famous philosopher, John Locke, expressly stipulated that "Jews, heathens, and dissenters" be entitled to the same rights as those of the dominant faith. Its only restriction was (Article 95) that "No man shall be permitted to be a freeman of Carolina . . . that doth not acknowledge a God, and that God is publicly and solemnly to be worshipped." It was the most remarkable document of toleration on record up to that time.

Accordingly South Carolina, and notably Charles Town (Charleston), at once became a haven of refuge for all those who sought relief from civil disabilities and religious intolerance, not excepting the Jews. Within 25 years after the frigate *Carolina* was "riding in the Downs" and carrying its first human freight for the projected Colony, we find the name of Mordecai Nathan in an assessment list of its inhabitants. In 1695 Governor John Archdale tells us how by means of a Spanish-speaking Jew whom he employed as interpreter, he managed to intercede in behalf of some Florida Indians "who professed the Christian religion as the Papists do," and saved them from being sold as slaves by their foes, the Yemassees. Jews were among the first to take advantage of the Act of 1696-7 conferring citizenship upon foreigners, as is indicated by the still extant naturalization papers of "Simon Valentine Mercht: and alien of ye Jewish Nation," and they are on record as having participated in an election as early as 1703.

With the dawn of the 18th century South Carolina begins to loom ever larger as a Land of Promise on the Jewish horizon. Thither they began to flock from the West Indies, from Holland, from France and particularly from England. By 1734 the Jewish community of London entered into negotiations with the home government for a grant of land in South Carolina upon which to colonize their poor coreligionists; and in 1755 Joseph Salvador acquired 100,000 acres of land in what is now Abbeville County, which came to be known as "Jews' Land." Their numbers were further swelled by the arrivals from Georgia, New York and Rhode Island. Toward the end of the century the name of Charleston must have penetrated even into the remote ghettos of Poland, judging by those of their denizens who chose to make this city fair future home, and the reference to "Charleville" (Charleston) in the *Sefer Habbrith*, which appeared in 1797.

There never seems to have arisen



KAHAL KADOSH BETH ELOHIM SYNAGOGUE

The foundations were laid on the 3rd of January, 1840. David Lopez, the architect, labored with the ardor which characterized the cathedral builders of the Middle Ages. There its predecessor stood when George Washington was still President, and Philadelphia the Capitol of the newly created United States. Phoenix-like it arose from the ashes of the old, and miraculously it escaped the earthquake of 1876.

The officers of the congregation are: Maier Triest, president; Milton A. Pearlstine, vice-president; Samuel Jacobs, secretary; Sidney Rittenberg, treasurer. Trustees: Jack Patla, Philip Weinberger, Simon Sorentrue, Arthur Furchgott, T. J. Tobias; Isadore Blank, honorary trustee.

an "Americanization" problem among the Jews of Charleston. Like the contemporary Hugenots, their objective was not so much to recoup their fortunes as to be able to follow the dictates of their conscience in matters of faith; and as most of them hailed from England they had the advantage in that theirs was the language of their adopted land. They, therefore, felt "at home" from the moment they set their foot on the soil of South Carolina, quickly assimiliated the few who were neither of English birth nor of Sfardic descent, and easily cast their lot with the rest of their fellow-citizens. They participated in the earliest conflicts with the Indians. In the Seven Years' War, Joseph Levy was made a lieutenant and fought under Colonel Middleton against the Cherokees in 1760. An outstanding figure in pre-Revolutionary days was Francis Salvador, whose distinguished

MAIER TRIEST
President of the Congregation

appearance, refined manners and perservid patriotism secured for him a high rank among the patriots of the Province. He was repeatedly returned a Deputy from his district to the Provincial Congress, and took a leading part in the councils of the General Assembly which met in 1775 and 1776, and which declared South Carolina an independent State. He was killed by the Cherokees while defending the plantation of Major Williamson, and his untimely death was mourned by the entire Colony. "His name," asserts a local writer, "appears in every history of the State of South Carolina."

The loyalty which cost Francis Salvador his life was, however, no exception among his Charleston coreligionists. They threw themselves with all the fervor of their love of liberty into the struggle for independence, and gave without stint both of their blood and their fortunes. In one company which defended Charleston Harbor, Jewish names are conspicuous for their frequency. They served in every capacity, and held almost every rank. David N. Cordozo and Markes Lazarus were Sergeant-Major; Jacob de Leon, Jacob de la Motta, Mordecai Manuel Noah and Abraham Siexas were Captains, and Benjamin Nones was a Major. They served with distinction on the staffs of de Kalb and Pulaski, Lafayette, Moultrie, Lincoln, Marion and Washington, and shared in the disasters of Beaufort and Savannah. Captain Noah not only volunteered his services but contributed 20,000 pounds to the cause of the Revolution—a contribution hardly exceeded except by his Polish coreligionist Haym Salomon. A most ardent patriot was Myer Moses, who supplied the American army with provisions and ammunitions, and whose efforts in behalf of the wounded and imprisoned patriots evoked from General Sumter a testimonial of 'the good wishes and gratitude of all who had the success of the Revolution at heart."

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(Please Turn to Page 6)

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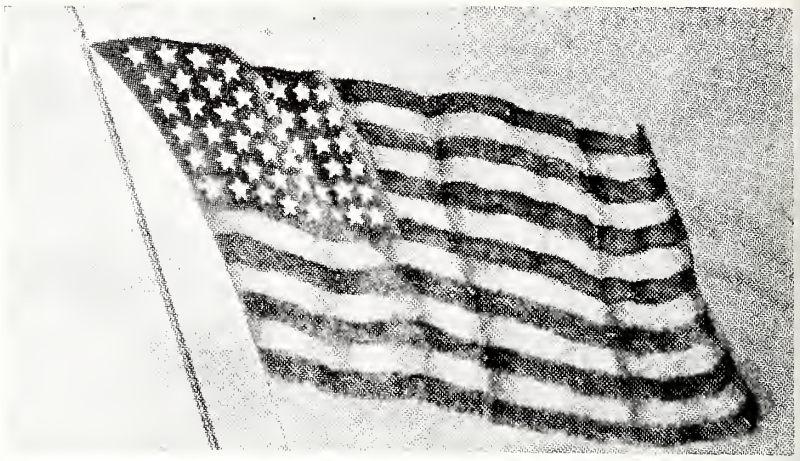

***"I am the Constitution and the courts, statutes and the statute-makers, soldier and dreadnaught, drayman and street sweep, cook, counselor, and clerk."*—Franklin K. Lane, Secretary of the Interior.**

On June 14, 1777, Congress adopted a flag of thirteen stripes, alternately red and white, with thirteen stars in a blue field. On January 13, 1794, after the admission of Vermont and Kentucky, it was provided that after May 1, 1795, the flag should consist of fifteen stripes with the same number of stars. No other change was made until 1818. Then, April 4, it was decided to reduce the number of stripes to thirteen with twenty stars, the number of states then in the Union, and that on the Fourth of July following the admission of a state a new star should be added. On July 4, 1912, the stars representing New Mexico and Arizona, the last states admitted were added.

"NOT YOU, MR. HITLER . . ."

(Continued from Page 2)

he shouted: 'Salute Heil Hitler!' Niemoeller stood silent. The guard slapped him again. 'Salute Heil Hitler!' he roared.

"Niemoeller remained silent, but just then another prisoner—a Jew—stepped out of line, and the guard rushed away to beat the man to the ground. All the prisoners realized that the man had done that deliberately, in order to lure the brutal guard away from Niemoeller."

Niemoeller never lost his faith in the final defeat of Nazism. He told Stein that all the Nazi prison guards and officials used pseudonyms, because they feared their ultimate overthrow, and hoped to escape the consequences when the German people tried to call them to account for their misdeeds.

"In the Germany to come," Nimoeller assured Stein, "the Church will have to make good for so many things. I only hope it won't take too long until then."

When Stein was released from the concentration camp to leave for America, he had a final interview with Niemoeller.

"When you are abroad," the pastor told him, "tell the world what you have seen. Let them know about the brutalities practiced in the concentration camps. You may also tell them about me. I am not afraid of what might happen to me. . . . We may see each other again, when there are no laws and discriminations against Jews any more, no more pogroms and political executions. Good bye, my son."

THE FIRST JEWISH SETTLERS OF CHARLESTON, S. C.

(Continued from Page 4)

in States' Rights, and no sooner was the fateful shot fired on Fort Sumter than they rallied to the Stars and Bars and clung to it through victory and defeat. J. Barrett Cohen, who practiced law in New York when the war broke out, promptly closed his office and hastened to share the fate of his fellow Southerners. Some families gave every male capable of bearing arms to the service of the Confederacy. Mrs. Solomon Cohen saw thirty-two of her descendants—children, grandchildren and great-grandchildren—wearing the gray and oc-

(Continued on Page 15)

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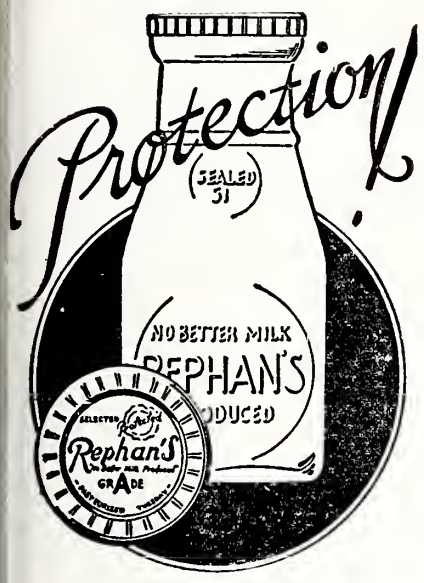

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UNION OF HEBREW CONGREGATIONS HOLD ANNUAL CONVENTION

Detroit, Mich.—The 37th biennial convention of the Union of American Hebrew Congregations recently heard messages from President Roosevelt and Prime Minister W. L. Mackenzie King of Canada stressing the need of strengthening religion and pledging a fight for a more tolerant world.

The President's message voiced "hearty greetings to the representatives of Jewish congregations who are meeting to strengthen the work of religion."

"The world is in great need of the Word of God at this particular time," he said. "Our civilization, whose most precious product is democracy, is based primarily upon the Law of God and will be renewed and strengthened only by adherence to that Law."

The Canadian Prime Minister, whose message was transmitted through Rabbi Maurice N. Eisendrath of Toronto, declared the Canadian Government "is now engaged in a tremendous struggle to maintain not alone a democratic world, but also an international order guided and inspired by the moral and spiritual principles which are the common birthright of Christianity and Judaism."

He asserted the Jews were "the first to feel the full pressure of the neopagan onslaught, and whose adherents in Europe have been submitted to a series of persecutions almost unbelievable in their extent and in their character, which constitutes one of the blackest pages of human history."

Robert L. Goldman, in his presidential message to the convention, asserted that "in this day and generation, religion is the most important cause to which the Jew can give his attention." He declared that "only the synagogue speaks a language that America can understand, the language of religious freedom."

Summarizing the work of the union, Goldman said Hebrew Union College in the past 66 years graduated 442 rabbis; the union maintains 200 congregational schools and sells 70,000 books annually.

Rabbi George Zepin, secretary of the union, elaborated on Goldman's report by stating Hebrew Union College had graduated and placed 13 new rabbis; seven new books were issued and 65,000 volumes distributed, making a total of more than 1,000,000 volumes in the past 20 years.

At the ninth biennial convention of the National Federation of Temple Brotherhoods, President Albert F. Mocklenburger, Chicago, reported: "Twenty clubs have been organized or become newly affiliated since our last biennial convention in Cincinnati in January, 1939. This is the largest number in any similar period since the earliest days of the National Federation." There are now 130 clubs.

Because of the tradition that King David died on Shavuoth, many Jews in Palestine flock to the tomb of David during the Feast of Weeks.

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Asheville—'Land of the Sky'

Surrounded by the highest mountains in Eastern America, Asheville, N. C., is both the entrance to the Great Smoky Mountains National Park and the metropolis of 10,000 square miles of mountain vacation land. From June, when purple rhododendron covers the lofty peaks, until fall, when the mountains are a riot of color, more than a million people will visit this area. Why do they come? Why do those who already know the area return again and again? To get the best answer, ask the man who's been there.

Western North Carolina, he'll tell you, offers whatever type of recreation the visitor prefers—with a possible exception of deep sea fishing and weight reduction a la mudbath.

The Great Smoky Mountains National Park is a wilderness wonderland which alone was visited by almost a million people in 1940. From Clingman's Dome, on which is located the highest parking area in the country, the motorists see 16 peaks each more than a mile in height.

For the lover of flowers there is no more beautiful garden than the 600 acres of rhododendron which covers the top of Craggy Mountain in June. Even the man who "can take his flowers or leave 'em alone" is thrilled by this sight—this God-made garden which is located on the Blue Ridge Parkway only 17 miles from Asheville and a mile in the sky.

For the vacationist who wants to do as well as to see, Western North Carolina is a paradise. There are no

AMERICA'S FOREMOST CHATEAU—Biltmore House, which most authorities agree to be the most outstanding country house ever built in America, is now open to the public. The chateau, which is just outside Asheville, N. C., was built toward the end of the last century by the late George W. Vanderbilt and filled with art treasures from all parts of the world.

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better or more beautiful golf courses to be found anywhere. Asheville alone has five courses, the greens of each carpeted in bent grass, while there are scores of others in neighboring resorts. Everywhere can be found mounts for the horseman. Instead of limiting his ride to so many laps around restricted courses, the rider has before him hundreds upon hundreds of miles of trails.

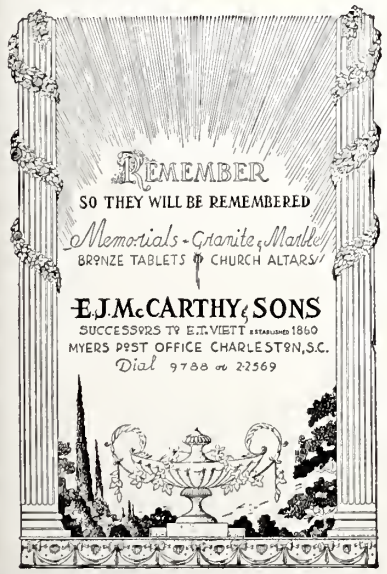
The lakes are open for every aquatic sport. Canoes are seen nosing in and out of wooded coves; white sails glisten in the middle of the lakes and around the edge roars a fast motorboat with an aquaplane acrobat skidding on behind. Hundreds of camps dot the area. Hundreds of thousands of campers each summer disappear into the Pisgah and Nantahala National Forest. Whether the visitor desires to take an easy picnic under the trees or climb to the roof tops of Eastern America, the Park and the forests are open to them.

Just as Western North Carolina provides recreation of every type, so also does it have facilities to meet every pocketbook.

Of course, there is a great difference in these various places, but in one respect they are all alike. On hot sweltering nights when the lowlanders can't sleep for the heat, up here in the mountains of Western North Carolina the visitor reaches for a blanket instead of a sheet.

Beth Ha-Tephila Synagogue

RABBI ROBERT P. JACOBS



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Rosenblum New President Of B'nai B'rith District 5

Washington, D. C.—Edward Rosenblum, president of the Jewish Community Center of Washington, D. C., was elected president of District Grand Lodge No. 5 of B'nai B'rith at the closing session of the 65th annual convention. Other officers elected were: Judge Emanuel Lewis, Savannah, Ga., first vice-president; Sol Fass, Portsmouth, Va., second vice-president; Hyman Rubin, Columbia, S. C., third vice-president; Julius Fisher, Roanoke, Va., secretary; and Meier Trieste, Charleston, S. C., treasurer.

Members of the District's General Committee elected, in addition to the officers and Sidney J. Stern, Greensboro, N. C., member of the National

EDWARD ROSENBLUM

Executive Committee of B'nai B'rith for District 5, were: Florida, E. Albert Pallot, Miami, and Barney J. Cohen, Orlando; Georgia, Julian Boehm, Atlanta; District of Columbia, Abraham Shefferman; North Carolina, Ira Julian, Winston-Salem; Maryland, Henry Kuntz, Jesse Fine, Baltimore, Isaac Levin, Miami, Florida, retiring president of the District, automatically becomes a member of the General Committee for next year.

The District appropriated $5,100 for the work of the B'nai B'rith Hillel Foundations and Counselorships at the Universities of Maryland, Virginia, North Carolina, Georgia, Florida and Miami. An appropriation of $1200 was also voted to the Aleph Zadik Aleph, B'nai B'rith's youth organization, and $500 was authorized for the Anti-Defamation League of B'nai B'rith.

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Noted Artists Aid United Jewish Appeal

Distinguished celebrities in the world of music and the stage participated in a nationwide broadcast of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, which was presented over the red network of the National Broadcasting Company.

Jascha Heifetz, the world-renowned violinist (left), Paul Lukas (center), noted film star who has distinguished himself in the current Broadway success, "Watch On the Rhine," and Raymond Massey (right), prominent actor who is widely known for his portrayal of the title role in "Abe Lincoln in Illinois," were featured on the U. J. A. program which also presented addresses on the situation overseas and Palestine by Chief Rabbi Herzog of Palestine and Pierre Van Paassen, the noted author.

National Convention of B'nai B'rith Youth Will Meet on Christian College Campus

Kerrville, Texas.—One of the nation's leading Protestant institutions of secondary learning will be host to the country's largest Jewish boys' organization from July 12th to 18th when Aleph Zadik Aleph, B'nai B'rith's youth organization, holds its 18th annual national convention on the campus of Schreiner Institute, a Presbyterian academy for boys. Departing from a six-year tradition of convening at camps, B'nai B'rith's youth organization will meet this year in an academic atmosphere in this Southern Texas community. The AZA convention, incidentally, will be the first national Jewish convention to meet anywhere in the Lone Star State.

In line with the academic surroundings of Shreiner Institute, the convention program will also depart from the usual practice by setting up a series of seminars and work groups which the 500 delegates will be afforded an opportunity for serious discussion on a variety of problems of interest to them as Americans, Jews, young men, and members of AZA, with qualified adult leaders leading the study sessions. After three days of study, the various seminars and work groups will draft recommendations for submission to a plenary session of the convention.

Confirmation—the act of bearing witness to the principles upon which Judaism rests—made its debut in the form we know today in 1811 when five Jewish boys were confirmed at Seesen, Germany. In the United States confirmation dates from 1846 when Rabbi Max Lilienthal confirmed a class at Anshe Chesed Congregation in New York.

Late Rabbi David Miller's Two Books Available Free of Charge

The late Rabbi David Miller's two books—"The Secret of Happiness" and "The Secret of the Jew"—are now available free of charge and are distributed by the Committee of Rabbi David Miller Foundation, located at 302 East 14th Street, New York City.

These books are not for sale and are not commercialized. They were written in English for the purpose of promoting the cause of true historic Judaism. They deal with the two fundamental principles of Judaism—Sabbath observance and family purity.

Anyone desiring these books is asked to write to the committee and the only charge for them is the cost of postage.

A prefare to "The Secret of the Jew" was written by the late Dr. Bernard Revel. The foreword to "The Secret of Happiness" was written by Rabbi Dr. Bernard Drachman.

KENT'S BAKERY NOW OPEN

Kent's Bakery, located at 206 North Elm street, opened its doors in the city of Greensboro last week. It is one of the most modern and sanitary bakeries in the state, carrying a variety of fifteen types of breads, in addition to French, Danish, and all kinds of pastries and cakes imaginable. The slogan, "Accent on Quality," which Mrs. Ira Julian applies to her products, is actually so when one tastes the wholesome, deliciously prepared baked goods. A trip to Kent's Bakery will delight your palate and please the eye.

Mrs. Ira Julian, manager of Kent's, is formerly of Winston-Salem.

It was once customary to have trees in the home and synagogue on Shavuoth.

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ASHEVILLE, N. C.

Organization and Personal News

Births

Mount Airy, N. C.—Mr. and Mrs. Isidor A. Schafer announce the birth of a son, Frederic Herman.

Durham, N. C.—Mr. and Mrs. M. L. Sher announce the birth of a daughter, Flora Ruby. Mrs. Sher was formerly Miss Gertrude Neuwirth.

Charlotte, N. C.—A daughter, Carolyn Elaine, was born to Dr. and Mrs. Philip Naumoff.

Bar-Mitzvahs

Rocky Mount, N. C.—Barrie Baker, son of Mr. and Mrs. Barney Baker celebrated his Bar Mitzvah at Temple Beth El. The following day, Mr. and Mrs. Baker were hosts at a reception for Barrie. Special guests for the occasion were his grandmother and aunt from New York.

Durham, N. C.—On Saturday, May 10th, William David Wilson, son of Mr. and Mrs. Charles Wilson, celebrated his Bar Mitzvah with services in the Synagogue. On Sunday, Mr. and Mrs. Wilson were hosts at a reception honoring the occasion.

Engagements

Mt. Airy, N. C.—Mr. and Mrs. Morris Samet announce the engagement of their daughter, Sylvia, to Joe B. Grablowsky of Greensboro. The wedding will take place in Greensboro in June.

Weddings

Goldstein-Lite

Asheville, N. C.—Miss Miriam Goldstein, daughter of Mr. and Mrs. J. J. Goldstein became the bride of Samuel Lite of Chicago and Washington, D. C., on April 27th, in a ceremony at the Beth Sholom Synagogue in Washington. After a wedding trip through the south, Mr. and Mrs. Lite will reside in Washington. Mrs. Lite attended the Asheville city schools and graduated from Woman's college, Greensboro. Mr. Lite graduated from the Columbia Law School.

Corem-Unobsky

Calais, Maine.—Mrs. Rose Corem announces the marriage of her daughter, Tillie, to Bertie David Unobsky, of Greensboro, N. C., on Wednesday, May 14th. Mr. and Mrs. Unobsky will reside in Greensboro, where Mr. Unobsky has lived for some time.

Obituary

Roanoke Rapids, N. C.—Isaac Spire, president of the Halifax Waste Materials company, passed away at his home after an illness of two years. Burial was in the Hebrew cemetery at Richmond, Va. Mr. Spire, who had lived in Roanoke Rapids for a number of years, is survived by a son and daughter, Jacob Spire, of Roanoke Rapids, and Mrs. H. R. Markel, of New York.

Durham, N. C.—Mrs. Flora Neuwirth passed away, after an illness of several months. Burial was in the Jewish cemetery at Durham. Mrs. Neuwirth is survived by her husband, two daughters, four sons and five grandchildren.

DURHAM, N. C.

At the April meeting of the Senior Hadassah, "The Life of Theodore Herzl" was discussed. Rabbi I. Mowshowitz reviewed Mr. Herzl's life. Mrs. Joe Rose, program chairman, was in charge of the program. Hostesses for the evening were Mrs. S. Zuckerman, Mrs. R. Silver, and Mrs. S. H. Dworsky.

Among the representatives attending the Seaboard Region Zionist conven-

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tion held at Old Point Comfort, Va., the week of May 4th were the following: Mr. and Mrs. Max Swartz, Mrs. Lena Lieberstein, Mrs. Larry Madalia, Mrs. Joe Hockfield, Mrs. E. J. Evans, and Misses Gertrude Sawilowsky and Ruth Jaffee.

The United Jewish Appeal banquet was held in the vestry room of the Beth-el Synagogue. Toastmaster and chairman of the drive was Mr. E. J. Evans. Invocation was given by Rabbi Morris Klaven. Guest speaker was Rabbi Irving Miller of New York. Durham's quota was $3,000.

Miss Ruth Orenstein of Brooklyn, N. Y., was the house guest of Mrs. Leon Moel. Many courtesies were extended to her during her stay.

Mrs. Sara Popkin of Augusta, Ga., spent the week-end with her sister, Mrs. Moses Fogel.

Mr. and Mrs. Harold Frankel of Huntington, W. Va., spent a few days with Mrs. Frankel's mother, Mrs. Eli Nachamson.

Mrs. Grace Taylor of North Wilkesboro and Miss Mary Nachamson have returned from a visit with their sister, Mrs. Harold Frankel in Huntington, W. Va. While away, Miss Nachamson and Mrs. Taylor visited another sister, Mrs. Bernard Zeiger in Jackson, Mich.

Mr. and Mrs. Hockfield of Philadelphia, Pa., were the guests of Mrs. Hockfield's parents, Mr. and Mrs. A. Primakoff.

—Mrs. Leon Moel, Reporter.

GREENSBORO, N. C.

The annual community picnic, held at Cone's Country Club, on May 25th, was in charge of a committee headed by Mrs. David Bernstein. The community turned out liberally for the affair, the funds going to the treasury of the Council-Sisterhood.

Rabbi Samuel Sandmel, Hillel director at the University of North Carolina, Chapel Hill, occupied the pulpit on Friday, May 9th. Rabbi Sandmel spoke on "Variance, Likeness and Jewish Destiny."

The annual luncheon meeting of the Council-Sisterhood of Temple Emanuel, which marks the closing of its year of activity, was held on Monday, May 5th, at the Temple. Annual reports were heard, and the new officers installed. A program of music, arranged by Mrs. Jake Oettinger, Mrs. Herbert Falk, and Mrs. Charles Weil, was carried out during the meeting. Mrs. Gertrude Newton, a newcomer to Greensboro, rendered several musical selections, accompanied by Mrs. Sidney F. LeBauer. The new officers who will assume their duties in October are as follows: president, Mrs. Herbert S. Falk; vice-president, Mrs. Marc Friedlaender; corresponding secretary, Mrs. Maurice LeBauer; recording secretary, Mrs. Cy Jacobs; treasurer, Mrs. Sam Prago; auditor, Mrs. S. Schiffman. Outgoing officers are as follows: president, Mrs. A. F. Klein; vice-president, Mrs. Herbert S. Falk; corresponding secretary, Mrs. Max Klein; recording secretary, Mrs. Sol B. Weinstein; treasurer, Mrs. I. Lewin; auditor, Mrs. S. Schiffman, remains the same.

Mr. A. Kelson, representing the United States Jewelry Co., of Baltimore, was in town on his usual calls to the jewelry trade. Mr. Kelson has been making this territory for a number of years and is well known throughout the territory.

One hundred and seven young people from thirteen colleges and institutions in North Carolina gathered in Greensboro to formulate plans for a permanent organization of the Hillel Intersectional Jewish College Youth of North Carolina. The first day was taken up with an address by Rabbi Rypins, followed by a panel discussion. Rabbi Sandmel, director of Hillel at the University of North Carolina, spoke during the evening. The main speaker at the dinner that night was Rabbi Joseph Weis, of Goldsboro. An informal reception after the dinner closed the first day's activities.

On the following day, officers for a permanent organization were elected as follows: president, Bernard Moser of the University of North Carolina, Chapel Hill; vice-president, Walter Lowensburg, of N. C. State College, Raleigh; corresponding secretary, Frances Baer, of Woman's College, Greensboro; and recording secretary, Trudy Enzer, of Greensboro College, Greensboro.

The session closed its second day with an address by Rabbi Lewis, of Charlottesville, Va., and a series of

Congratulations

MARJORIE SILBIGER

Miss Marjorie Silbiger, charming daughter of Mr. and Mrs. Fred Silbiger, of 611 Northridge street, graduated from Woman's College on June 2. She received the degree of B. S., majoring in Home Economics and Institutionalized Management. Miss Silbiger is leaving the end of June for Camp Louise, at Pen-Mar, Md., to assume the position of counselor for the duration of the summer. She is also president of the local Junior Hadassah.

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panel discussions led by Rabbis Rypins, Sandmel, and Weis. Plans were tentatively made to repeat this group gathering the following year. Members of the community were hosts to the young people while in Greensboro.

HENDERSONVILLE, N. C.

Miss Rose Schas has returned from Charleston, S. C., where she visited relatives.

Mr. and Mrs. A. Horowitz have returned from Miami for the summer.

Mr. Dan Michalove is able to get around again after undergoing treatments at Duke hospital in Durham.

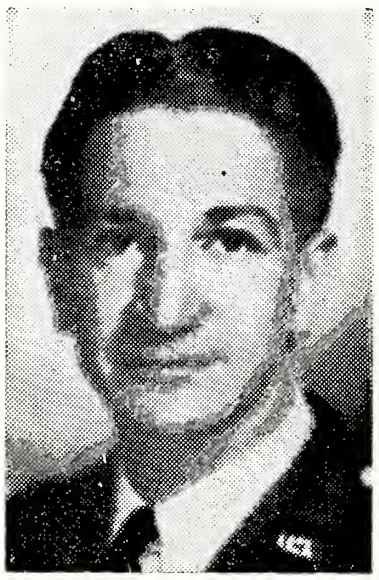
Miss Frances Sherman, daughter of Mr. and Mrs. Lois Sherman was among those taken into the National Honor society at the Hendersonville high school.

Many friends attended the unveiling for the late Mrs. Nathan Brenner, which was held at Green Hill cemetery in West Asheville, on May 3rd.

Herman Weisberg has fully recovered from an appendicitis operation and is back at school.

MT. AIRY, N. C.

Pinckney M. Bernstein, who has been living in Mt. Airy for the last several months, managing the Jewel



PINCKNEY M. BERNSTEIN

Box, is reporting for active service at Camp Claiborne, La., as first lieutenant in the U. S. Army. Mrs. Bernstein and their two children accompanied him to Alexandria, La., where they will make their residence. Mr. Bernstein is a native of Charleston, S. C., and has been an active member of the R. O. T. C. in Raleigh for several years.

ROCKY MOUNT, N. C.

At the regular monthly meeting of the Beth El Sisterhood, Miss Hartsock, of Atlantic Christian college, gave a review of the book, "The Waters of Babylon." The meeting was held at the home of Mrs. J. Klitzner.

In order to raise funds for the Beth El Sisterhood, Mrs. Saul Gold was hostess at a spaghetti supper at her home. A nice crowd attended and a good time was had by all present.

Mrs. Eli Epstein, Mrs. D. J. Edwards and Mrs. B. Eddelstein spent several days in Charlotte. Mrs. Eddelstein who is from New York city is the guest of Mrs. Epstein.

Mr. and Mrs. Leon Epstein and daughter, Margy Belle and Mrs. S. A. Temko have returned from Baltimore, where they attended the races at Pimlico.

Mrs. N. E. Weinstein spent several days in New York.

Mrs. I. E. Weinstein and son, Joseph Ray of Lumberton, were the guests of Mrs. Weinstein's mother, Mrs. Joseph Gold. Also visiting Mrs. Gold was her

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granddaughter, Miss Shirley Mano, of Langley Field, Va.

Mrs. Joe Meyer of Baltimore, formerly of Enfield, visited friends and relatives in Rocky Mount and Enfield.

SALISBURY, N. C.

Miss Hinda Troutman, daughter of Mr. and Mrs. K. Troutman, was a member of the graduating class of the Salisbury high school, whose closing exercises were held on June 4th. Miss Troutman will enter Woman's college in Greensboro in September.

BEN CONE RE-ELECTED TO NRS BOARD OF DIRECTORS

Ben Cone was re-elected to the Board of Directors of the National Refugee Service at the annual meeting of the Board in New York City on May 25.

The meeting was attended by 150 leaders in refugees aid activity from all sections of the country, reflecting ever-widening community interest in this work.

The National Refugee Service is the largest social agency aiding refugees in the United States. Its program includes planned resettlement for the newcomers, general guidance by professional workers, financial relief, employment aid, help in adjustment, and other functions. It is affiliated with committees throughout the country which work in close cooperation.

THE FIRST JEWISH SETTLERS OF CHARLESTON, S. C.

(Continued from Page 6)

cupying positions ranging from "mere privates" to Quartermaster-General. The first and largest contribution to the Southern cause was made by Ben. Mordecai, who also established free markets where were fed thousands of the widows and orphans of his compatriots. From the Jewry of Charleston came Dr. David C. de Leon, the first Surgeon-General; A. C. Meyers, the first Quartermaster-General, and Judah P. Benjamin, "the brains" of the Confederacy. In the person of Franklin J. Moses it gave South Carolina in 1868 its first Chief Justice under the new Constitution, and in Major Raphael J. Moses another Henry W. Grady whose eloquence helped not a little to soothe the sorrows of his beloved Southland. It was in memory of one of his three sons who had enlisted with him that his company engraved the inscription:

"The pride of all his comrades,
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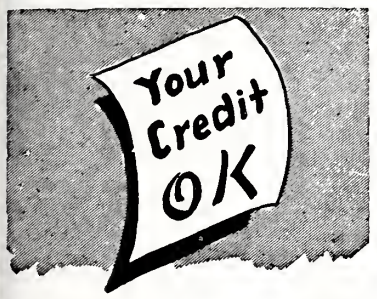

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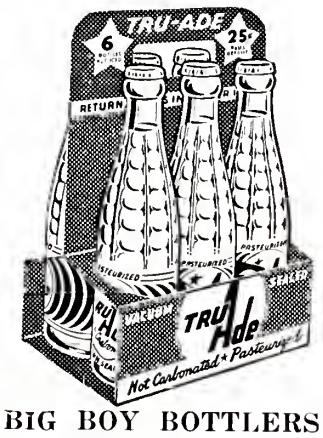

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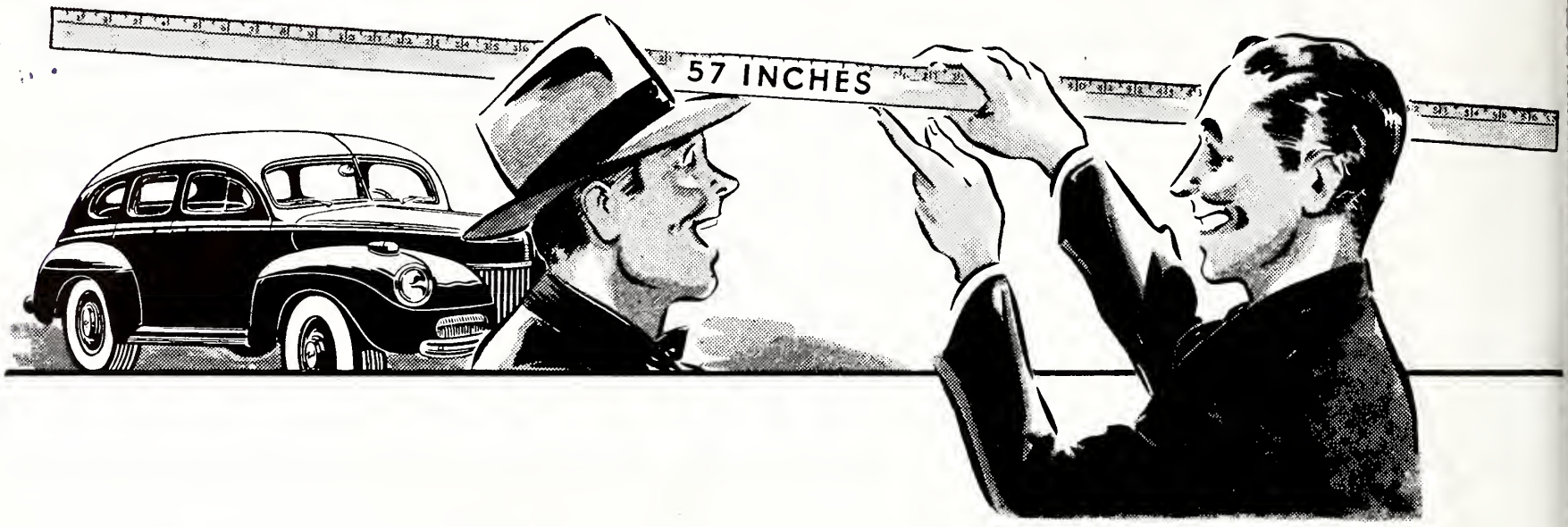

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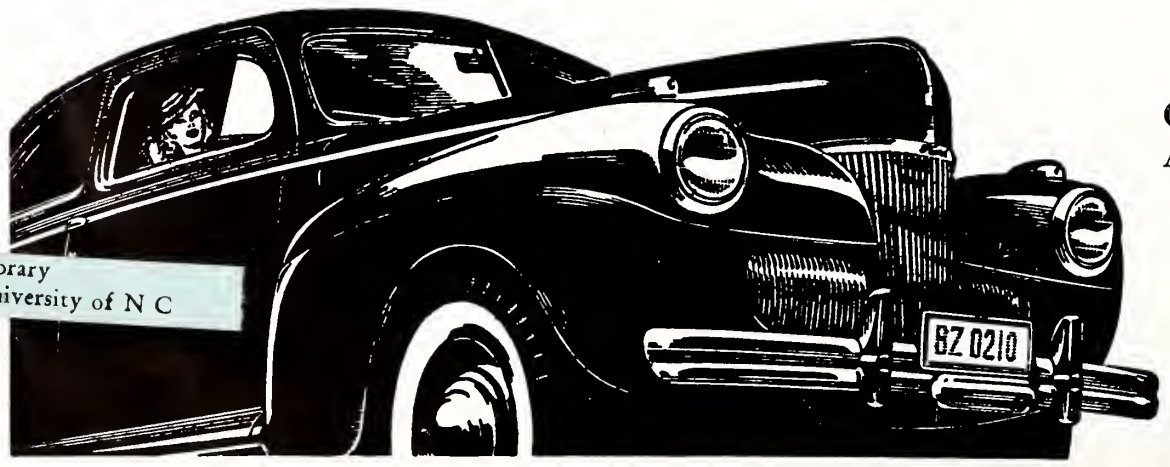

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FORD DEALERS of NORTH & SOUTH CAROLINA

JUL 3

The AMERICAN JEWISH TIMES

A MAGAZINE DEVOTED TO DEMOCRACY AND RELIGION

JULY 1941

Help for Them Is Security for Us

It is our responsibility to answer the tragic appeal that is written in the faces of this child and mother somewhere in Europe. They and hundreds of thousands of others like them must and can be rescued from homelessness and despair, if American Jewry responds promptly and generously to the nation-wide campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine

It Is Very, Very Late

By Dorothy Thompson

In the following address which she delivered recently in behalf of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, the noted newspaper columnist states the reasons why American Jewry must make an all-out effort in behalf of the Jews of Europe, Palestine and the refugees in the United States. Miss Thompson analyzes the significance of the nationwide campaign for the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service against the background of the world crisis and the Nazi threat to the survival of democracy.—THE EDITOR.

I DO NOT KNOW what I can tell those who are Jews that they do not know better than I. But there is something that I might be able to say to non-Jews. That is to repeat what I said in 1933: namely, that the assault on the Jews was only the first step in an assault on the human race; and that the sufferings of the Jews, of whom there are only 15 million in this world, would be multiplied by the sufferings of hundreds of millions of other people.

There is no such thing possible as the destruction of the personal, human, civil and property rights of one branch of the human race alone. The abrogation of law with respect to one section of the population involves the abrogation of the law altogether. It establishes a principle: namely, the principle of the right to torture, exile, loot, and expropriate whomever you do not like. It makes a pecuniary asset out of prejudice. When there are no more Jews to loot, there are always Poles; and when there are no more Poles, there are Czechs; when there are no more Czechs, there are Dutchmen, and Frenchmen, and Belgians, and Englishmen. And after that there are Latin-Americans and North Americans.

The Diaspora of the Twentieth Century is universal. If the Germans win this war, there will be more English exiles than there are Jews in the world.

Personally I have always regretted that the Christian world, whose religion is perhaps more peculiarly and more viciously assaulted than that of the Jews, did not undertake the relief of the Jews, leaving the relief of the Christians to the Jews. But that may be because I am a Christian and I think we would have fared better under that arrangement. Besides it would have required a greater imagination than the human race seems capable of.

However, one constructive thing may come out of this horrible war — this war whose casualties are the people who wander the earth homeless — people of all races, all creeds, people who are yellow, and black, and white. We may have at long last realized through the intimate community of our common suffering that there is just one body and just one soul in humanity: that all men and women have eyes and ears, noses and stomachs; that if you prick them they bleed; if you tickle them they laugh; that deprived of food for a certain number of days, they die; that they respond to love with love, to loyalty with loyalty, to hate with hate.

If that should occur, that simple realization; if people would learn, as a result of all this, that a crust of bread, and the confidence and the friendship of one's fellowmen is better than palaces and millions, and fear of one's fellowmen, then this agony would not have been wasted. I doubt that the human race will learn this, but some of us will. By and large in this world, nobody is sorry for anybody else. I recall a conversation I had years ago with Clarence Darrow. He was spending a week-end at our house in the country, and I asked him, "Tell me your secret, Clarence. How is it that you always manage to win your cases? You are always the attorney for the defense, and you always get your clients acquitted."

He said: "It's the jury. Your case is won or lost when you pick the jury."

And I said, "How do you pick a jury, Clarence?" and he said, "Never pick a rich man. Methodists are good, they are simple souls. Catholics are good—they know all men are sinners. Jews are good—all of them have suffered, if not physically then mentally." Then he said what I just said before I began this story. "Always remember that nobody is sorry for anybody else, they are always sorry for themselves. The guy that will acquit the defendant is the one who can imagine himself in that position."

I beg you to imagine yourselves in the position of the Jews today. There are fifteen million Jews in the world. Six and a half million of them are in North America and the British Empire, and the other eight and a half million are in the most desperate circumstances. The evil genius of Hitler degrades them even below the rank of the other victims whom he has degraded, and the humiliated try to find some sop for pride in the power he gives them to humiliate Jews in their turn. They are hungry, and they are cold, and they are homeless, and they are desperate. I ask you to consider that you too may be hungry, and cold, and homeless, and desperate. I ask you to consider it because my own imagination can encompass that possibility for myself. Now it seems as though money, social position, all those things in which people falsely put their trust would always save us. But if there is anything we have learned, it is that only the sympathy of others will save us if the worst comes to the worst. And so we better lay up an enormous trust fund of sympathy that we have given to others, in the hope that if necessary we may be able to draw a little interest on it for ourselves. The other day I sent a little money—as much as I was allowed to send—to a friend of mine in France in order that she might buy a little horse meat to eat, or go to a restaurant where you can get food outside the rations at exorbitant prices, and drink a glass of wine. The last time I saw her, I visited her in one of the most beautiful castles in Europe, and I felt a little awkward because her clothes were from Molyneux and mine were from Best's, and we ate food prepared by a famous chef. And today she is carrying a coal scuttle into the street, to scoop up horse droppings with which to fertilize a bit of land, in which to plant potatoes with her own hands, so that she does not starve. She does not happen to be Jewish, either. That can happen to any of us in the world as it is at present. But there is something wonderful about my friend. Everybody in the village where she is is terribly poor—although all of them were well off only yesterday. A hundred dollars of American currency is an incredible windfall. And she gathered together the people in this village when my money came, to share it with them, and one of them had a visa for America, but he had no money with which to get to the nearest point of embarkation for America, and so they decided to give him the money so he could get out.

Well, we are out, and we have money. All of us have a great, great deal of money. All of us are incredibly rich. All of us drink coffee for breakfast, eat meat every day of our lives, and vegetables, and sweets, and butter and cream. All of us have salt and pepper and mustard and paprika to make things taste good. All of us have clean clothes to wear, and shoes with soles, and soap to wash ourselves with, and coats when it is cold, and coal, and oil and gas to heat our rooms, and electric fans to cool them. All of us can move—from one part of this town to another in some kind of a vehicle, and from New York to the country and even from New York across the continent—and that is what being rich is in the world today. For hundreds of millions of civilized Europeans, just this constitutes paradise on earth.

Now, the exent to which you give to your co-religionists or to any other people in this world will depend wholly upon how much imagination you have. If you are trying to save money you are making a terrible mistake. Give it away. If you think you cannot give any more than you have, you are wrong. You can. The money that one gives to the United Jewish Appeal in the comfortable thought that one can write it off one's income tax anyhow is no longer at all adequate to the situation. It is no longer becoming, even, to any of us. It is time, and it is necessary even, for our own sakes, that our giving encroaches upon our lives, interferes with them, makes us think.

There is Palestine to be defended. I regret the policy of appeasement with terrorists that has left it so undefended. The British should have known that no good would come of that. We cannot undo the past, we can only try and influence and determine the future.

There are Jewish refugees in New York who must be established, who

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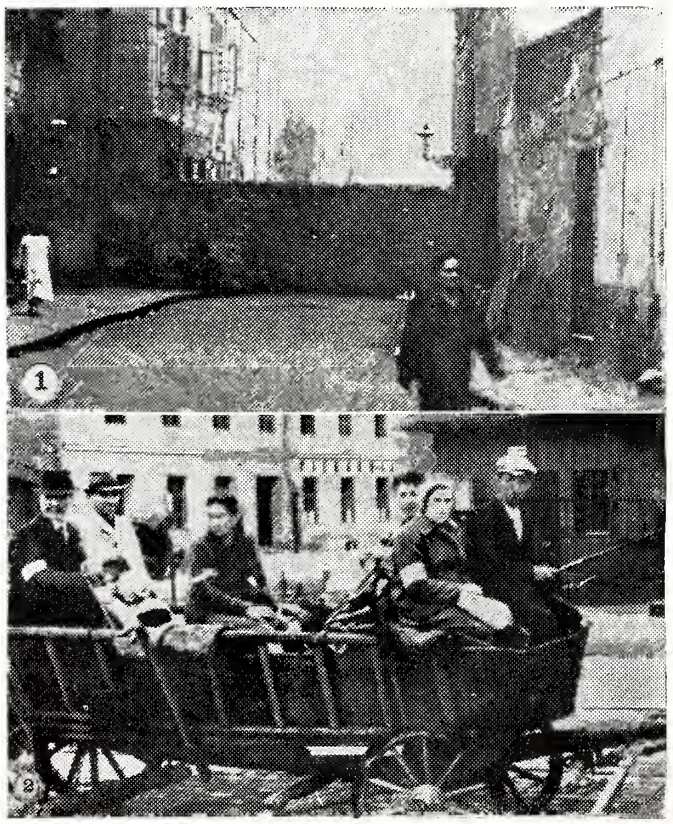

Imprisonment in ghetto walls (1) an oppression as symbolized by the yellow badge (2) has brought misery and suffering to hundreds of thousands of Jews in Nazi-Poland. The spread of war has added many hundreds of thousands of others to the ranks of the distressed and the homeless.

The American Jewish Times

A Magazine Devoted to Democracy and Religion

VOLUME 6 | JULY, 1941 | NUMBER 11

EDITORIALS

Poland's Pledge

Hailed by leaders in England as "far-visioned" and "statesman-like" was the declaration issued last week by the Polish Government-in-Exile headed by General Wladislaw Sikorski. The declaration which was ratified by the Polish National Council declared: "In accordance with the sincerely democratic policies of the Polish Government, the principle of equal duties and equal rights will be binding for all citizens of the Polish Republic, irrespective of nationality, race, and faith. That is the attitude of the Polish Government, which considers any pursuance of anti-Semitic policy as detrimental."

This is, then, the pledge of the Free Poland that is to be established when the world is freed from the scourge of Hitlerism. As such it will be greeted warmly by American public opinion, the weight of which was not an ineffective factor in evoking the issuance of the above declaration.

Poles are fond of referring to themselves in the language of one of their outstanding national poets, as the "Christ of Nations." A country that was invaded, despoiled, and partitioned thrice in 150 years may well look upon itself as a martyr. But when an oppressed people assume the role of an oppressor, it forfeits the sympathy and understanding of the free world to which its appeal is directed. This was the position in which certain elements in Poland have placed the Republic in the "strange interlude" between World War I and World War II. Poland was the first post-Versailles nation that did its worst to undermine the League of Nations structure for the protection of minorities; Poland was the first country to be invaded when the code of international morality gave way to international violence.

But Poland also has a glorious tradition of freedom. Its struggles for liberation in the 19th century were waged by leaders who sought and invoked the cooperation of Polish Jewry under the slogan "For Our and Your Freedom." That the declaration of the Polish Government-in-Exile has been so late in coming indicates that a long struggle on the part of the anti-Semitic diehards within the Cabinet and the National Council preceded its issuance. It may well be that, as finally taken, the step is proof of a sincere conversion to Poland's ancient ideals of liberty and equality.

Blitzkrieg Vacations

The week-end, once universally accepted as a legitimate period for relaxation, has been converted by blitzkrieg technique into a uniquely propitious occasion for military and diplomatic coups. It has virtually become dangerous to take a week-end in the country.

It is with this spirit of trepidation that many Americans approach the otherwise pleasant task of planning their vacations this year. For the sunny weather that formerly was associated with fishing or swimming has now been tragically engraved upon the sick world's mind as the moment for wholesale destruction and bloody war. How many of us can be sure that some far-reaching cataclysmic transformation will not occur in the world we live in during the two weeks or three weeks that we have set aside as a well merited rest period?

"If Judgment Comes"

An extraordinary poem by Alfred Noyes, with striking drawings by John Alan Maxwell, has been printed in this country by Frederick A. Stokes Company. It is the most powerful indictment of Hitler (and incidentally of the English rulers who attempted with such futility to appease him) to be developed out of the present conflict. It records all the crimes of the arch monster of our time, and demolishes every lie and pretension of the corporate and individual Nazi beast. The power of Noyes' lines is evident in the very first line, which we take the liberty of quoting:

> *"You stand there, in the dock, before the world*
> *For judgment, with the froth of your last lie*
> *White on your lips, the red blood on your hands;*
> *The blood of children plastered on yur boots;*
> *The blood of women, dust of their rubbled homes,*
> *The fragments of their shattered skulls, whence eyes*
> *Once looked out so softly, spatterings of their flesh,*
> *Wisps of their hair, the golden and the grey*
> *Clinging about you, while you whine to heaven*
> *And hell that men misjudge you."*

Congressman Edelstein

The exact cause will never be known. But it remains on record forever that Congressman M. Michael Edelstein dropped dead in the lobby of the House of Representatives after delivering an impassioned reply to a fellow-Congressman who had just permitted himself the luxury of a slurring remark against the Jews. Congressman Edelstein did not need to commit this final courageous act to prove that he was a good Jew. It may have been necessary, however, to bring to the country as a whole and to American Jewry in particular an awareness of the dangerously shifting ground on which we tread. Careless tongues betray careless thoughts and careless thoughts in the halls of the government betray influences as powerful as they are warped. As Congressman Edelstein goes to his rest, we must stir from ours; we must stand ready to defend our rights as Americans to think as we wish and to believe as our conscience dictates.

Refugees and Spies

The Government in Washington has finally tackled the problem of Nazi and Fascist propaganda with vigor, closing all German and Italian consular and propaganda offices and freezing their assets. Too long have these subversive practices of "official" agents been allowed to flourish under the "observing" eye of the F. B. I. The activities of the German Consuls were becoming a little bit too raw. The decision to send them back to the bosom of their Fatherlands was generally applauded. But the ouster process should not end there. Immediate attention should be given to the propaganda organizations that are financed and inspired by totalitarian sources, but masquerade under American names.

The AMERICAN JEWISH TIMES. Published Twelve Times a Year . . . Monthly Except August . . . Semi-Monthly in April . . . at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 3303 Eastern Avenue. $1.50 Per Year, Payable in Advance. Single Copy, 15c. Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under the Act of March 3, 1879.

GREENSBORO, N. C.

NEWS *and* FACTS ... *of Statewide Interest*

THE WORK GOES ON!

North Carolina's brewing industry has just closed its second year of "clean up or close up" activities — a self-imposed task of cooperating with state and local law enforcement officials to see to it that law-violations in retail beer establishments are not hidden behind legal retail licenses.

For us to say merely, that 171 undesirable law-violating outlets have been "closed up" through our cooperation with officials is to tell only part of the story. In many other ways—by friendly criticism, by warning or by recommending refusal of license renewals—our industry has said emphatically that it wants to protect the legitimate dealer from the consequences of the wrongdoings of the comparatively few.

This Committee pledges, as it enters its third activity year, that it will continue its unremitting efforts to help law enforcement officials maintain the general high level of beer retailing.

YOU, the PUBLIC, can also continue your part in this cooperative movement by restricting your patronage to the law-abiding outlets.

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AN AMERICAN INNOCENT ON HITLER STREET

A Reply to Albert Jay Nock

By MAURICE SAMUEL

No man in America is more qualified than Maurice Samuel to reply to Albert Jay Nock, who in the June issue of the ATLANTIC MONTHLY predicts that he will live to see the Nuremberg laws enacted and vigorously prosecuted in the United States. Author of "You Gentiles," brilliant analysis of the Christian mind published long before any one else had examined the subject in other than an apologetic way, writer of the recent polemical book, "The Great Hatred," Maurice Samuel examines the foundations on which Albert Jay Nock proposes to write about and the ATLANTIC MONTHLY to publish the reasons for anti-Semitism in America.—THE EDITOR.

AT THE HEAD of Albert J. Nock's article, "The Jewish Problem in America," in the June issue of the *Atlantic Monthly*, there is an editorial note: "In this and successive issues the *Atlantic* will open its columns to the discussion of a problem which is of the utmost gravity. We have asked Mr. Nock to begin the inquiry, and we shall invite expressions of opinion from Jew and Gentile alike, in the hope that a free and forthright debate will reduce the pressure, now dangerously high, and leave us with a healthier understanding of the human elements involved."

And elsewhere in this issue the editors of the *Atlantic* say: "Editor of *The Freeman* in its heyday, biographer of Thomas Jefferson and Francois Rabelais, author of critical volumes dealing with education and collectivism in the United States, Albert J. Nock is a philosopher, a sceptic and a man of letters, who at our instigation opens the discussion of a subject of vital importance to every conscientious citizen - the Jewish problem in the United States."

MAURICE SAMUEL

Now, why the instigation was directed at Mr. Nock, and why Mr. Nock yielded to it, is something of a mystery; for Mr. Nock opens his first article with a disarming admission of innocence with regard to the subject, and justifies it by adding: "Up a Jewish problem existed in the United States? True, Mr. Nock pleads that he was abroad for many years; that he is a man of letters, and not a publicist; that he broaches the subject because "to the best of my knowledge to two years ago I had no idea that such a problem existed." What? Is this possible? Can informed and thinking Americans have been unaware that no one else is saying anything about it." But he was author of the *Freeman;* he has written books on collectivism in the United States; he has for many years, he tells us in the article, "been watching economic theory in this country shift from style to style." He was, in other words, in touch with American affairs, and with the temper of the times. Yet he did not know of the existence of the Jewish problem here.

In the Sweet Auburn of his boyhood, a midwestern town which he does not name, he found a highly satisfactory *modus vivendi* between Jews and Gentiles; and until two years ago, he tells us, he would have thought that it still existed, there and everwhere else in America.

For all that, Mr. Nock's justification for tackling the problem is also that "no one is going beyond its local and temporary aspects to show in its entirety what the Jewish problem is."

I wonder that it did not occur to Mr. Nock to begin the inquiry with himself. For is not this one of the essential aspects of the problem: that men of inteligence, wide reading and public spirit should be unaware of a phenomenon which is woven into the texture of the times, in America as elsewhere; and that, on becoming aware of it, they should direct their astonishment at other people rather than at themselves?

Not that this innocence is characteristic only of non-Jews. In the June 5th issue of *PM* there is an obituary on the late M. Machael Edelstein, the Congressman who succumbed to a heart attack a few moments after rebutting the savage and anti-Semitic attack of Congressman Rankin on the floor of the Congress. We read:

"M. Michael Edelstein was born, reared and schooled in New York. He was matured by an active law practice and Tammany politics. When he came to Washington last year to fill out the unexpired term of the late Representative William I. Sirovich, he was surprised to feel and see anti-Semitism in the House of Representatives. Being a gentle, even-tempered man, he was not angered. But he became increasingly worried. He took to study-

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Hands of Mercy Across the Sea

Dr. Augusto d'Esaguy (center), Chairman of the Refugee Aid Committee in Portugal, who is now on a visit to this country, discusses the situation in that emigration center with Joseph C. Hyman, Executive Vice Chairman of the Joint Distribution Committee (left) and Dr. Joseph J. Schwartz Vice Chairman of the European Executive Council (right), at J. D. C. headquarters in New York. Dr. d'Esaguy's committee is cooperating with the J. D. C. in the care of thousands of refugees who pass through Lisbon on their way overseas.

America Called Bulwark of Hope for Victims of War And Oppression in Broadcast

The entire civilized world looks to the United States to hold aloft the banner of human compassion and help preserve the hope of the peoples who have borne the brunt of the Nazi assault upon democracy and freedom. This was the theme of a nationwide broadcast presented over the red network of the National Broadcasting Company in which Chief Rabbi I. H. Herzog of Palestine, Pierre van Paassen, the author, Jascha Heifetz, the world-renowned violinist, and Paul Lukas and Raymond Massey, the distinguished stars of the theatre, joined for the support of the nationwide campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine.

The United Jewish Appeal is the unified fund-raising instrument for the Joint Distribution Committee, which provides for relief and rehabilitation of Jewish war victims overseas; the United Palestine Appeal, which promotes the upbuilding and defense of the Jewish homeland in Palestine; and the National Refugee Service, which assists refugees in the United States to become productive American citizens.

Speaking as the representative of the Jewish population of 550,000 in Palestine, Rabbi Herzog said that the Jews in Palestine were prepared to fight the menace of Hitlerism to their homeland and to uphold the principles of justice and freedom which the prophets of Israel preached thousands of years ago, and the principles on which American democracy is based. The inspiration which all peoples must derive from religious faith will assure the survival of freedom and democracy which is the cause of God himself, the spiritual leader of Palestine said.

Mr. Van Paassen declared that if the Christian world had spoken in unequivocal language when Hitler first began his assaults on the Jews, the world might not today be at the mercy of the Hitler war machine. "Today we realize that the barbaric onslaught against the Jews by Hitler eight years ago was the first skirmish, the preliminary move in this advance toward conquest of the world," he said.

Mr. Massey, who is widely known for his portrayal of the title role in "Abe Lincoln in Illinois," and is currently starring in the revival of "The Doctor's Dilemma," praised the humanitarian work of the United Jewish Appeal agencies. He declared that "no group, no people can be abandoned in this critical hour without serious injury to humanity as a whole."

Mr. Lukas, who has won the Drama League award for his outstanding performance in "Watch on the Rhine," read Emma Lazarus' poem, "The New Colossus," which is inscribed on the base of the Statue of Liberty, and expresses America's traditional sympathy for the oppressed and the homeless.

Mr. Heifitz played two well-known solos from his notable repertoire, "Hebrew Melody" by Achron, and "Rondo" by Schubert. The renowned violinist was accompanied at the piano by Emanuel Bay.

Rabbi Herzog said that the Jews have been able to endure the oppression and suffering which has been their special lot since 1933 because of their religious faith. "Our one great and indestructible weapon has been our religious faith," he asserted.

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Refugee Wins School Honors

Raleigh, N. C.—"This is a great country."

That was the farewell spoken to North Carolina State College last month by a 23-year-old Jewish refugee who was graduated with highest honors just three years after Adolf Hitler's anschluss in Austria denied him an education in his native Vienna.

He was Elia Sternburg, who may have to forego the benefit of his bachelor's degree in civil engineering for a while and may have to pass up even a one-year teaching fellowship at the Illinois Institute of Technology at Chicago, where he would study for his master's degree.

For the day following his graduation he left for Trenton, N. J., to offer himself to the draft board for service in the armed forces of his adopted country. The board had notified him to report immediately after graduation.

But he is going gladly, he said, because—well, he repeated, this is a great country.

Sternberg, a tall, gangling boy, saw Hitler's legions march into Vienna in 1938. Shortly, schools were closed to Jewish students, and his father was forced to give up his profitable law practice.

With the doors of the University of Vienna, which he had attended for over two years, closed to him, he left Vienna for London with four dollars in his pocket—all that the Nazis allowed. A brother went to Latvia and then to Dallas, Texas, where he is teaching music. His parents managed to get to Tel Aviv, in Palestine, and recently they came to New York.

Elia attended the University of London for a year, then came to America and obtained a scholarship from the Greater University of North Carolina. The Jewish fraternity at Chapel Hill, Zeta Beta Tau, helped him during his two years at State College, and the student helped himself by private coaching and correcting papers in the economics department.

He completed his senior year with the highest average among the 2,500 students at State College—94.8 per cent out of a possible 95. He won a medal at the recent scholarship day exercises for having the highest average in college during his junior year. He made Tau Beta Pi, engineering scholastic fraternity.

Fund Started for Memorial To Congressman Edelstein

Washington.—A fund to establish a memorial for Rep. M. Michael Edelstein as "a martyr to tolerance" has been started by Dr. Mario Julia, prominent Puerto Rican physician and vice president of the San Juan City Council, who deposited a $100 check for the purpose with the National Cathedral Post of the American Legion. Edelstein was a member of the Legion in New York.

Dr. Julia, who is not Jewish and who never met Edelstein, presented the check to Frank Buckley, prominent Catholic layman and vice-commander of the American Legion post who likewise never met the New York Congressman. The Puerto Rican expressed hope that "other people who believe in real tolerance will follow my lead."

"I did not know Congressman Edelstein," Dr. Julia said, "but due to the circumstances surrounding his death I regard him as a martyr to tolerance. In defending his own race against an attack in the Congress he spoke for all races and all creeds and reasserted a principle that belongs among the things most vital to democratic government.

"Because a member of our great national law-making body has given voice to whisperings that have been prevalent among the little people of the nation, and among those who espouse the cause of Hitler, and because these whisperings are undemocratic and un-American, and because the American Legion is a citadel of tolerance in the nation, I entrust this sum to one of its posts.

"If a memorial to Congressman Edelstein is erected, I should like to have it stand as the categorical answer forevermore of the real people of America to those in the world who raise a barrier against fellow-humans who happen to have been born of a particular race or creed.

"I should like to see inscribed on it, 'All men are created equal, regardless of race, creed or color.' Because the American whose life work it would commemorate was of Jewish extraction, I should like to see funds for its erection come from people in America of all races and all creeds."

Edelstein's death served as a tragic climax to a heated debate on the House floor over charges by Rankin

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CLINCHY ASKS LEADERS TO BUILD DYKES AGAINST INTOLERANCE

Recalling the Ku Klux Klan anti-Catholic wave which swept the nation in the years following the World War, Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, warned that "American leaders must build a dyke against a possible new wave of fear, prejudice, and intolerance such as that which has followed all modern wars."

Reviewing the work of his organization in building better relationships among Protestants, Catholics and Jews in America during the last year in his annual report to the Trustees of the National Conference, Dr. Clinchy classed as an "illusion" the belief of many Americans that "the tide of intolerance" will ebb as a result of "the united effort forced upon us by the war."

"War exacerbates prejudice and multiplies occasions of misunderstanding," the report said. "To the diffusion of suspicion and hatred by agents of totalitarian governments are added disagreements as to national policy and differences of sympathy as to the course of events of the war arising from differences of national origin among our people.

"War periods are usually periods of unloosed passions, hysteria and suppression which may be directed at any group at any time. It would be a tragic error if American leaders relaxed their vigilance with respect to the tensions created by a war psychology and their efforts to allay the causes of dissension. There has never been a greater need to arouse men and women from their complacency and induce them to face the facts."

Appealing to American leaders to exert their fullest influence against prejudice, hate and mistrust among American citizens, Dr. Clinchy explained that no group among the population must be permitted to be made the "scapegoat" for the difficulties bound to follow the war period if this country is to hope for the establishment of a peaceful, post-war order.

"The last war gave birth to revitalized Ku Klux Klan which revived the anti-Catholicism of the late 19th century, and brought into being the first organized anti-Semitic movement in American history," he declared. "The Ku Klux Klan attempted to provide a popular scapegoat for the hardships of the war. After this war, there may be new attempts to find a scapegoat. We must see to it that this shall not happen later.

"A hopeful post-war order will have no meaning for Americans unless we can build our own sound peace at home. But we cannot hope for peace if a wave of intolerance is allowed to sweep us asunder and divide our country into hostile camps."

The efforts of the National Conference of Christians and Jews during the past year to promote good fellowship among Americans of all faiths have been a major contribution to national defense, Dr. Clinchy declared.

"The national unity which we have been endeavoring to achieve is not one of uniformity of opinion," he said. "It means unity of spirit binding all citizens together in a common devotion to American democratic ideals, and unity of action on matters of common concern to Americans of all faiths and classes as citizens of the one democracy."

That cooperation among Protestants, Catholics and Jews in common problems has been marked by a widening degree of success during the last year was emphasized at length in the report. Dr. Clinchy included the following as a few specific examples of progress in interfaith cooperation:

DR. EVERETT R. CLINCHY

The action of Methodists meeting in Atlantic City last May in issuing a call to all churches and to all Christians to "expose the un-Christian character" of anti-Semitic propaganda. This was followed by a pledge on the part of Presbyterians in June to "participate, both as individuals and collectively, in every world effort to combat anti-Semitism and to minister to the Jews" and a call to members for "more Christlike living in relation to the Jews."

The establishment, as a practical step to improve interfaith relations, of fellowships at the University of Illinois and the University of Alabama by the Hillel Foundation of B'nai B'rith, to be awarded annually to the senior, nominated by Christian foundations, who has done most on each campus to improve interfaith relations.

The interfaith conference on unemployment, held in Washington last June, and sponsored jointly by the Federal Council of the Churches of Christ in America, the National Catholic Welfare Conference, the Central Conference of American Rabbis and the Rabbinical Assembly of America.

(Please Turn to Page 16)

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An American Innocent on Hitler Street

(Continued from Page 4)

ing what literature he could find on anti-Semitism. He observed what he believed to be a growing resentment against his people among Congressmen, particularly on the part of a certain kind of demagogue peculiar to the South. About a week ago he discussed with a journalist friend what he had read and observed. He proposed that they collaborate on a serious, informative article about anti-Semitism for the *Atlantic Monthly*. Anti-Semitism, the Congressman told his friend, was not something to get excited about, but something to understand. Hitler had fanned a spark of prejudice against the Jews into a flame that tempered his sword."

That is all: Hitler had fanned a spark of prejudice against the Jews into a flame that tempered his sword. And twenty centuries of anti-Semitism in the western world, the fury of the Crusades, the Inquisition, Chmelnitzky, Pobiedonostzev, Petlura, are dismissed as a spark of prejudice which Hitler converted into a conflagration.

But to return to Mr. Nock: "The problem, stated in the fewest words," he tells us, "is that of maintaining a *modus vivendi* between the American Jew and his fellow citizens which is strong enough to stand the shocks of an economic dislocation such as may occur in the years ahead."

Really now, is this Mr. Nock's idea of "going beyond its local and temporary aspects and showing what the Jewish problem is? Why is it that on the subject of anti-Semitism, which is at least as difficult as, let us say, the history of Protestantism, or the rise of Democracy, people rush forward with utterances and opinions, explanations and suggestions, almost as soon as they hear the matter mentioned, if only for the first time? For despite his introductory disclaimer, Mr. Nock has plenty of suggestions. He tells us: "In studying their history (that of the Jews) one is struck with the fact that persecutions never have originated in an upper-class movement or a governmental movement." So, for instance, "The Russian persecutions did not originate with the State: they were of popular origin."

Both statements are decisively inaccurate. Anti-Semitism has manifested itself in all groups of the population. It has been of the mob, it has been characteristic of middle classes, it has been characteristic of rulers. In particular, the Russian outbursts which began in the eighties of the last century, spread from the upper to the lower levels. Certainly there was a receptivity on the lower levels, or they could not have spread. But it is historically misleading to suggest that the upper classes got the idea from watching the reaction of the lower classes. It is equally wide of the mark to state that the "popular demogoguery" in the Spain of the late fifteenth century forced the hand of Ferdinand and Isabella against the Jews. There was no popular demagoguery in the Spain of that time. There was an upper class, however, and there was a clerical party, and both were deeply infected with anti-Semitism.

Concerning the efforts which are now being made in America, Mr. Nock says: "Speaking only for myself, I am quite persuaded that the well-intentioned people behind these movements either do not know what the basic terms of their problem are, or for some reason are reluctant about putting them frankly before the more thoughtful element of the public." This is a view in which many will concur. But what are the basic terms to which Mr. Nock reduces the problem? Why the very ones which are used by most of those "well-intentioned people," namely, the economic! Except that Mr. Nock gives his particular twist to the formulation by warning us that Federal spending is leading this country toward depression, and depression is going to mean anti-Semitism.

This time, however, the depression will be without parallel—and the degree of anti-Semitism correspondingly unprecedented. And Mr. Nock quotes the statement of a Missouri villager a man of local mark, made to a friend of Mr. Nock: "I tell you we are going after those people (the Jews) some day, and when we do, we ain't going to be gentlemanly about it, like Hitler."

Finally: "When our economic reckoning day comes due; when the bilked and necessitous proletariat and the equally necessitous middle class feel the squeeze forcing them together in a demonstration against anything that can be made to look like a common enemy; when the upper class remains sullen and apathetic; when proletarian demagogues throughout the country raise the old cry, *Der Jude ist schuld* —the government will then be under an unprecedented temptation to use the ensuing agitation as a lightning rod. If I keep up to my family's record of longevity, I think it is not impossible that I shall live to see

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New Leaders of the Union of American Hebrew Congregations

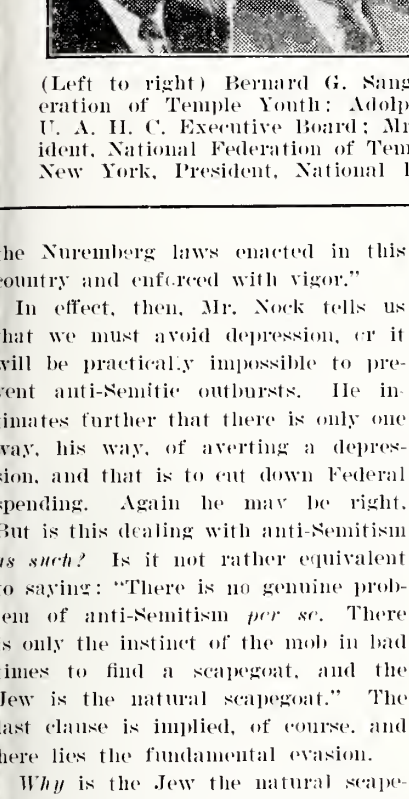
(Left to right) Bernard G. Sang, Chicago, President, National Federation of Temple Youth; Adolph Rosenberg, Cincinnati, Chairman, U. A. H. C. Executive Board; Mrs. Hugo Hartmann, Winnetka, President, National Federation of Temple Sisterhoods; Charles P. Kramer, New York, President, National Federation of Temple Brotherhoods.

the Nuremberg laws enacted in this country and enforced with vigor."

In effect, then, Mr. Nock tells us that we must avoid depression, or it will be practically impossible to prevent anti-Semitic outbursts. He intimates further that there is only one way, his way, of averting a depression, and that is to cut down Federal spending. Again he may be right. But is this dealing with anti-Semitism *as such?* Is it not rather equivalent to saying: "There is no genuine problem of anti-Semitism *per se*. There is only the instinct of the mob in bad times to find a scapegoat, and the Jew is the natural scapegoat." The last clause is implied, of course, and here lies the fundamental evasion.

Why is the Jew the natural scapegoat? Why not other minorities in the same degree? Is not *this* and nothing else the specific problem of anti-Semitism? For to talk in general of disorders in times of want, of the deflection of popular resentment toward innocent minorities, is to utter platitudes. To explain why the Jew is a natural target, why he attracts such resentments, why the periods of peace he is permitted to enjoy are only interludes, why *he* is chosen in history for this role—that would be dealing with the essence of the problem, which Mr. Nock no more approaches than do the other "well-intentioned people" he has mentioned.

But that treatment of anti-Semitism, basic, informed, scholarly, should not be demanded of someone who did not hear of American anti-Semitism until two years ago. It certainly is not Mr. Nock's fault. But we can hardly acquit the editors of the *Atlantic* of the charge of a certain—well, carelessness, in choosing to open a discussion on so bloody and desperate a matter in this manner. *Voyons, Messieurs, vous n'etes pas serieux.*



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EFFORTS BY FASCISTS TO SABOTAGE CZECH UNITY TERMED FAILURE

London—Czechoslovak circles here said that efforts by the German-supported Vlajka Party to sabotage Czech unity and solidarity were proving a failure.

On the contrary, they said the Vlajka itself is passing through a series of recurring internal crises. It was learned from Pilson that the local Vlajka organization had lost three-fourths of its members during the last few months. The Vlajka camp, it was said, is split up into about ten groups, each of which ventures to issue proclamations in the "name of the nation," although some of these groups have scarcely a dozen members.

The Communists also are divided, it was learned. It seems that in addition to the official Communist Party there exist a number of dissident groups.

Meanwhile, the Germans are continuing their persecution and their efforts to "Germanize" the Bohemia-Moravia Protectorate.

Recently Vice Mayor Pfitzner of Prague, who is a German, declared the city was a "Gemran city" and welcomed foreign university students. This statement, however, has not prevented the Germans from looting the capital of whatever they like, both officialy and privately, realizing apparently that their rule will not last long. Tapestries stolen from the Maltese Monastery at present are adorning German Foreign Minister von Ribbentrop's house.

Valuable tapestries were taken from the Prague Royal Palace some time ago for the private use of Hitler.

London—The distinction of being the youngest soldier in the British army fell to tall, broad-shouldered, 14-year-old Geoffrey Blumberg, who told army officials when he enlisted several months ago that he was 18 years old.

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THE MAN BEHIND THE DEFENSE EFFORT

A Sketch of Henry Morgenthau, Jr.

By ROBERT STONE

What manner of man is the Secretary of the Treasury, in whom is concentrated the mobilization of America's resources to help Great Britain win the war against Hitlerism? In this brief biography is an inkling of the forces which make Henry Morgenthau, Jr., one of the most significant personalities of our time.—THE EDITOR.

WHATEVER the United States does for its own defense in these tense months depends ultimately on the sale of Defense Bonds and the state of its Treasury. Both depend on Henry Morgenthau, who took over the finances of the country on January 1, 1934.

It may long ago have been obvious to his old friend, the President, that Morgenthau's tasks would eventually roll up into an unprecedented volume of complicated activities. But according to those who know Morgenthau himself, a clear vision of what was to come would have harassed him considerably.

Seven and a half years of stewardship over the Treasury have not yet worn down his natural nervousness and his capacity for worry. He has the necessary assurance for carrying out his plans, but it is derived from deliberate disciplined absorption of the problems that face him, rather than from a spontaneous belief that he can master all problems at once.

Morgenthau's path to the Treasury has been a strange one. He emerged on the Treasury steps, so to speak, after having clambered through fields of corn and wheat. For Morgenthau, in his youth, chose farming as his life's work. It was as a farming neighbor of Franklin Delano Roosevelt in up-state New York that Morgenthau first met the President. And it was twenty years of friendship as neighbor farmers that made the President put his finger on Morgenthau at a serious moment in the country's history and appoint him chief of finances.

Morgenthau's grandfather was a cigar maker in Mannheim, Germany. But his business went bad, and he decided, in 1862, that an older brother of his had done the wise thing in coming to the United States. He then brought his family with him, settling in Brooklyn, New York.

Henry Morgenthau, Sr., the father of the present Secretary of the Treasury, was the ninth child of the immigrant family. He became a well-known lawyer. During the Presidency of Woodrow Wilson, he was Ambassador to Turkey. In 1919 he was a member of the mission sent by President Wilson to investigate conditions in Poland, and in 1923 he was sent to Athens as Chairman of the League of Nations Commission to aid the 1,400,000 Greeks who had fled the massacres in Smyrna.

Henry Morgenthau, Jr., entered Cornell University in 1909. At the end of his first year he contracted typhoid fever. To recuperate, he went out to a Texas ranch. And it was while he was there that he chose farming as a career. Returning to the East, he spent another year at Cornell, studying agriculture. These two odd years at Cornell constitute the only university schooling Morgenthau ever had.

One looks down the list of Morgenthau's accomplishments since—his currency stabilization agreement with England and France in 1936, his direction of Treasury policy through all the disagreements on gold and silver

HENRY MORGENTHAU, JR.

purchases, his present part in the Lease-Lend act and the internal defense preparations—and one wonders whether the rush for more and more college degrees is not the pursuit of an illusion. Fortunately, President Roosevelt is not the kind of employer who asks for proof of at least an M.A. before handing out a job.

Morgenthau married Elinor Fatman, a niece of Governor Lehman of New York, in 1916, and they settled down to a life as farmers. In 1922, Morgenthau bought the *American Agriculturist*, a farming paper, over which he retained directorship until 1933. During those eleven years his policies of enlivening the issues that interested the farming population increased the circulation of the paper from 100,000 to 160,000.

During President Roosevelt's term as Governor of New York, Morgenthau was made Chairman of his Agricultural Advisory Committee. Two days after the President's first inauguration, in 1933, Morgenthau was made Chairman of the Federal Farm Board. This post he held for only two months, after which he was made governor of the Farm Credit Administration. Only six months later, Morgenthau was shifted again, to the Under-Secretaryship of the Treasury. Because William Woodin, the Secretary of the

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Treasury, was very ill, Morgenthau immediately became Acting Secretary. On the first day of January, 1934, he was made Secretary.

No adult today needs to be reminded of the years after 1934, when search after search was made for the way to security, if not immediate prosperity. Dire prophets were everywhere. "What does God's own country want now?" people were asking.

Morgenthau remained the quiet, nervous, worried, unostentatious collaborator of the President. But this did not signify, as some people suggested, that he was merely spokesman for the President, and that all the fiscal policies and innovations were entirely Roosevelt's.

One of the President's pet names for Morgenthau is "Henny Penny." In the very words may be traced the President's recognition of the Morgenthau qualities. The Secretary of the Treasury is meticulous in his guard over his domain. But this carefulness produces daring when daring is essential.

The currency stabilization agreement that Morgenthau effected with France and Britain in 1936 was his most striking act in the international field. It is generally agreed that both the idea and the stubbornness to see it through were his own.

Morgenthau's nervousness, his tendency to forget names, his worried manner and his failure to sparkle as a sure-fire thinker manage to disguise the essential shrewdness of his approach. Many years of rural life may have produced this combination. Certainly big-city banking or other urban commercial activity would not have permitted him to hold fearlessly to his natural characteristics. In the hurried, showy life of an urban community, a man learns to feign quickness if he does not possess it; to put on a smile of comprehension long before understanding has come. That way also lies superficiality.

To Jews it is interesting that Morgenthau, who has remained Jewish by affiliation but whose name has not been connected with official Jewish movements, nonetheless, personifies the healthy development that rural, secure living brings to Jews. There is more resemblance between Morgenthau and a native Palestinian than between Morgenthau and many of his fellow New Yorkers.

The Secretary of the Treasury fits into the diplomatic scene easily, whether it is set in Washington, London, or anywhere else. He worries, but he is not harried. He has confidence in himself and in the future. Insofar as urban living has produced a need for increased tempo in Jews, rural living, or living in security, disposes of it. Morgenthau does not shine, but he handles successfully a complicated set of responsibilities for one of the world's greatest countries; which is enough for any man to contribute to humanity.

One who does not learn the Torah and does not teach it, is compared to a myrtle that grows in the desert where there is no one to enjoy its fragrance. (Rosh Hashanah 23a.)

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A STORY OF THE BLACK JEWS AND THE RABBI

By DAVID MORDECAI

THIS is the story of the Black Jews in New York and their rabbi. The story of a well-organized colored Jewish community living right in the heart of New York's Harlem district for over 15 years.

The rabbi of this community is not an American. He is Moshe ben Benyamin ben Yehudah of the small Falasha village, Hermit, in Lagos, West Africa. His name in New York now is, however, Rabbi Wentworth Arthur Matthew!

Born in 1892 as Moshe ben Benyamin, the present spiritual leader of the colored Jews of New York learned a smattering of Sephardic Hebrew in his native Falasha village. His father was the village cobbler, but Moshe's grandfather had been a very famous Falasha preacher.

The boy's ambition to follow in his grandfather's footsteps overflowed all bounds. It was through sheer courage, coupled with a remarkable sense of adaptability, that the boy managed to emerge as an undergradnate at the esteemed University of Berlin. During the years prior to the outbreak of the Great War, he studied at the University's School of Theology, and was given private tutoring by eminent Jewish professors.

After receiving his D.D., he changed his name to the more Anglo-Saxon Wentworth Arthur Matthew and set out to make that name famous by transfusing rejuvenated Jewish blood into the wavering black Jews. His travels carried him to darkest Africa, Egypt, Arabia and Palestine. He spent some time in Tel Aviv studying. Every Sabbath found him at the Wailing Wall in Jerusalem brushing shoulders with kaftan-covered Hassidim from Poland and fez-bedecked Jews from Turkey.

In 1927, Rabbi Matthew came to America to organize his brethren in New York City. Since then, an impressive synagogue has been established; observance of the Sabbath and the holidays has come to mean something to colored Jewry; the practice of circumcision and the use of kosher foods are strictly adhered to. All in all, Rabbi Matthew's standing at the helm of New York's colored Jewry has proved to be a Rock of Gibraltar against all attempts to assimilate it.

Rabbi Matthew lives with his wife and four children in a small but neat apartment adjacent to the synagogue. In the cozy, bookish sitting room, where he and I talked, two things impressed me immensely: the abundance of multi-sized menorahs, and the numerous flower pots literally chockfull of plants. Rabbi Matthew was dressed in rabbinical black, with a scraggly beard fitting snugly on his broad chin. When he spoke, it was deliberately, as if he were expounding on the "sedrah" of the week.

"The cause of the Jews is our cause," he told me, "for we indeed are the Jews." Asked to explain, Rabbi Matthew stated that a number of years ago the black Jews had been accused of being the illegitimate offsprings of Jewish soldiers and black women in Africa. This set the wheels rolling insofar as Rabbi Matthew was concerned. After years of tedious research, he came to the conclusion that white Jews are descendants of Esau and all black Jews of Jacob. This rather startling revelation was engendered mainly from the Biblical assertion that Esau's skin was hairy (as is the white's) and Jacob's skin was smooth (as is the Negro's). The rabbi refers to himself, in particular, as being of the tribe of Judah, for he bears the Bible-mentioned racial markings: a gap between the upper front teeth and big toes that overlap the foretoes.

Two of Rabbi Matthew's three sons are studying for the rabbinate, while the third is engaged in the gas-range business. Miss Matthew, the rabbi's pretty, teen-age daughter, breezed into the room while we were talking, with a cheery "Shalom, pa," and I gathered that she was her father's Benjamin. The "rebetzen" was busy dusting the synagogue, for it was Friday afternoon.

Rabbi Matthew speaks a rather quaintly distorted Sephardic Hebrew, excellent English, and German. When asked if he knew any Yiddish, he replied with a smile, "a bissel."

He doesn't mince words when giving his opinion on a given topic; on the contrary, he spouts them. He made it perfectly clear to me that the Falashas are not "Negro Jews." He abhors the term "Negro," and considers it a derisive monicker for the black race. "We are black Jews," he insisted, "who live in Africa, America, and the West Indies (notably the Isle of St. Thomas) and we hope some day to return unto Zion." Touching Zionism, he declares himself to be an ardent supporter of the movement because "it is beneficial for all Jews."

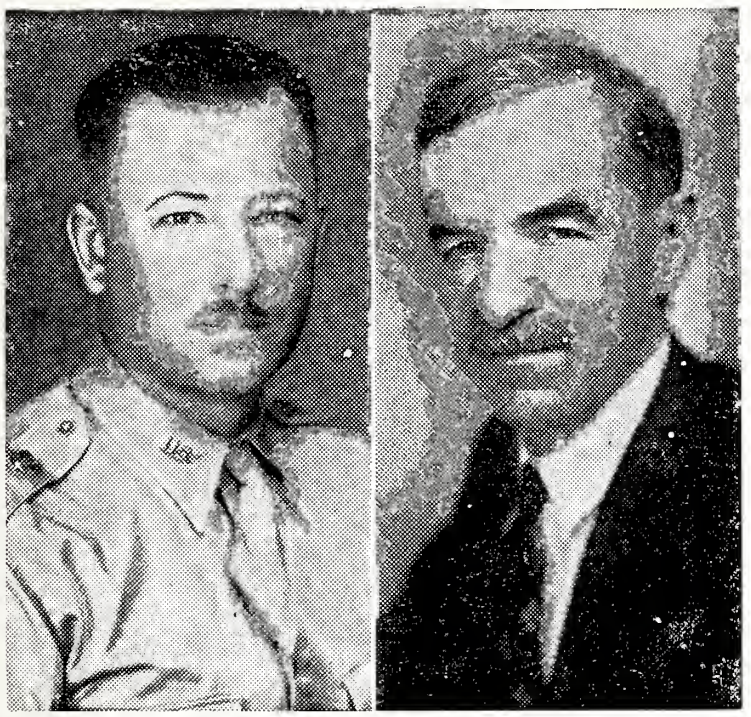
He is orthodox, but, as he puts it, "we are liberal-minded on religious questions in the present-day world."

Despite the fact that there have been a few voluntary conversions to Judaism among the colored Christians, the black Jews do not go out looking for converts. Said the rabbi: "A Jew is a Jew if he is born Jewish."

Sabbath services are conducted very much as in an ordinary synagogue, with one exception, which the rabbi shamefacedly admits: the playing of the piano. Rabbi Matthew reads aloud from the standard Phillips prayer book and when the Scroll of the Law is taken out of the Ark to be read, twelve men, each representing one of the Tribes of Israel, stand around the Torah. On the first day of Rosh Hashonah, small tambourines are beaten rhythmically during the services.

On the wall of the synagogue hangs a picture of the "Lion of Judah," the Emperor of Ethiopia, Haile Selassie. Rabbi Matthew is of the opinion that the Lion of Judah is a descendant of

National Defense Leaders to Address Convention Of Aleph Zadik Aleph, B'nai B'rith Youth Unit



(Left to right) Major Stanton Smith, commandant of Brooks Field, a major U. S. Army Corps station, in Texas, and Daniel W. Hoan, former mayor of Milwaukee and now an associate of Mayor Fiorella H. LaGuardia in the newly-created Office of Civilian Defense, will be the prominent speakers at the 18th annual national convention of Aleph Zadik Aleph, B'nai B'rith's youth organization, which will meet at Schreiner Institute, Kerrville, Texas, July 12th to 18th. Youth's role in national defense will be the keynote of the convention.

Menilek, who, in turn, is said to have been the son of King Solomon and the Queen of Sheba.

When I took my leave of Rabbi Matthew, it was rather strange having him call after me, as a sign of farewell, "Shalom Aleichem."

AMERICA IS CALLED BULWARK OF HOPE

(Continued from Page 5)

"This is no secret to the enemy, for he has set out to destroy the spiritual foundations of our civilization as the road to its total destruction."

Pierre Van Paassen, whose new book, "The Time Is Now," dealing with the Nazi threat to American democracy, was published today, said that the Jews were abandoned to their fate under Hitlerism "at a time when the nations now under Hitler's iron heel, and the nations now gasping for breath under the blows of the Nazi war machine, believed in isolationism.

"Today, of course, we all realize that the barbaric onslaught against the Jews by Hitler eight years ago was the first skirmish, the preliminary move in his advance toward conquest of the world," Mr. Van Paassen said.

"Everywhere and for a much longer period than any other people, these Jewish men and women have been the shocktroops bearing the brunt of the attacks on Hitler's gigantic war machine. American aid to these victims and challengers of Hitlerism is a sacred duty, if we are resolved to meet and defeat the assault against the ideals that alone can make life worthwhile for the future generations."

Mr. Massey declared that the record of achievements of the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service were "a record of humanitarianism in action."

"We cannot remain unmoved by the tragedy of free men in chains and the tragedy of the Jewish people, who have been singled out for even greater suffering," Mr. Massey said. "The ideals of brotherhood and tolerance and mercy must be given new meaning today. They have not been mere slogans and by-words in American history. They have been solid pillars on which men and women of many creeds and many lands have built the greatest free nation in the world.

"They have been the ideals we have cherished, and have guarded most jealously."

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"We're All Americans"

The Council Against Intolerance in America announces recent publication of "We're All Americans," a manual for teachers in the elementary schools. Ten stories about children who belong to minority groups in America form the core of the manual, with suggested activities and questions for discussions included to help the teacher in their use.

With teachers all over America seeking material to strengthen democracy the Council feels that this specific approach to the problem of mutual tolerance and equality will fill a long-felt need in the schools.

"We're All Americans" has been in preparation for 18 months, having been used experimentally by teachers in the New York area, and edited upon the basis of their experiences with the stories and the suggested activities. The editors have kept two factors in mind. They have warned teachers in using the material to use care lest they create intolerance in the young child where none has existed. They have stressed similiarities in telling the story of a foreign-born child rather than differences. The stories have been read to many children in order to test their reaction and they have approved them enthusiastically. The real test, the Council realizes, however, will come when they are in general use in schools throughout America.

To show the trials that small children undergo before they are accepted in America, these nationalities were selected as representatives: Irish, Polish, Negro, Czech, German, Italian, Finnish, Portugnese, Jewish, French, Chinese, Mexican. All of the 49 nationality groups that comprise America, obviously could not be included.

Most of the stories involve a school situation. They are so written that the contributions of the group to which the child belongs are portrayed. For example, the Negro child brings music to the school; the German child, expert craftsmanship; the Polish child, a love of farming; the Mexican child, artistic design.

In introducing the stories, the editors say, "The first requisite for national defense is national unity. To keep America strong and free we must keep out the hatreds and divisions which have wrecked other nations. A democracy does not need scapegoats. That is why we must be on our guard against the attempt to introduce the hatreds which the dictators use to enslave the people. Thus in protecting minority groups, the foreign-born and others from prejudice or persuasion, we are really protecting ourselves and our freedom."

This manual, as well as all publications of the Council Against Intolerance is free of charge to teachers and others engaged in school work. It is the third in a series of publications for teachers. The first is "An American Answer to Intolerance," a manual for junior and senior high school teachers, the second a map, "America—A Nation of One People from Many Countries." Over 40,000 teachers have requested and are using the manual, about 30,000 have asked for the map. Publications are sent only upon request to teachers and administrators.

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BOOK REVIEWS

OFF THE CAPES OF DELAWARE
By Benjamin W. Blaudford. Published by the Union of American Hebrew Congregations.

Here, at last, is a book that will make young folks feel that the story of the Jew in America is their own story, something to live through and enjoy, rather than to read about or "study." Around the actual Jewish experiences in early America—which have been preserved only too briefly for us—the author has woven lifelike tapestries, with fictional details created in harmony with the best that is known of the particular times and places. In twenty stories that move swiftly to adventuresome conclusions, young readers can enter New Amsterdam's harbor with the first Jews to set foot in the land, and match wits with the grump, hobbling Peter Stuyvesant. They can barter with the Redskins, or steal through treacherous Indian country in search of Roger Williams to appease the hostile savages and save the colonies. They can set sail on the sleek clipper, "Pride of Newport" of the merchant prince, Aaron Lopez, and join the rescue of its fighting crew in a storm off Rhode Island. With Benjamin Nones, they can fight on land for American Indepenednce, or on sea to preserve that independence with Commodore Uriah P. Levy, in the War of 1812. In other well told adventures, they can intimately share the participation of Jews in America's early rise to nationhood.

The style of each story recaptures the flavor and expressions of the period, and varies to fit the character of the hero. Best of all, every account has that element of the romantic, the exciting, or the unbelievable, that makes "Off the Capes of Delaware" a contribution to the rarest, yet most needed, literature for Jewish education today; books to be read for sheer enjoyment.

LET LAUGHTER RING
Humorous Jewish Stories, by S. Felix Mendelsohn

This new collection of humorous stories was compiled in exciting style by Rabbi Mendelsohn, the author of "The Jew Laughs." The volume represents a distinct contribution to Jewish folklore. People of all ages and groups will find this anthology of 400 stories a source of delightful entertainment. The careful observer will see in them the genius of the Jew in adapting himself to his fate and environment. A large number of the anecdotes show how the German Jew is meeting the latest outbursts of hatred. More than one-third of the stories deal with American Jewish life. An introduction to the entire subject of Jewish humor by a competent authority adds considerably to the value of this interesting volume.

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Clinchy Asks Leaders to Combat Intolerance

(Continued from Page 7)

Support given by Protestant and Jewish leaders to the campaign launched by the Roman Catholic hierarchy's National Organization for Decent Literature.

Formation of special committees in cities and towns across the country for resettling refugees with support of Protestant, Catholic and Jewish congregations.

Interfaith cooperation to provide social, recreational and welfare services for soldiers, sailors and defense workers through the United Services Organizations for National Defense in which are represented the Y. M. C. A., the National Catholic Community Service, the Salvation Army, the Y. W. C. A., the Jewish Welfare Board and the National Travelers Aid Society.

"Interfaith cooperation during the past year," said the president of the National Conference of Christians and Jews, "has strengthened the feeling of many leaders that new and improved relations among Protestants, Catholics and Jews may turn out to be the greatest social change of the 20th century. The advances in cooperation and understanding point to the conclusion that we are approaching an era when people will no more be sold on hate than they would buy a 1905 model automobile or ride in an 1880 railroad coach."

Dr. Clinchy reported that the National Conference program had been expanded in numerous directions during the past year. The school and college program under the Committee on Educational Policies headed by Dr. Henry Noble MacCracken, president of Vassar, serves more than 1,000 colleges at present and maintains contact with leaders in 3,160 public and parochial school systems. One important development in this field is a two-year project to prepare study, narrative and visual aid materials for use by the editors of Protestant religious publications, in which experts at Drew, Yale and other educational centers will assist.

"The present period offers us a unique opportunity to intensify collaboration among Protestants, Catholics and Jews," Dr. Clinchy said. "It should be recalled that the movement for better understanding among the three faiths owes its existence to the ferment in American life created by the last war, which stimulated a cooperative spirit among the three faiths. While we must not be lulled into a false security by the unity which the war situation has encouraged, we may well view current evidences of united effort as an opportunity for furthering good-will, tolerance and cooperation."

IT IS VERY, VERY LATE

(Continued from Page 2)

found for them in those vocations and trades where they will encounter the least resistance. They must not become public charges or public nuisances because if they do all of you will suffer. Loans must be made to competent businessmen with which they can become employers, creating work, as well as taking it.

And above all we must draw together to defend and to rebuild this democracy. It is very, very late.

The first woman to serve in the Senate of the Irish Free State, the Countess of Desart, widow of William Ulick O'Connor, fourth Earl of Desart, was a well-known communal worker in England and Ireland. Born Ellen Odetto Bischoffsheim, the daughter of a Jewish banker, the Countess remained a Jewess all her life, and although her grave is beside that of her husband, in a Christian cemetery, the funeral services held for her were according to the Jewish ritual, in accordance with her express wish. This interesting item, and many more details on the Countess, are to be found in the newly published Volume Three of the Universal Jewish Encyclopedia.

Christian Co-ed Wins B'nai B'rith Fellowship for Student Leadership in Inter-faith Activities at Alabama

Miss Dorothy Buzbee, daughter of a Baptist minister, is shown receiving the first Grover Cleveland Hall Memorial Award, established at the University of Alabama by B'nai B'rith in memory of the great crusader against bigotry. Miss Buzbee was voted the $300 fellowship in recognition of outstanding leadership in inter-faith activities. (Left to right) Dean of Men, James H. Newman; Dr. Richard Foster, president of the University of Alabama; Miss Buzbee, and Rabbi Bertram Klausner, director of the B'nai B'rith Hillel Foundation at the University of Alabama.

Farm Movement Among Jews Grows in the U. S.

Dr. Gabriel Davidson, Managing Director of The Jewish Agricultural Society has just issued a report showing that the Jewish farmers in the United States are making steady progress. The report deals with the work of The Jewish Agricultural Society in its efforts to expand and strengthen the American Jewish farming class. The report also tells of the work the Society is doing to rehabilitate farm minded refugees and help get them established on farms.

The Society's Farm Loan Department has granted since its founding 13,467 farm loans aggregating $8,144,000 to farmers in 40 states. Last year 401 loans were made to farmers in 12 states. This financial service provides Jewish farmers with a source of credit not readily obtainable elsewhere. Farm loans are made on smaller margins of equity than are usually accepted by loaning agencies and their repayment is spread over a long number years. "A farm loan," says Dr. Davidson, "is simply an incidental step in the process of making a farmer. To fulfill its mission the Society must be prepared to depart from orthodox lending principles. In the last analysis its reliance is not tangible security as much as faith in the honesty and ability of him to whom it lends."

The Society's Farm Settlement Department guides and aids Jews who desire to go into farming. Last year 1,420 people sought the Society's services and 158 families comprising about 750 individuals were settled on farms in six states. Its work for refugees has grown rapidly and the Society reports that there are already fairly compact refugee settlements in parts of New Jersey, New York and Connecticut. So far, 226 refugee families representing upward of 1,200 individuals have been settled on farms in Connecticut, Massacusetts, New York, New Jersey, New Hampshire, Pennsylvania, Michigan, Missouri, and Florida. Last year 91 refugees were established on farms in seven states. The Society has already granted $230,664 in loans to refugee farmers.

The Society's Refugee Training Farm, established at Bound Brook early in 1940 was attended by 106 trainees. The training farm's objective, the report says, "is to give a short course, just enough to acquaint the trainees with the rudiments of a few branches of farming and to give them a glimpse into farm life." Thirty of the trainees who took this course are already on farms of their own. The refugee section concludes with the statement that, "On farms, refugees can build a future in useful productive occupations with the satisfaction that comes from the good will of fellow craftsmen with whom they are brought, not into competition, but into cooperation."

The Society's Agricultural Education Department maintains a staff of agricultural experts who bring to the Jewish farmer agricultural information on every conceivable branch of farming. During 1940 these extension experts made 2,980 farm visits, held 123 meetings and demonstartions attended by over 6,200 farmers. In addition, advice and aid were given to 2,889 who sought individual consultation at the Society's central office. Under its auspices, Jewish farm youth conferences, and inter-state conferences of farmers were held. The Society conducts agricultural night classes for farm aspirants in New York city and in Chicago and publishes the "Jewish Farmer," the pioneer Yiddish agricultural magazine. It also maintains a purchasing service for individual farmers and farm cooperatives.

The report also tells of the Society's work to promote Cooperatives—Credit Unions, Creameries, Canneries, Buying and Marketing Associations, and Fire Insurance companies. The Society states that "cooperative activity cuts across sectarian lines thus making for better feeling among all classes of farmers."

The Society's Farm Employment Department, the oldest specialized farm employment agency in the country, affords young Jews the opportunity of acquiring agricultural training by actual work on farms. Since its establishment it has secured farm employment for 18,945 young men. This year positions were found for a number of German refugees.

Through its Rural Sanitation Department, the Society carries on work to promote higher standards of sanitation in and about the farm home. During the past year 696 farm visits were made in the Jewish farming districts of New York state. Through farm gatherings, public meetings, demonstrations and lectures, this department has reached thousands of rural folk.

Dr. Davidson concludes the report by pointing out that the greater significance of the Society's work, "is being brought home today more forcefully than ever before.

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Organization and Personal News

Miss Josephine Palais

Engagements

Palais-Lichtenfels

Asheville, N. C.—Mrs. Morris Palais announces the engagement of her daughter, Josephine, to Joseph Lichtenfels, son of Mr. and Mrs. Gustav Lichtenfels of Asheville. The wedding will take place in the early summer.

Solomon-Berger

Charleston, S. C.—Mr. and Mrs. Isadore Solomon announce the engagement of their daughter, Miriam, to Dr. Irving L. Berger, of the Medical Corps, U. S. Army. The wedding will take place in the summer.

Births

Durham, N. C.—A daughter, Roslyn Ann, was born to Mr. and Mrs. Harry Goldberg on May 17th.

Durham, N. C.—Mr. and Mrs. Sam Margolis announce the birth of their son, Marshall Howard, on June 4th. The Briss ceremony was performed by

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Rabbi Michael Zev of Raleigh. Mrs. Margolis is the former Miss Florence Golderg, of Durham.

Durham, N. C.—A daughter, Leah, was born to Mr. and Mrs. Fred Bloomfield, on May 17th.

Durham, N. C.—Mr. and Mrs. Nathan Wolfe, announce the birth of their daughter, Fabiene Betsy, on May 18th.

Bar-Mitzvahs

Durham, N. C.—Chester Walter Fink, son of Mr. and Mrs. Murray Fink, celebrated his Bar-Mitzvah on May 17th, with services at the Beth El Synagogue.

Charleston, S. C.—On Saturday, May 31st, Harold Irving Tax, son of Mr. and Mrs. Otto Z. Tax, celebrated his Bar-Mitzvah, with services at the B'rith Sholom Synagogue.

Charleston, S. C. — Martin Gershon, son of Mrs. Bessie Gershon, celebrated his Bar-Mitzvah at the B'rith Sholom Synagogue on Saturday, May 24th.

Weddings

Goss-Witkind

Greensboro, N. C.—In a high noon ceremony on Sunday, June 8th, at Temple Emanuel, Miss Goldie Goss, daughter of Mr. and Mrs. J. H. Goss became the bride of Nathan Witkind, son of Mr. and Mrs. I. Witkind of New York. Rabbi F. I. Rypins performed the ceremony. The bride was given in marriage by her father and had as her only attendant her sister, Miss Evelyn Goss. Nat Mager, of New York, was Mr. Witkind's best man, while ushers were: Bernard Robbins, of New York, Henry Goss, Stanley Frank, and Dr. Mortimer Cohen, all of Greensboro. Another sister of the bride, Miss Rebecca Goss, and Miss Virginia Blair Carter, were wedding musicians. After the ceremony, the bride's parents were hosts at a wedding breakfast at Sedgefield Inn, following which Mr. and Mrs. Witkind left for a wedding trip of several weeks. They will reside in New York city.

Samet-Grablowsky

Greensboro, N. C.—Miss Sylvia Samet, daughter of Mr. and Mrs. Morris Samet of Mt. Airy, was married on Sunday, June 8th, to Joseph Grablowsky. The ceremony was performed by Rabbi F. I. Rypins of Temple Emanuel, assisted by Rabbi E. Ershler of High Point. The bride was escorted by her parents, and

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had as maid-of-honor, her sister, Miss Clara Samet, of New York. Morris Nussbaum of Holly Hill, S. C., was Mr. Grablowsky's best man. Ushers were Irving and Melvin Grablowsky, brothers of the groom, Lester and Jerome Samet, brothers of the bride. Miss Mabel Baach and Mr. August Rouf were wedding musicians. After the ceremony, Mr. and Mrs. Samet were hosts at a reception at Kenwood Lodge, after which the couple left for a trip which will include a Cuban cruise. They will be at home in Greensboro.

Kaplan-Perelman

New Haven, Conn.—In a beautiful six o'clock ceremony at the Hotel Taft, Miss Ruth Kaplan, daughter of Mr. and Mrs. A. Kaplan, became the bride of Raymond G. Perelman, son of Mr. and Mrs. Morris Perelman of Philadelphia. Miss Sylvia Kaplan, sister of the bride, was her maid-of-honor, and Mrs. Alderman, also of New Haven, was matron of honor. Lee Perelman, brother of the groom, was best man. After a formal dinner and dance, Mr. and Mrs. Perelman left for a three weeks' trip which took them to Mexico. Mr. and Mrs. Perelman will be at home in Greensboro, where Mr. Perelman is associated in the manufacturing business.

Berlin-Altman

Charleston, S. C.—Mr. and Mrs. Sam Berlin announce the marriage of their daughter, Shirley, to Sam Altman, on Wednesday, June 11th at the B'rith Sholom Synagogue.

Vane-Mazo

Charleston, S. C.—Miss Rita Vane, daughter of Mr. and Mrs. Dan Vane, was married on Sunday, June 15th, to Earl Mazo. The ceremony was held at the B'rith Sholom Synagogue. Miss Vane, a native of Charleston, recently graduated from the College of Charleston.

Nussbaum-Addlestone

Charleston, S. C.—In a quiet ceremony which included only relatives and close friends of the bridal couple, Miss Ray Nussbaum was married to Sidney Addlestone on Sunday, June 8th, at the B'rith Sholom Synagogue.

ASHEVILLE, N. C.

Paul Goodman, son of Mr. and Mrs. Al J. Goodman, was the Interlocutor in a Minstrel show given by the Boy's Choir at Claxton School on Class Night. Joseph Schandler was awarded the DAR Medal of Good Citizenship at the graduation at Claxton School. Albert Jacobson was elected President of the Student Body at Lee Edwards High School. Edward Kantrowitz, President of the Hillel Foundation at the University, is receiving congratulations for the very high honors received at the University; Miss Elaine Fater, student at Woman's College has also received high honors at her school; Mark Naiman was chosen to be the Student Speaker for the Faculty at Biltmore college graduation exercises; Sidney R. Goldstein received recognition for having the highest I.Q. of those taking tests at Biltmore college recently. Three young men of Asheville, making fine records in learning to fly are: Robert Rosen, David Pearlman and Seymour Schandler.

B'nai B'rith placed a wreath on the Zebulon Vance monument at Pack Square on Vance's birthday, May 13th. This is an annual courtesy paid Zebulon Vance and this year Mr. Morris Lipinsky had charge of the arrangements.

A Bazaar of the Bikur Cholim Congregation and the Ladies' Auxiliary was given at the Jewish Community center on Wednesday evening, June 11. There was dancing during the evening, the music being furnished by "The Brown Buddies."

Rabbi Robert P. Jacobs gave the Baccalaureate address at the Hendersonville high school on Sunday, June 8.

The Annual Donor Banquet of the Asheville Chapter of Hadassah was held on June 4th at the Woman's club with Mrs. Raphael Turover of Washington, D. C., as the principal speaker. Mrs. William Michalove, retiring president, presided. Rabbi Robert P. Jacobs introduced the speaker. Rabbi David Wachtfogel installed the newly-elected officers as follows: Mrs. David Marder, president; Mrs. Nathan Sedofsky, first vice-president; Mrs. Sol Rubin, second vice-president; Mrs. David Lowenberg, recording secretary; Mrs. Milton Lurie, treasurer; Mrs. Ben Lichtenstein, financial secretary and Mrs. B. Mannekin, corresponding secretary. After the banquet dancing was enjoyed. The music was furnished by Rodney Bryson with Miss Rosalie Feldman soloist.

Members of the confirmation class of the Beth Ha-Tephila Temple who were confirmed on Sunday morning, June 1, by Rabbi Robert P. Jacobs were: Miss Dorothy Zageir, daughter of Mr. and Mrs. Coleman Zageir; Miss Betty Pollock, daughter of Mr. and Mrs. L. H. Pollock; and Miss Ann Goldbloom, daughter of Mr. and Mrs. Harold Goldbloom. The parents of the confirmands gave a reception at the Jewish Community center on Sunday afternoon from 4 to 6 o'clock.

The fiftieth annual Congregational Banquet meeting of the Beth Ha-

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Tephila Temple was held on June 3rd at the George Vanderbilt hotel at which time the following officers were elected: Max Crohn, president; Leo Finklestein, first vice-president; Joseph R. Sternberg, secretary; and Gustav Lichtenfels, treasurer. Leo Finklestein was in charge of the program.

The Council of Jewish Women held its last meeting of the year at the Jewish Community center with Mrs. Sidney H. Rogovin presiding. Annual reports were given and after adjournment refreshments were served.

At a special meeting of the Temple Sisterhood the following officers were elected: President, Mrs. Gustav Lichtenfels; first vice-president, Mrs. Samuel Robinson; second vice-president, Mrs. Joseph R. Sternberg; recording secretary, Mrs. Coleman Zageir; corresponding secretary, Mrs. Sol Isaac; and treasurer, Mrs. Max Riesenberg.

At a regular meeting of B'nai B'rith on June 9th the following officers were elected: President, Isaac Gradman; first vice-president, Dr. Leon Feldman; second vice-president, Rabbi Robert P. Jacobs; recording secretary, Norman Sultan; corresponding secretary, Lee Lachman; treasurer, Edward Goldsmith; trustees, Joseph Kartus, David Marder and Dan Michalove.

CHARLESTON, S. C.

Miss June Rephan, daughter of Mr. and Mrs. Hyman Rephan, was a member of the graduating class of the Memminger high school, whose commencement exercises were held on Monday evening, June 9th. Miss Rephan and her sister, Miss Fay Rephan, are spending some time in New York city. Miss Fay Rephan is home for the summer from Woman's College, Greensboro, N. C. Miss June Rephan plans to attend the College of Charleston in the fall.

Sidney Prystowsky, son of Mr. and Mrs. Jake Prystowsky, has been awarded first honors at the South Carolina Medical College, where he is a second year student. This consisted of the Dr. Manning Simons Scholarship. Mr. Prystowsky has been an outstanding student and has received recognition on several occasions.

Ida Rabinowitz, Reporter.

DURHAM, N. C.

On May 14th, B'nai B'rith of Durham held a formal social at Harvey's cafeteria in honor of all new members and their families. Harry Bergman was in charge of entertainment. About 75 attended.

Mr. and Mrs. Leon Moel and daughter, Natalie, are spending the month of June at Virginia Beach.

At the annual Junior Hadassah banquet held last month, the following officers were installed: President, Miss Gertrude Sawilowsky; first vice-president, Miss Ruth Jaffe; second vice-president, Mis Rosalie Dave; recording secretary, Miss Peggy Silver; treasurer, Miss Lillian Silver; corresponding secretary, Miss Sara Stein; cultural chairman, Miss Rosalie Dave; publicity chairman, Miss Roalie Algranti; Jewish National fund, Miss Eva Kaplon; Youth Aliyah, Miss Sara Lee Dworsky; and Cheer-All, Miss Henrietta Sawilowsky.

Degree Conferred

Mr. Leslie Weil, of Goldsboro, member of one of North Carolina's most prominent Jewish families, received an honorary degree at the commencement exercises of the University of North Carolina. Mr. Weil is an alumnus of the University and has for many years retained an active interest in its affairs.

At the meeting of Senior Hadassah, a linen shower was held and election of officers took place. The following were chosen for the new year: President, Mrs. Larry Madalia; vice-presidents, Mrs. Max Swartz, Mrs. Sam Freedman, and Mrs. J. Rose; recording secretary, Mrs. Leo Nurkin; corresponding secretary, Mrs. Bergman; treasurer, Mrs. George Lewin; and auditor, Mrs. N. Lieberman.

Mrs. Leon Moel, Reporter.

FAYETTEVILLE, N. C.

The dedication program of the Jewish Welfare Board center was held on Sunday, June 29th, in the new quarters on Person street. Mr. Harry Stein, chairman of the Army and Navy Committee in Fayetteville was in charge of the affair and made the introductory remarks on the program. Invocation was by Father Fredereick J. Higgins, and the benediction by Rev. John M. Alexander. The principal address was delivered by Rabbi Mordecai M. Thurman of Wilmington and Mayor J. S. McFadyen spoke briefly. Group singing and several musical selection by some of the enlisted men from Ft. Bragg furnished entertainment. Refreshments were served by the Hebrew Ladies' Aid Society.

MORRIS ROSENBERG, Director,
Jewish Welfare Board, Fayetteville.

GREENSBORO, N. C.

Raymond Stadiem, son of Mr. and Mrs. Morris Stadiem, was a member of the graduating class of the University of N. C., Chapel Hill, where he received the degree of Bachelor of Arts.

In the graduating class of Greensboro high school, were the following young men and women from Greensboro: Bella Prince, daughter of Mr. and Mrs. Morris

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Prince; Ilene Israel, daughter of Mr. and Mrs. H. J. Israel; Charlot Marks, daughter of Mr. and Mrs. Harry Marks; Jane Sloan, daughter of Mr. and Mrs. Arthur Sloan; Edith Samet, daughter of Mr. and Mrs. J. Samet; Everett Saslow, son of Mr. and Mrs. B. G. Saslow; Herman Cone, Jr., son of Mr. and Mrs. Herman Cone.

Miss Betty Chandgie, daughter of Mr. and Mrs. Harry Chandgie, is at home for the summer, after graduating from National Park college at Washington, D. C.

Edward Cone, son of Mrs. Julius W. Cone, was a recent visitor in Greensboro. During his years of study at Princeton university, Mr. Cone has received various honors and recognitions for outstanding work in music.

Mrs. David Bernstein and daughter, Rita, are spending most of the summer at Miami Beach, Florida. Also at Miami Beach for the summer are Mrs. Sam Prago and children, and Mrs. Raymond Farber and children.

Miss Mildred Sternberger, who is a student at Stoneleigh college in New Hampshire, is at home for the summer with her parents, Mr. and Mrs. Meyer Sternberger.

Mr. and Mrs. David Weinstein, of of Bristol, Tenn., spent several days with Mr. and Mrs. Meyer Sternberger. Mrs. Weinstein is the former Miss Elizabeth Sternberger.

At Woman' College for the one week meeting of the Girl's State, annual meeting for the study of Government, were the following young ladies: Misses Barbara Edwards, and Ruth Weil, of Goldsboro, Anna Lou Doctor of High Point and Joy Honigman of Gastonia.

NEW BERN, N. C.

Mrs. Joe Orringer attended the Grand Chapter of the Eastern Star in Asheville, spending about a week there.

Mrs. Harry Lippman has returned from a visit to Newark, N. J.

Ellis Howard has returned from Baltimore where he spent a week. While there he attended the wedding of his cousin.

RALEIGH, N. C.

The Sisterhood of Temple Beth-Or held its regular meeting on Monday, June 9th at the home of Mrs. Ernest Neiman, with Mrs. Ben Goldberg presiding. The following new officers were elected to serve for the coming year: President, Mrs. Devatta Steed; first vice-president, Mrs. B. S. Aronson; second vice-president, Mrs. Ernest Neiman; corresponding secretary, Mrs. Geo. Barwick; treasurer, Mrs. S. Berwanger; auditor, Mrs. S. T. Wollman; recording secretary, Mrs. Arnold Jacobs, re-elected.

Selected for recognition by their class members at Hugh Merson high school at Class Night exercises were: for Character, Betty Horowitz, daughter of Mr. and Mrs. Phil Horowitz; a two-year scholarship to St. Mary's, Judith Kaplan, daughter of Mr. and Mrs. George Kaplan.

Miss Florence Irma Thorn, daughter of Mr. and Mrs. Aaron Thorn was confirmed at Temple Beth-Or on Sunday, June 1st. Rabbi Avery J. Grossfield officiated. Miss Thorn was honored at a reception at the home of her aunt and uncle, Mr. and Mrs. Charles Kohn. In the receiving line were Mrs. Bess Brenner, Mrs. Aaron Thorn, Miss Lula Kamsler and the honoree. Miss Eva Harris, Miss Gloria Kohn and Mrs. Rae Thorn helped to receive the 200 or more guests who called.

Mr. and Mrs. Sig Schafer and family have returned to their home from Chapel Hill where they resided for the past year. Their daughter, Marian, and son, Leon, attended the University in Chapel Hill.

Mrs. Ike Reinheimer was the guest of Mr. and Mrs. Bertram Bloch in Greensboro for several days. Mrs. Bloch is the daughter of Mr. and Mrs. Reinheimer.

Mr. and Mrs. Bernard Ellisburg and daughter, formerly of Charlottesville, Va., are now making their home in Raleigh.

Miss Lula Kamsler is the guest for several weeks of Mr. and Mrs. Charles Kohn.

Mrs. Bess Brenner of Harrisburg, Pa., was the guest of Mr. and Mrs. Aaron Thorn. Mrs. Brenner and Mrs. Thorn are sisters.

Mrs. J. E. Emanuel and son, Robert Louis, are spending some time in New York and New England where they are visiting relatives.

Mrs. Celia Goodman and her sister, Mrs. Edith Newman of Durham spent some time in New York on a business trip.

Mrs. Raymond Reiser and small son, Sigmon, of College Station, Texas, are visiting Mrs. Reiser's parents, Mr. and Mrs. Solon Jacobs.

Mr. and Mrs. J. Sidney Wollman celebrated their 25th wedding anniversary on June 4th. Their many friends

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extended to Mr. and Mrs. Wollman many good wishes.

Mr. and Mrs. E. J. Ellisburg had as their house guests Mr. and Mrs. Ed Levenson of Florence, S. C.

Mrs. Mortimer Ellisburg and small son are visiting in Portsmouth, Va.

Mrs. Belle Gundy is at Virginia Beach for some time.

Mrs. Geo. I. Barwick, Reporter.

SALISBURY, N. C.

The first annual luncheon of the Piedmont Section of the Council of Jewish Women was held in the private dining room of the Yadkin hotel in Salisbury, Tuesday afternoon, June 3rd, at one o'clock. Mrs. J. W. Chinn, chairman of the luncheon committee, Mrs. S. Greenburg, co-chairman, and other members from Salisbury planned and arranged this Piedmont Section affair.

Mrs. J. L. Goldman, president of the Piedmont Section, presided over the luncheon and announced the diversified program that was arranged for this auspicious occasion.

The guest speaker for the luncheon was Rev. C. J. Woodbridge, an outstanding Presbyterian minister of Salisbury, who spoke on "The World Situation As We See It." He gave a very inspirational talk.

Among the 26 persons present at the luncheon were many guests and visitors from Albemarle, High Point, Greensboro, Atlanta, Rock Hill, S. C., and Salisbury. It was a pleasure to have had such a fine representation with us.

The Piedmont Section, although just one year old, has accomplished much during the past year. This group will strive to become greater and stronger through the noble aspirations of the National Council of Jewish Women.

Henrietta Wallace,
Recording Secretary.

SPARTANBURG, S. C.

The Spartanburg Council of Jewish Women held its election of officers at a meeting of the B'nai Irael Temple. Mrs. Abe Simon succeeded Mrs. Sidney Kosch as president. Following are the other officers and committee chairmen: vice-president, Mrs. Seymour Gray; second viee-president, Mrs. Charles Finke; recording secretary, Mrs. Lewis Katz; corresponding seeretary, Mrs. Herbert Shapiro; treasurer, Mrs. Harry Smiley. Committee ehairmen: Soeial Service, Mrs. Seymour Gray; Civie Welfare, Mrs. Sidney Kosch; Publieity, Mrs. Ralph Robkin; Way and Means, Mrs. Jack Jenkins and Mrs. Harold Cohen; Contemporary Jewish Affairs, Mrs. Barney Gelburd; Membership, Mrs. Hyman Pollack; Program, Mrs. Allan Unger and Mrs. Sidney Baccer; Hospitality, Mrs. Jack Cohen; International Relations, Mrs. Charles Fink; Temple, Mrs. A. Katz; Entertainment, Miss Sarah Hecklin.

WILMINGTON, N. C.

Rabbi Mordecai Thurman is now actively engaged in working out the religious, social, recreational and cultnral program for the Jewish soldiers stationed at Camp Davis and at the Marine Base about eighty miles from Wilmington. The result of his labors found a great deal of satisfaetion in the eyes of Wilmington Jewry, especially so when over 100 Jewish soldiers joined in worship at the Temple on Shovons and participated eagerly and enthusiastically in the reading and the responses. The Ladies' Concordia Society tendered a reception to the soldiers after the services. It was particularly gratifying to hear many of the boys express the desire for services during the summer, because the services were conducted by Rabbi Thurman with warmth and brilliance, stimulating as well as enriching to those gathered.

RABBI MORDECAI THURMAN

Rabbi Thurman recently returned from Detroit where he attended the convention of the Union of American Hebrew Congregations. Before returning to Wilmington, he spent several days in Newark and New York, conferring with the leaders of the United Service Organization in working out a program encompassing the various problems of the Jewish men in the army.

D. K., Reporter.

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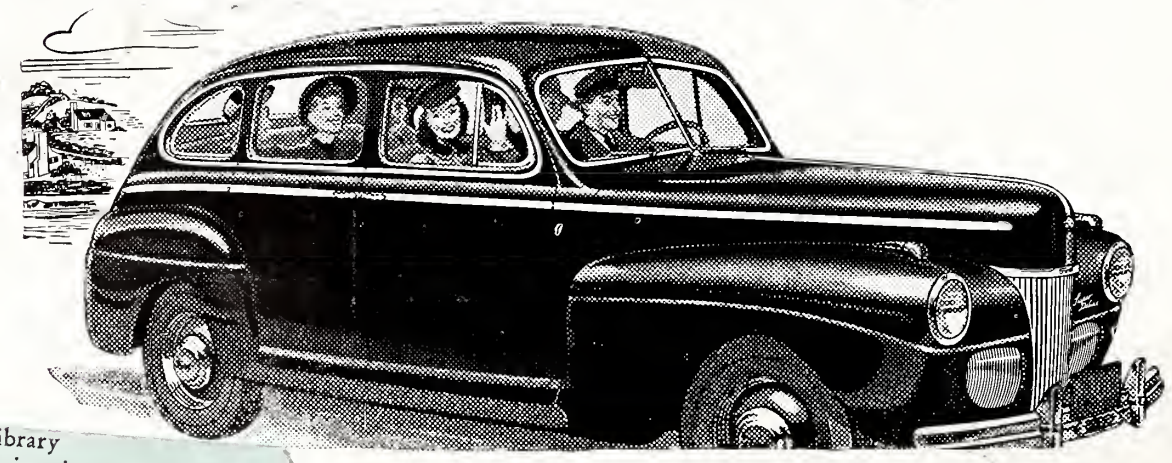

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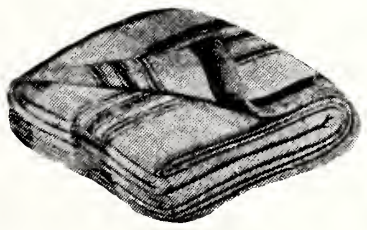

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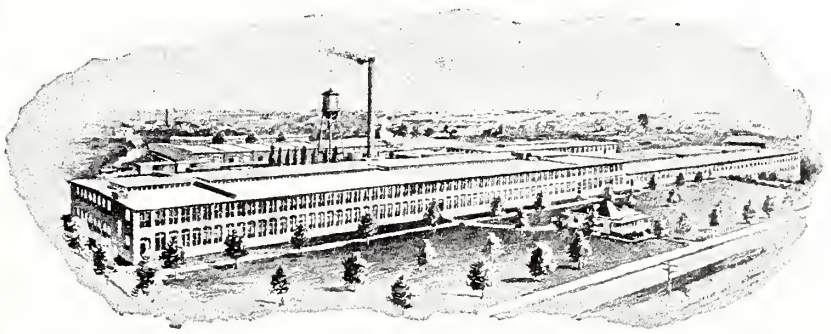

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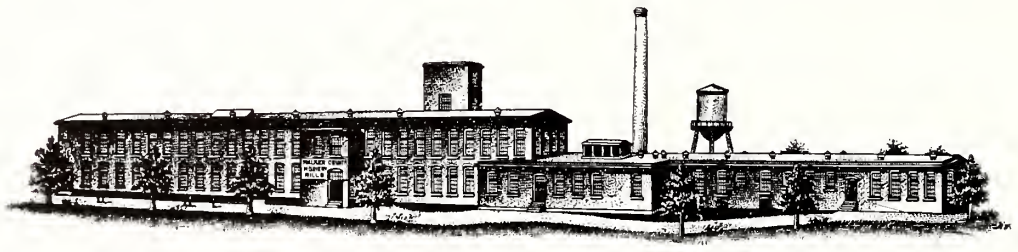

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The American Jewish Times

VOLUME 7 — SEPTEMBER, 1941 — NUMBER 1

EDITORIALS

The Year 5702

The entire world is sinking in a catastrophe unequalled in the history of mankind. It is a world torn by war and bitterness and a hateful spirit of retaliation. It is a world burdened with oppressions and suppressions, perpetrated by men filled with bigotry, hatred, selfishness, and intolerance.

In today's struggle, aside from the economic aspects, we find pitted one against the other, two basically, vitally different philosophies of life and government. On one side we have the concepts of the Judeo-Christian way of life, which incorporate freedom of religion and the democratic way of life—they have to do with the prineiples by which men live, by which men govern their daily conduet toward one another. On the other hand the philosophy of Nihilism, Nazism, anti everything for which the Judeo-Christian civilization stands.

The United States Government, the whole American people, the entire civilized world, have undertaken to demonstrate to us that Democraey, which has failed to prevent the present world crisis, ean rise to the oceasion with a vigor and a determination sufficient to eorrect mistakes of the past; to defeat aggression and to establish deeeney in human relations.

As we begin the New Year 5702, we are buoyed up with the hope that before the next twelve months have passed, deliverance may come to all the peoples that have been enslaved by Hitler. Ever since the beginning of the Nazi regime, the New Years for the Jews espeeially have gone from gray to black, until the darkness has enveloped almost all the Jewish communities in Europe.

Now for the first time, we have good reason to look for a break through the dark curtains of misery and tragedy. An aroused mankind is finally taking the neeessary methods to destroy the forces of Hitlerism which have fed upon racial prejudice and the brutal oppression of all freedom. The year 5702 may well bring the dawn for the Jews, as well as for all other people now languishing in the prison houses whieh the Nazis have set up in their own lands.

The progress of the war in recent months is most encouraging. We have reason to feel confident that if the democracies continue to intensify their efforts, ultimate victory will be theirs. But as the tide seems to be turning in their favor, there is grave danger that we may relax our vigil and permit the vision of victory to blind us to the immediate necessity for sacrifiee. If, as we hope, vietory comes in 5702, Ameriea will be faeed with the greatest responsibility in her history. She will be called upon to speak in the name of humanity everywhere. She will be called upon to take steps to assure the restoration of freedom and eqnality to all nations. America then will be the "leader of nations" to guide the world in unity, peace, and universal democracy.

When victory comes, the intimations of world leadership whieh Jews of the United States have had, will have to be translated into realistic and concrete planning. In reeent years, we have suffered much from the frustration which eomes from complete surrender to defeatism and pessimism. The battle for Jewish survival will, in the larger sense, actually begin only when peace comes. For that will be the erucial hour, when our fate will be decided. And that will be the great testing period for the leadership and vision of the Jews in America.

Bible vs. "Mein Kampf"

It was William Lecky, the famous Irish historian who, summing up human experienee in what is known as western civilization, observed that "Hebrew mortar cemented its foundations." Nevertheless, it took the overwhelming majority of the people in Western Europe and in the Western Hemisphere many years to realize that the assault launched by the Nazi regime in 1933 was not assault against Jewry alone. As late as August, 1941, a leading chain of Ameriean newspapers which is known for its adherence to the isolationist side of the argument, published an analysis of Adolph Hitler's *Mein Kampf* by an outstanding American historian. The historian confessed that he had not had the time to read *Mein Kampf* until very recently and that when he did read it he discovered that what Hitler has done was no more and no less than to "spit in the face of the world."

From this point of view the decision by the "Laymen's National Committee," comprised of two hundred leading Americans of all faiths, to observe a Bible Week between December 8th and 14th is a weleome though belated step in the right direction. In a sense, the formulation of the issue as being that of "The Bible Versus *Mein Kampf*" really touches the fundamentals of the world eonflict on which free and civilized mankind has staked its future.

Poland Makes Amends

All friends of Poland will welcome her steady progression on a new path of liberalism to make her land one which will insure the loyalty and sacrifice of her citizens. The appointment of Dr. Hermann Liebermann as Minister of Justice by the Polish Government-in-Exile is a sharp reversal of the eyele which, several years ago, was marked by the notorious Grabowski as Minister of Justice. The anti-Semitic elements in Poland's political life had great power when Poland was a State in action. Some of the Government leaders accepted anti-Semitism for their own party planks in an effort to steal the thunder of more violently anti-Semitic parties aspiring to power.

It was courageous and wise of Premier Sikorski's Cabinet to have taken the step to reassure the millions of Jews in Poland of the sincerity of her aims for a revitalized democracy in post-war, reconstituted Poland.

Sara Delano Roosevelt

Sara Delano Roosevelt was America's most distinguished mother. She was a great woman in her own right, greatly endowed with nobility and charm. True to the name of Sarah, she was a woman of biblieal stature, wise, kind, and vital. "She opened her mouth with wisdom and the law of loving kindness was on her tongue."

To her distinguished son, President Roosevelt, our deep condolence is proffered. All Americans count themselves among those who "rise to call her blessed."

L'shono Tovo Tekoseyvu!

On the occasion of Rosh Hashonah, the Jewish New Year, THE AMERICAN JEWISH TIMES takes this opportunity of extending best wishes and greetings of the season to its many friends and patrons, and wishes to thank them for the fine eooperation reeeived during the past year. A Happy New Year to All!

The AMERICAN JEWISH TIMES. Published Twelve Times a Year . . . Monthly Except August . . . Semi-Monthly in April . . . at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; M. Shane, National Representative; Mrs. A. F. Klein, Society Editor. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 3303 Eastern Avenue. Member Independent Jewish Press Service. $1,50 Per Year, Payable in Advance, Single Copy, 15c, Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under the Act of March 3, 1879.

The Gentile Problem

By KATHARINE HAYDEN SALTER

This is the thesis developed by Katharine Hayden Salter, a Christian writer, in this article which is published by arrangement with "The Christian Century," an outstanding publication.—THE EDITOR.

GENTILES these days devote much time to discussing the "Jewish problem." I wonder whether they had not better give a little attention to the "Gentile problem"—a problem interminably old, even older than the Jewish one.

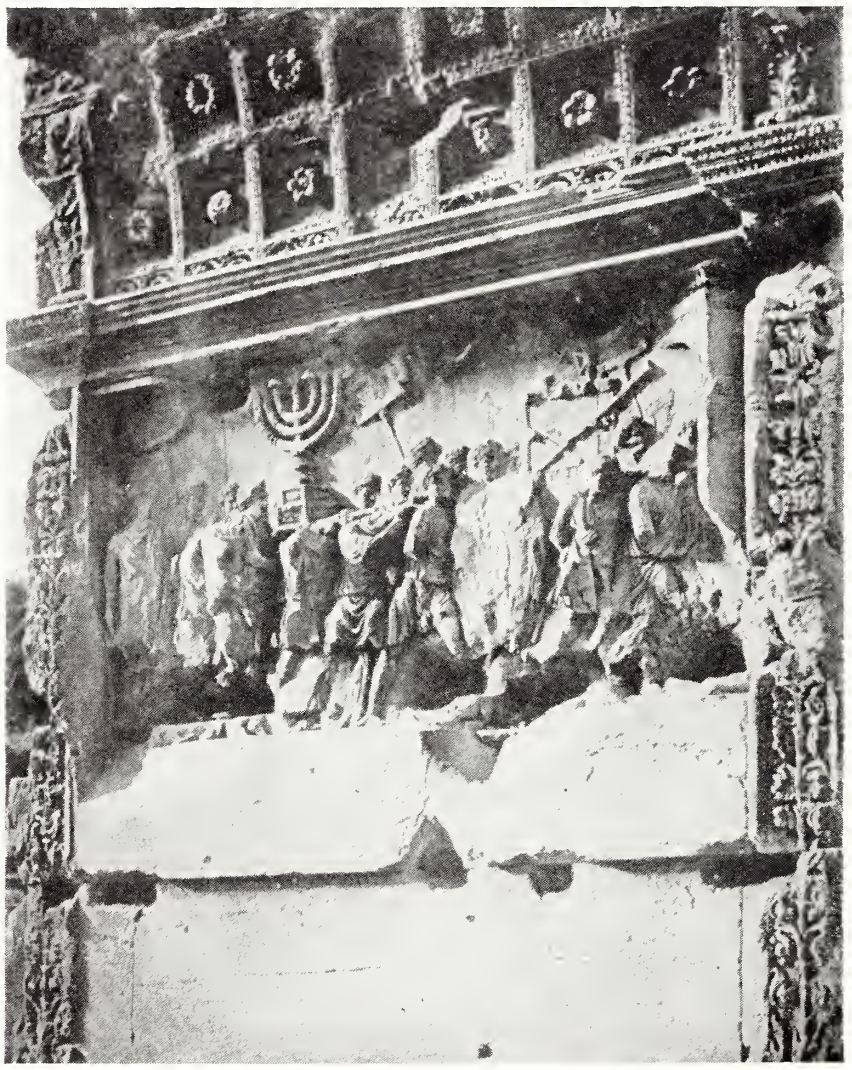
Until the Jewish way of life, the Jewish ethic, the Jewish conscience began to permeate, very gradually, the Gentile heathen world, the Gentile never realized that there was any problem anywhere. There was no sense of sin, and the individual was of infinitesimal importance. The heavens were filled with gods who had plenty of power and no Ten Commandments, and the earth was filled with a social order based on slavery, with a few tyrants at the top. There was stoical bravery, but a minimum of mercy or compassion and no social conscience; and there was no God of the sort that the world has conceived of since the beginning of the Christian era—except among that tiny and persistent people in Palestine, on the highway of the powerful heathen nations who ravaged them periodically, carried them away into captivity and found them exceedingly "stiff-necked." These people had a strange God—just one God instead of dozens, who knew human beings personally and gave them a code of morals that sounded and often seemed fantastically difficult to follow.

The only hope the Jew has ever had of living in peace has been the establishment of a world with similar ethical and social conceptions. Among his own people he has made great headway during his history. But what real safety could he have when he lived always on the volcanoes of violence, injustice and moral corruption that have characterized the Gentile world since time immemorial—and characterize it today?

The greatest of the Jews became the founder of a new era, in which the Jewish ethic began gradually to have a chance to be practiced in comparative peace. Jesus was typically Jewish in his outlook. He was violently opposed by the established powers that be, both Jewish and Roman, which got rid of him in the way revolutionaries are disposed of anywhere. But he built up a great following among the poor and liberal elements of Jewry, and these, after his death, founded the Christian Church.

* * *

The reasons why so many Jews of the Dispersion never became Christians are not far to seek. The official state church had certain characteristics that made an impassable chasm between it and Jewry, even apart from the question whether or not Christ was the Son of God and the Messiah. It had a tremendously powerful and rich clergy; it had an absolute leader, and an attitude toward the Virgin Mary and a worship of images that, to the Jew, smacked of idolatry; and it broke up the one God into the holy Trinity. Its authoritarian control was absolute. In contrast, the Jews had abolished the priesthood, they were increasingly individualistic, and in religious matters they had been moving even farther away from outer controls.



Bas-Relief From the Arch of Titus at Rome

This cut shows the spoils of the Temple taken from Jerusalem at the time of the destruction of the year 70. In it can be seen the candlestick, the table of shewbread and trumpets.

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Besides, there was the hostility the Christians seemed to feel toward these stubborn people scattered here and there among them, who by their refusal to accept institutional Christianity tacitly denied that it was the one true religion. Every time this hostility broke out into the horrible violences that have always characterized the Gentiles, pagan or Christian, the Jew must have recoiled and said, "They have never got even a glimpse of what our prophets taught. They still know nothing of the one God and the moral law." How could they help but feel that?

When I, a Gentile, look today at the Gentile world in general and at my own patch of it in particular, it seems obvious that the old heathen traits are on the rampage again—mob thinking, superstition, suspicion and the eternal search for the scapegoat which is the Gentile's most characteristic and ancient weakness. The Jew has pretty well got over blaming scapegoats. But the Gentile still, and repeatedly, breaks all of the Ten Commandments and most of the commandments of Jesus, and the horrible retributions that befall him because of his endless disobedience he blames on someone or something else. If he is superstitious, he blames bad fortune on evil spirits or sinister stars or rotten luck; if he is also malicious and hysterical, he blames it on a group of people—and the people always at hand, always "unabsorbed," always in the minority, are the Jews. The Jews are a perpetual annoyance to the Gentile. They are vivid, successful, difficult to fool, frequently aggressive. Gentiles either "just don't like the Jews" or are definitely afraid of them.

I wonder, when I look at my fellow Gentiles, how far beyond their noses they customarily see. How can it be that these terrifying Children of Israel, so clever that they are very dangerous to the helpless Christian whom they "plan to exploit," are so unsuccessful in their attempts to "get control of the world"? From our first knowledge of them they have been repeatedly "carried away into slavery." By the waters of Babylon they have wept, and the daughters of Jerusalem have suffered shrieking horrors. The Christians have done things to them that defy imagination. Today the condition of the Jew in the greater part of Europe is so terrible that most people who still have human hearts cannot think about it.

It is a picture of spectacular unsuccess. If the Jew had ever controlled the world, he would never have been put in the position he has always held: a persecuted minority in the midst of a huge and powerful majority that discriminates against him even in prosperous times, and when things go wrong, turns on him with a calculated fury that makes wild beasts look gentle.

The marvel, in the face of the plain facts, is this apprehension of the Gentiles. And another marvel is the window-dressings they give their ideas. Because they are so powerful numerically they can with impunity say almost anything. They believe nearly any scandal they hear, and the stories and innuendo they purvey are unspeakably vicious. They calmly classify the worst Jews they know or have ever known as "the Jews" (with occasional condescending exceptions, when they say about Jews they approve of, "But we don't think of him as a Jew!"). Of course the Gentiles never make the lowest, dirtiest, loudest, most unscrupulous, most indecent members of their own society their measure for judging themselves. Who ever heard the Gentiles damned because one of them is Adolph Hitler?

Here is a concrete example of how it works: American doctors, too many of them, tell you how impossible the Jews are to compete and deal with. (There is no use denying that the Jews are often incredibly good doctors, and have been for centuries, even when there were no other great doctors anywhere.) So they set up innumerable obstacles to letting Jews enter medicine here. They say the ethics of the Jews aren't what they

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We Will Ride the Storm...

By FANNIE HURST

The noted author of "Back Street" and other outstanding novels has drawn a blueprint for our moral reawakening. Miss Hurst's eloquent recital of the responsibilties confronting us as Jews and as Americans in the present world upheaval is especially timely on the occasion of the observance of the Jewish New Year.—THE EDITOR.

THE daily headlines of our daily papers are printed in such tall black and startling letters that the cry of "extra" or a streamline headline across the width of the front page have lost some of their potency.

There is danger in that, just as there is danger that, because of the agony and suffering, the human despair and deprivation, with which our ears and eyes have been assailed these last years, agony and despair may become a little taken-for-granted, and we in turn may lose some of our sensitiveness to pain and suffering.

I am not going to exhort you, except to urge upon you not to let yourselves remain insensate or become desensitized to the overwhelming evils of man's inhumanity to man, or to become reconciled to injustices. Or to permit yourselves to awaken day after day in a world which, ironically, God seems to have made such a beautiful planet of hill and dale, blue sky and waterfall, snowpeak and green valley, without registering your vow that the human race shall be worthy of its dwelling place of beauty.

Because we must face the fact that in this world, alas, the horror and agony that are created by the human race.

Up to a short time ago, this country was still in the formative period of its state of mind. That time has passed. We are now in a state of emergency. Our policies have been decided. We need to be a United States in our dark hour of emergency. United we stand. Divided we may not stand.

You fortunate citizens of a rich and fortunate nation, still enjoying your multiple privileges, your incomparable security, your unviolated family life; freedom of speech, of worship, of press, of assemblage, even though the fire-bells that are ringing the world over are impinging upon our state of mind and security and even though dangerous sparks are flying in our direction.

The agonies of race persecution are as remote to most American citizens as famine in China is to most well fed Americans.

Like a rich man's son, whose father struggled to amass a fortune, which is passed on to an heir who played no part in the struggle of achieving it, millions of Americans, whose forefathers did all the frontier work and pioneering, have inherited their America ready-made, so to speak, and without working for it.

But the unbelievable hour has now struck when we Americans, inheritors of the democratic way of life, need to be shocked awake to the fantastic realization that forces are at work which are making it necessary for us to come abruptly face-to-face with the fact of danger to our security; our freedom and our right to a way of life within the framework of a democracy.

Now there is a school of American thinking which holds that even though lights are out over most of the world, the problem of war is not our problem. We didn't start this war, they say. That is true, glory be, but unfortunately, war can start us into one cataclysmic dilemma after another.

One of these dilemmas, one of its most terrible, is the problem which confronts the Jewish community in the United States. Namely, the rescue and survival of the refugees, victims of rabble-roused and viciously propagandized race-hatreds, who are being driven in hordes over the face of the earth.

In the name of these refugees and their overseas needs, the United Jewish Appeal for Refugees, Overseas Needs and Palestine requires $25,000,000 in 1941.

Now every American should, and must be, brought to realize that this refugee problem, and the problem of absorbing and helping the uprooted victims of race prejudice, is not a race problem by itself. The rescue and survival of refugees are intimately and indissolubly connected with the survival of democracy itself, and the democratic way of life itself. No democracy can survive with the cancer of rising hatred eating into it.

FANNIE HURST

We must face the fact that the whole universe is tolerating the obscene condition and that by way of tolerating race persecution, democracy is being defiled.

No, this is no Jewish problem alone, this is no non-Jewish problem alone. This is no Semitic problem. This is no Aryan problem. This is a mankind problem. True, it is a problem that is not new in the history of the world, but it has never been more shameful than that it should happen on this scale in a period when mankind's alleged civilization is achieving a new high.

There is no rational ground for an optimistic persuasion that the Jewish problem may be trusted to settle itself, if let alone. An aggregate of specific difficulties is against that: difficulties which it is neither timely nor proper to discuss here. But they are tied up to economics in a complicated manner, unleashing the dogs of race hatred on a scale unprecedented in our democracy.

Mine is a plea for awareness, for concentrated thinking by Americans of all creeds; it is a plea to enlist within our democracy a greater intolerance of intolerance against the rising tides of race hatred that menace not only a minority race, but our democracy of many races.

What reason have we as a nation to feel any divine dispensation as regards our American exemption from forces that are sweeping the world in immense and cruel gales? Gales that

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THE SPIRIT OF 5701

Who is the proud Jew in the center of the group of taunting Nazi officers? He is a Polish Jew. He is a German Jew. He is a Russian Jew. He is a French Jew. He is every Jew trapped and humiliated and hounded by the tyrannical Nazi regime. The Nazis are shaving and pulling out his beard. He is exposed to ridicule and jeering laughter. But his head is high and his eyes fiery with defiance. For he stands there in his hour of trial fully conscious of the courageous tradition of Israel, confident that he is not alone. That is the spirit of 5701 among the oppressed and homeless Jews throughout the world.

The Fight Against Intolerance

By DR. EVERETT R. CLINCHY, *President,*
The National Conference of Christians and Jews

THE eyes of Jews, as well as all other Americans, are centered at this moment on the struggle abroad. Whatever the outcome, it will deeply affect our life here in the United States. Our government, our church groups, our educators, our civic leaders are already planning for the period after the war ends.

DR. EVERETT R. CLINCHY

As Jews look ahead, they are anxious about this post-war period. Will it be followed by a great depression? Will it witness an era of intolerance such as that which followed the last war? Already there are ominous reports that the Ku Klux Klan, which was so powerful from 1920 to 1928, is reorganizing in all parts of the country and making strenuous efforts to move former followers of the Fiery Cross to action. Other groups—new and equally dangerous—are seeking to arouse hatred against the Jews. They also present a threat to our national stability after the war, when economic hard times plus a weariness on the part of our people may encourage the growth of their vicious propaganda. That is precisely what happened in the 1920's.

Effective steps against post-war intolerance must be taken now!

The difference between the present period and the period of the first World War is that we are now prepared to cope with all eventualities. During and after World War No. 1, no agency existed to combat intolerance. The National Conference of Christians and Jews was formed in 1928 *as a result* of the menace of the Ku Klux Klan. The reason the Klan made such headway was that it caught Americans completely off guard. The Klan capitalized on the ignorance and disillusionment of the people, and no organization existed to counteract it.

The situation is more hopeful today. For thirteen years the National Conference has carried on an educational campaign against intolerance, arousing Americans against prejudice and hate, and encouraging cooperation and understanding among members of all faiths. This in itself is assurance that Americans will not be easily "taken in" by post-war intolerance. Thousands of leaders throughout the country, trained and influenced by National Conference techniques and education, are being prepared to direct a movement in their own communities to resist and cure movements of hate.

More important still, the National Conference has already begun planning to meet any possible intolerance movement or combination of movements after the war. The first step in this campaign has been to keep Americans alert as to the possible menace by bringing back to memory the period of intolerance which followed the last war.

In an annual report for 1940-41 issued during May, 1941, the writer, as President of the National Conference, addresesd this message to American leaders:

"War periods are usually periods of unloosed passions, hysteria and suppression which may be directed at any group at any time. It would be a tragic error if American leaders relaxed their vigilance with respect to the tensions created by a war psychology and their efforts to allay the causes of dissension. There has never been a greater need than now to arouse men and women from their complacency and induce them to face the facts.

"Moreover, American leaders must build a dyke against a possible new wave of fear, prejudice and intolerance, such as that which has followed all modern wars. The last war gave birth to the revitalized Ku Klux Klan, which revived the anti-Catholicism of the late 19th century, and brought into being the first organized anti-Semitic movement in American history. The Ku Klux Klan attempted to provide a popular scapegoat for the hardships of the war. After this war, there may be new attempts to find a scapegoat. We must see to it *now* that this shall not happen *later*.

"A hopeful post-war order will have no meaning for Americans unless we can build our own sound peace at home. But we cannot hope for peace if a wave of intolerance is allowed to sweep us asunder and divide our country into hostile camps. Now, not later, is the time to concentrate upon our task."

In line with this keynote the problem of post-war intolerance occupied a prominent place at the 1941 Williamstown Institute of Human Relations sponsored by the National Conference at Williams College recently. Practical methods of meeting such a movement, if it should occur, were discussed at virtually every one of the six round table groups which met daily. These groups consisted of faculty and students from colleges and universities, teachers, administrators and pupils from public and parochial schools, members of youth organizations, members of labor, business and industry, members of city, religious and community organizations and members of small agricultural centers.

In addition, a major forum, attended by the entire Institute, was devoted to intolerance, discussing the subject from the viewpoint of its effect upon the intolerant. This forum was headed by Dr. David M. Levy, prominent New York psychiatrist.

New tactics, along with soundly tested procedures, are to be used by the National Conference in its campaign to immunize Americans against post-war intolerance. Among other things, we are planning a series of conferences with members of the various branches of the writer's profession. These will include editors, fiction writers, playwrights, radio and movie script writers and textbook writers. At these conferences we hope to perfect plans whereby each branch of the writing profession will play its part in a national movement against intolerance through newspapers, magazines, books, movies and radio.

All summer our staff has been working on the organization of a national radio program to include transcriptions and scripts over local stations. The National Conference is also working on the production of two films—one, a full length entertainment picture, and the other an educational short. Our various press services are being greatly expanded.

Also, as part of our program, we are opening immediately new regional offices in three areas, with paid full-time directors. An office is being opened in New Haven to carry on our work in the New England area; another in Pittsburgh to carry out our program in Pennsylvania and upper New York; and an office to direct activities in the Ohio-Michigan region. These will be in addition to eight regional offices which are already in operation with full-time direction in California, Missouri, Texas, Illinois, Minnesota, District of Columbia, New Jersey and New York.

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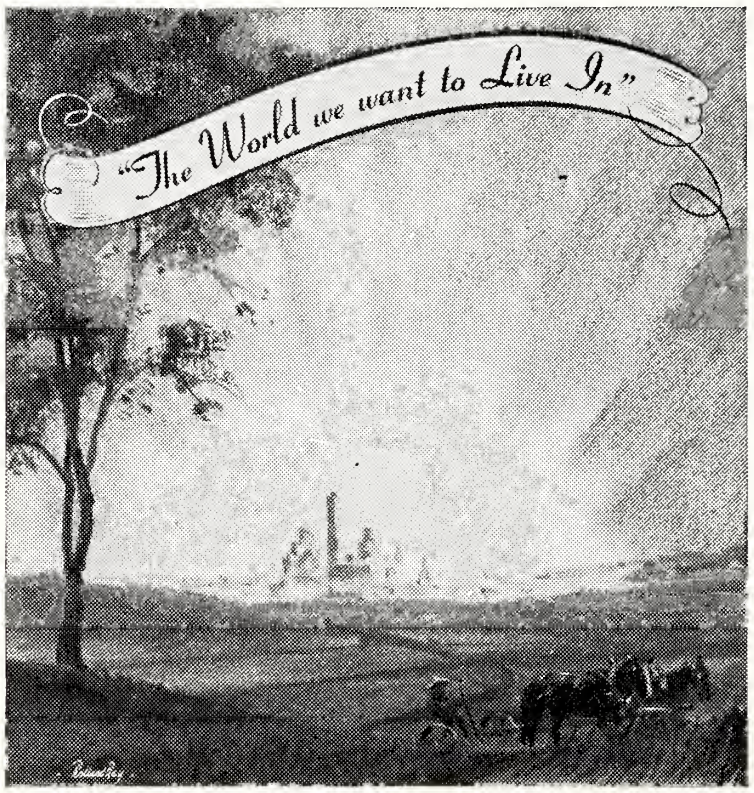

This symbolic drawing of the world of the future was used by the National Conference of Christians and Jews as an emblem for the 1941 Williamstown Institute of Human Relations at Williams College. The Institute discussed the principles for which Americans should stand in the reconstruction of the post-war world order under the theme, "The World We Want to Live In." Protestant, Catholic and Jewish leaders from every section of the country attended.

A New Year Message From the President of the United States

THE WHITE HOUSE
Washington

At this tragic hour in modern civilization I extend to the Jewish people of America my sincere greetings for the New Year, in the confident hope that the temporary darkness which appears to encompass the world shall not extinguish the light of liberty and the blessings of peace and freedom. Accordingly, with a united devotion to the just cause of tolerance and peace, we must rededicate ourselves to the task which lies before us in order that all peoples may live as equals.

Franklin D. Roosevelt

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A Protestant Editor Looks at Anti-Semitism

By KENNETH LESLIE

An Analysis of Christian Responsibility is Presented by the Brilliant Editor of the Scholarly "Protestant Digest."—THE EDITOR.

IT is not pleasant to admit that anti-Semitism is a part of the well worn mental furniture of Christians generally, both Catholic and Protestant.

Where does it come from? When and how, if ever, will it be thrown out?

Where does it come from? It comes from the fact that there is a unique relationship between the Jew and the rest of the world. This relationship exists between no other race and the rest of the world.

The world owes much to Greece and much to Rome; let us say, philosophy to Greece, law to Rome. But to the Jew the world owes a more intimate thing than philosophy or law, a thing which vibrates in the very marrow and nerve of the world, a thing which forever torments his conscience, namely: religion. This does not mean that the modern Jew stands for religion any more than the modern Greek or Roman stands for philosophy or law. But the world is forever dunned for its debt to the Jew because while the world lives, its conscience lives and confronts it with the words of the Bible which will never be anything else but a Jewish book.

Stresses Origin

Laws and philosophies may be transposed into forms forgetful of their origin. Religion is a living thing and the Christian religion especially centers about what it calls the incarnation. This incarnation has for its type the life of a Jewish boy, Jesus, the son of a Galilean carpenter.

Let us then ask once more where does anti-Semitism come from?

Certain economic determinists say that anti-Semitism is merely a tool used by oppressors to divide the people and to furnish a scapegoat which will deflect the people's wrath from the oppressors; and that if economic changes are made anti-Semitism will vanish.

A part of this is true, but even that part is only partly true.

Another Category

The belief that the advent of economic justice would completely do away with anti-Semitism rests upon the idea that economic justice is the final and only moral end of man, that there can be no other injustice save economic injustice, that indeed justice itself is the final category of man's relationship to man. But this Jewish lad did introduce another category of love which we may translate roughly here as the category of profound respect for the dignity of the individual person. Naturally this includes the economic category, since the sharing of bread is the first of such respect.

So it is impossible to look forward to the day when the Jewish lad will find himself completely at home in this world, although the very meaning of history is that certain parts of the world in certain periods of time develop an institutional life in which he would be more at home than in other parts of the world and in other periods of time. Such an institutional life (law, politics, habits of thought and manner) constitutes an expectation that the citizen will live a life of profound respect for the dignity of the individual person.

During periods when the world turns its back upon this category of respect, and embraces its own former categories of prestige and privilege which rests in the last analysis on force, at such periods the world's conscience becomes especially active. The world becomes restless and nervous, it knows not why. Then, like a child who lashes savagely at its restraining parents, the world hits out at whatever reminds it of dignity and respect, at whatever reproves its ruthlessness.

The world demands a scapegoat and that scapegoat is usually the Jew.

When a Protestant talks against the Jew or lets such talk go on around him without protest, he may think (as the German Protestants thought) that he is indulging in a more or less harmless pastime. What he is really indulging in is murder. German history has proved this. For Germans are no worse than we are. And what they have done we may do. Even as early as 1935 a vast majority of the students in the theological schools of Protestant Germans were wearing the Nazi emblem. It is a fact which Protestants must face, that Protestantism has failed to play its part in combating Nazi Fascism and its accompanying horror, anti-Semitic persecution.

Chief Casualty

Protestantism has hitherto failed to understand that it, itself, is the chief casualty of Fascism. Protestants may continue to exist under Fascism, but Protestantism will certainly be completely eradicated.

One of the untrue commonplaces of hypocritical anti-Fascism is that the Catholic Church is next on its list of casualties after the Jews. This argument is often used against the

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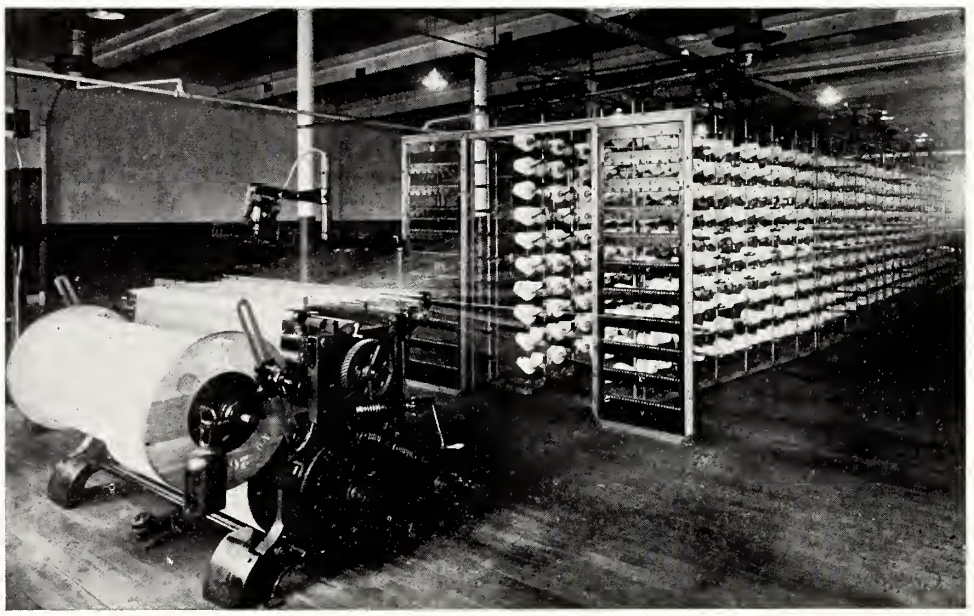

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IRVING BERLIN --- THE NATION'S SONGWRITER

By LAWRENCE GOULD

A glimpse of the personality of the composer of "God Bless America" is provided in this sketch.—THE EDITOR.

THERE is a new song on the air today upon which ASCAP has released all restrictions. Its copyright is held by Henry Morgenthau, Jr., Secretary of the Treasury. The tune is growing familiar to the entire nation, but no commercial barometer will ever gauge the degree of its success.

"Any Bonds Today?" Irving Berlin has asked of the American people. "Here comes the freedom man, scrape up the most you can"—and Berlin, whose output of hits over the past three decades has made him the most prolific and successful songwriter in America, has turned out another hit.

How did "Any Bonds Today?" come to be written? "Mr. Morgenthau called me up one day and told me that he would like to have a song to help him sell the new defense bonds. In a couple of weeks I had something prepared, took it down to the Treasury and found that the men there liked it very much. But I wasn't satisfied. I added a few touches and that's all there is to it."

That's all there is to it with all of Berlin's songs except that the unfailing ability to capture the public fancy goes along with every note Berlin composes.

When the Army Ordnance Association wanted to popularize its work to equip the new American defense force, it naturally called upon Berlin—and "Arms for the Love of America," with its copyright transferred to the Association, has become the theme song for those who want to help the "man behind the man behind the gun."

Irving Berlin sees his job as that of a songwriter, but his songs today have purpose, insight and emotion which reflect his deep love for America. To him America is a word weighted with meaning. It is a fabulous land still. The land which was good enough to take him out of the East Side and to give him fame is a land to which he is profoundly grateful. He is giving generously of his gratitude today in his work.

"I have never used the word America in anything but a serious song," he says. When asked what he thinks of those who howl down "God Bless America" at "anti-war" meetings, he only smiles. "It ought to be pretty obvious," he replies.

Carl Sangburg has spoken out against the bundists and the undercover Nazis who boo and hoot because "God Bless America" was written by a Jew. He has attacked the "hideous, slimy and subhuman crew" who direct the innocents in Chicago and Philadelphia to whom "God Bless America" is anathema.

But Berlin is content to say nothing. He wants the song to speak for itself.

This is the key to the personality of a man who speaks in the common idiom and who feels that in this country there is no room for the prejudice and the oppression of Europe. He enjoys reminiscing over the old days when he knew bitter poverty. That poverty, he feels, did not seem so bitter at that time. It was the accepted way of life in his neighborhood.

Today he keeps always before him the remembrance of those days. In his tastefully furnished office in New York's theatrical district stands an old Monarch upright piano which he bought second-hand in 1909 for $100, and which he has taken all around the world with him.

But it is typical of Berlin that he doesn't say, "I keep this piano because it has fond memories for me." He says instead, "For some people this piano would be no good at all, but you see"—and he manipulates a lever—"I can change the keyboard around to suit the type of music I want to write. I write only in one key and for me this piano is perfect."

On subjects of Jewish interest he speaks forcefully and intelligently. Yet on such subjects he feels that men like Rabbi Stephen S. Wise are best equipped to express their points of view, and, with characteristic modesty, he prefers that they speak for the Jewish people.

To him the job of songwriting represents his best contribution, as an American and as a Jew, to the task of keeping America free. Continued freedom in America, he feels, means continued freedom for Jew as well as Gentile. Anti-Semitism, he insists, will

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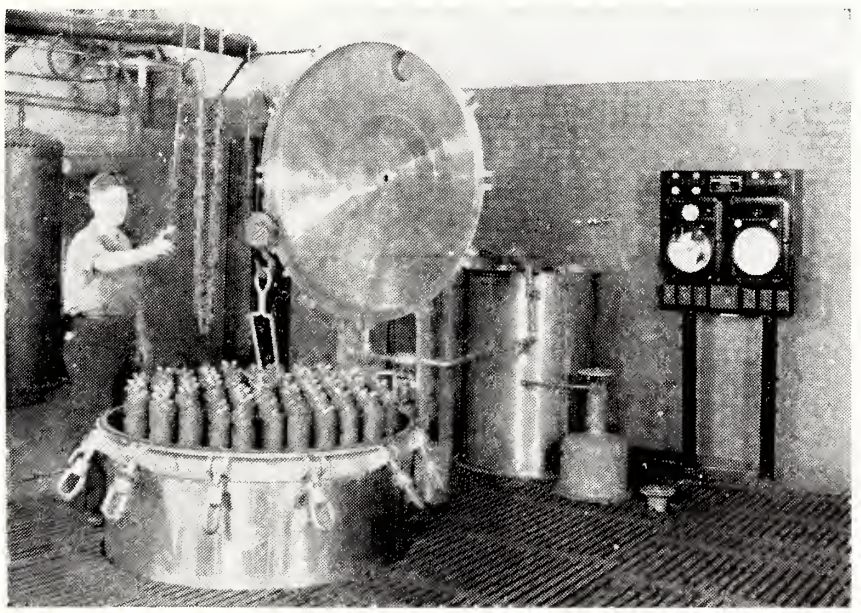
IRVING BERLIN

Gaston County Dyeing Machine Company

STANLEY, NORTH CAROLINA



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OUR RESPONSIBILITIES IN THE NEW YEAR

By HENRY MONSKY
President of B'nai B'rith

With the vigor and forthrightness that characterizes all his actions, the president of B'nai B'rith enunciates in his Rosh Hashonah message to American Jewry a program of action and service for every American Jew during the year to come.—THE EDITOR.

WE approach the High Holidays with aching hearts, but with resolute wills to do our part in the titanic struggle to preserve the values of our civilization.

One-half of the total Jewish population has been subjected to inconceivable suffering and misery. So tragic has been the experience of our people, so overwhelming the problems of relief and rehabilitation, and so apparently hopeless the plight of millions of these innocent victims of the would-be destroyers of the whole structure of our present day civilization, that we are prone to become insensible to their appeals, and discouraged if not despaired, and, as a consequence, less able to meet the challenges of the crisis that confronts us.

One nation after another has been conquered and destroyed in the diabolical attempt of the Nazi regime to dominate the world. Many millions of free men and women have been caught in the maelstrom of human hate and ruthless conquest, loosed upon the world by the fiendish tyrants of Europe, whose insatiable lust for power and plunder has no precedent in all of human history.

That so many peoples are involved in the spectre that stalks the European scene, only serves to emphasize what, unfortunately, too many failed to recognize earlier, that the crisis is not one which concerns only the Jewish people; it is the problem of all humanity; it is the problem of the whole world; it involves the question of the survival of that civilization, which we have come to identify with the freedoms we enjoy. Shall those freedoms be preserved for the generations to come, or shall they be destroyed by the so-called "new order" built upon a philosophy devoid of all religious, moral and ethical values, and stripped of every semblance of decency, righteousness and justice?

In this struggle, America remains as the symbol and champion of democracy and individual liberty. In America, the Jewish community has, therefore, a grave and sacred responsibility, at whatever cost, at whatever sacrifice, in collaboration with all of our citizenship, to make America strong. America must build its defenses. They must be built strong and unconquerable. America will not —it must not—be vulnerable to invasion or conquest, either by means of military activity or by means of propaganda technique. We will defend against the enemy from without. We must protect against the enemy within.

As a part of that defense, the nation must remain steadfast in its determination to preserve national unity. Any activity calculated to detract from such unity is a disservice to the nation. There are times when national solidarity is a paramount and indispensable requirement. Class and group hatreds, racial dissension and religious intolerance must find no quarter in this, one of the last bulwarks of human freedom.

HENRY MONSKY

There must be a reconstruction of the whole of our collective and individual resources to the cause of preserving the principles and institutions of democracy. Many are or will be attached to the military service, but there will be opportunity for patriotic service by every man, woman and child in America. We can and will participate in the nationwide civilian defense program in its many phases. We can and will cheerfully accept the added burdens and the greater responsibilities produced by the present emergency. We can and will assist in movements to guard against profiteering and economic upheaval. We can and will assist in the maintenance of civilian morale. We must give of our time, our talents and our treasure for the common good and to protect our common security. There is great need in this crisis to recapture some of the idealism and some of the spirit and devotion of the founding fathers of this nation, who, inspired by the ideal of democracy, translated it into objective and eternal reality.

Apart from our responsibility, in common with all other American citi-

zens, to serve the nation in this crisis, there must be a re-appraisal of our responsibility in respect to those problems which peculiarly concern the people of Israel. However poignant the physical suffering, the distress and the dislocation of our victimized co-religionists, the spirit of Israel must ever be and remain unbroken. The day of the dictators cannot be permanent. We cannot accept the thesis of permanent subjugation to oppression and slavery. Man's fierce and unquenchable passion for freedom must and will ultimately prevail. Sanity and good will shall again be restored. We must reaffirm our faith in the ultimate victory of right over might, of righteousness over evil, of freedom over human slavery.

While we continue with ever-increasing generosity to give aid and succor to the afflicted, and while there continues, as a matter of national service, the necessity for even more intensified good will activity, there must be an awareness that the American Jewish community has, in the light of present-day conditions, a special task to perform—the task of preserving those positive values so essential to the normal growth and progress of the Jewish people. We are the possessors of a great and noble heritage. That heritage and all that it implies, have survived the trials and tribulations which have afflicted our people down through the centuries. Whether the prophetic heritage of Israel shall be preserved for the future generations of Israel and for the greater glory and benefit of mankind will depend upon the American Jewish community. Its future lies with us.

The challenge then is for a more sympathetic understanding of the spirit, the hopes and aspirations of the Jewish people; for a more intimate knowledge of Jewish history, literature and ideals,—in short, for a proper appreciation of Jewish values. The challenge is for a more profound interest in the lessons of Jewish history and in the great contemporary Jewish movements. The challenge is for the dissipation of the hysterical, pathological defeatism, which has taken hold of so many of our people, and for the establishment of a courageous and dignified Jewish community, which has a profound respect for the destiny of Israel as an everlasting people.

As President of B'nai B'rith, whose comprehensive program of Americanism, good will and better understanding, youth service and education, wholly apart from its extensive philanthropic activities, has ministered to the psychological and spritual needs of our people, I extend to you, my fellow Jews, the traditional greeting, "La Shono Tovo Tikosavu," in the hope that the coming year shall bring surcease from the terrifying conditions that now prevail.

That "V"—

According to some authorities the origin of the currently used sign of hope in the struggle against Nazi Germany may be traced to a symbol in the Jewish religion dating back to the time of the First Temple, long before the appearance of the German people. It is the symbol performed by the *Kohanim*, descendants of the priestly cast, in bestowing the blessing upon the assembled worshipers. Above photo shows the hands of a *Kohan* during this ceremony at a synagogue. The traditional like formation of the fingers which, of course has nothing to do with the first letter in "victory" symbolizes the rays of the *Shekinah*, or manifestation of God.

Seven Deadly Sins

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Today's Watchwords

In current thought and action throughout the land the call is for ----DEFENSE---- PROTECTION - - SECURITY.

These words, now used in connection with national safeguards, have long been familiar in relation to the home.

And of all the forms of protection a man may throw around his family circle, there is none more highly esteemed than his

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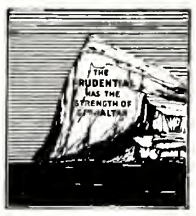

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SIDNEY HILLMAN—THE LABORATOR

By ROBERT STONE

In the Office of Production Management in Washington Is the heart of America's defense effort. Here is the story of the man who helps keep that heart beating—Sidney Hillman, Associate Director of OPM.—THE EDITOR.

WHEN Sidney Hillman was named by President Roosevelt as Associate Director of the Office of Production Management, which is the key to America's aid-to-Britain and self-defense economy, there was rumbling that the powers of William Knudsen were being unwisely clipped. It was charged that F. D. R. was again "mollycoddling" labor and that in the turmoil of a gigantic mobilization of capital and labor Hillman would prove an obstacle through partisan defense of his group and through inexperience in vast projects. But those who dislike Hillman have changed their tack. They can no longer berate him on grounds of patriotism or skill. The most that one of his critics could find to say recently was that, unlike some of the dollar-a-year men of industry, he continued to be on the payroll of the great Amalgamated Clothing Workers' Union which he created. But considering the speed with which some of the dollar-a-year men have resigned when their ineptness was discovered, that reference to Hillman's status will not attract much controversy.

Lumber, steel, coal, shipping and other basic industry strikes have caused less dislocation in the country's working hours than in any similar period in American history. Those who pierce behind the high-price promotion program of personalities will cite Sidney Hillman for a large part of the credit. He doesn't talk as much or as bombastically as some of the leaders in rival clothing unions, but in the characteristic "mediation" spirit which made him famous in the days of Hart, Schaffner and Marx strikes he is quietly, inconspicuously unraveling the tangled ambitions and claims of industrial strife.

What is the background of the man called one of the five most important figures in America today? What was a new word coined to describe him? Friends call him the "laborator," a play on the words *labor* and *liberator*, for to hundreds of thousands of workmen and to thousands of capitalists he provided the bridge which improved hours, working conditions and wage standards while stabilizing capital-labor relations.

Heading the Amalgamated, recognized since its founding in 1914 as the most important trade union in the country, the 52-year-old leader helped to organize the greatest part of the men's and children's clothing industry in the United States and Canada. It was not unexpected when, during the depression days, Hillman threw his strength into the CIO in order to help mobilize the labor masses. That instinct for giving the benefits of labor triumphs to all workers was what first brought him into conflict with the American Federation of Labor, of which the Amalgamated was a part.

Hillman has not been a rough-and-tumble fighter, satisfied merely to set up picket lines and smash industrial enemies. He has felt that labor has responsibilities to society as well as rights within it. Communists have called him a traitor because he is famous for sitting down in conferences and coming out with agreements —but with agreements that always

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represent an advance for those he leads. His philosophy was once summed up by him as follows:

"The unfolding of a positive and constructive program by popular mass movements is generally slow and painful and has been no less so with the labor movement. If, out of the tangled mass of labor manifestos and preambles to constitutions of labor organizations anything tangible and orderly emerges, it is the description of organized labor as the machine for achieving democracy in industry. Stripped of the very special literary quality that still helps to conceal the ideas of labor movements, their goal is the adoption of representative government in industry and through this government, the progressive achievement of a more equal distribution of the wealth and income of the country. The methods of reaching this goal vary from time to time and place to place, but the variations are accidental and temporary; the direction, irresistible and permanent."

What an epic of immigrant achievement is written in the story of Sidney Hillman, powerful defender of America in Washington! Today his birthplace of Zager, in Russian Lithuania, is probably in the hands of that government under whose reign Sidney Hillman's talents would have been ignored and destroyed. Receiving the traditional orthodox education, Sidney became a *yeshiva bachur* at 13, having been regarded as sufficient of a genius to go to the Kovno Yeshiva. But as he looks back on that period, Hillman ruefully confesses that after a while he spent more time on Zola and La Salle than on Midrash Rabbah. His main contact with the rabbinate since those years has been through his relationship with Palestine's Chief Rabbi Isaac Halevy Herzog, whose wife Sara is Hillman's second cousin. Hillman's grandfather was a brother of her father, Dayan Hillman, formerly a member of the London Beth Din and now a resident of Jerusalem.

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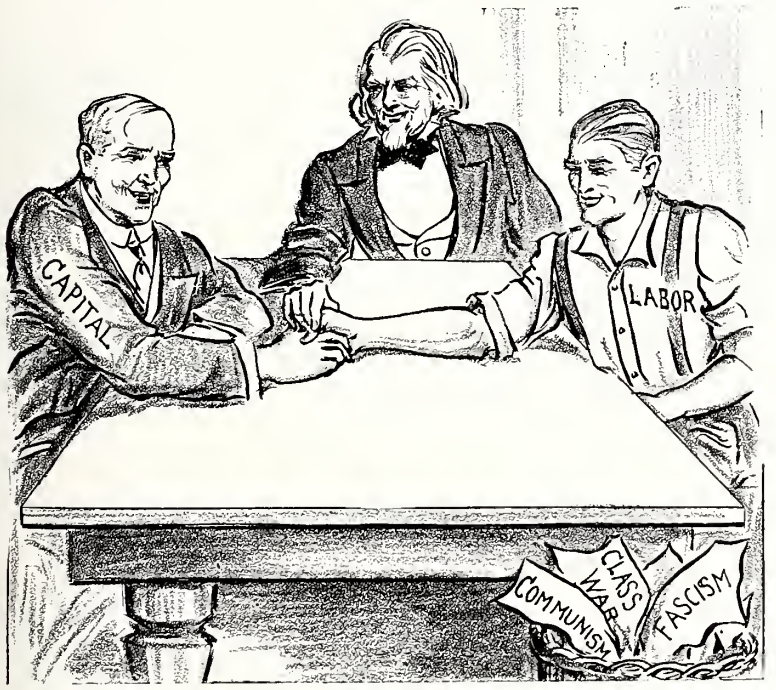

The American Way

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New Year Message From the Secretary of the Navy

FRANK KNOX

On this solemn day for the Jews of America and the world—this dawn of the year 5702—I send greetings.

A thousand years is as but yesterday in the history of an ancient people, but in five thousand years of racial unity the Jews have met and overcome all obstacles which have threatened the continuity of their existence.

The Bible tells that it was the miracle of Moses which saved the Jews at the Red Sea. The Bible tells us that it was the miracle of Joshua which brought them victory at Jericho.

We revere the miracles enshrined in the Bible but today neither the Jews nor civilized man the globe around can depend on miracles. National unity, the spiritual cohesion of all races and creeds, and the fixed determination to preserve the reality of freedom in this world — these are the bulwarks upon which Christians—Jews—all free men—must rely for preservation in this time of world crisis.

In sending you greetings at Rosh Hashanah I say, with all the solemnity which the occasion demands, work without surcease for freedom, have faith in the indestructibility of liberty as man's highest concept of living, and doubt not the ultimate victory!

FRANK KNOX.

Let us have faith that right makes might; and in that faith let us to the end, dare to do our duty as we understand it.—*Abraham Lincoln.*

SYMBOLIC STAMP FOR 5702

American Zionists and numerous supporters of the Jewish National Home in Palestine, as well as many philatelists, have eagerly taken up the Jewish National Fund Stamp Issue for the year 5702. The sale of stamps has been one of the important methods for obtaining public support for the Fund since its inception 40 years ago. Above is a reproduction of a symbolic stamp issued for the New Year under the slogan, "Keep Aloft the Torch of Hope."

The Fund, which is also known by its Hebrew name of Keren Kayemeth Leisrael and is the land acquisition and reclamation agency of the Zionist movement, has indeed kept aloft "the torch of hope." Since the outbreak of the war, its activities have not only remained uninterrupted but have made considerable progress in the field of Palestine land redemption. Since September, 1939, up to July, 1941, more than 60,000 new dunams of land have been acquired by the Fund. Eight new settlements have been established on the new areas brought by the Keren Kayemeth into the possession of the Jewish people. 7,500 pioneers and refugees were settled on its land since the beginning of the war. 350,000 new trees have been planted to provide employment for new arrivals, improve the climate, beautify the landscape and provide recreation parks for workers and youth.

A special series in the new J. N. F.'s Stamp Issue has been made available to Synagogue committees throughout the nation in 5c, 10c and blank denominations for decorating the High Holiday synagogue admission card in acknowledgment of popular contributions towards the Keren Kayemeth wartime problem. "The builders and defenders of the Jewish National Home call for *more land*. American Jewry's mass support helps to answer that "call," Synagogue officers, members and worshippers were told.

Is life so dear, or peace so sweet, as to be purchased at the price of chains and slavery? Forbid it, Almighty God! I know not what course others may take, but as for me, give me liberty or give me death!—*Patrick Henry.*

A Happy and Prosperous New Year to All Our Friends and Clients

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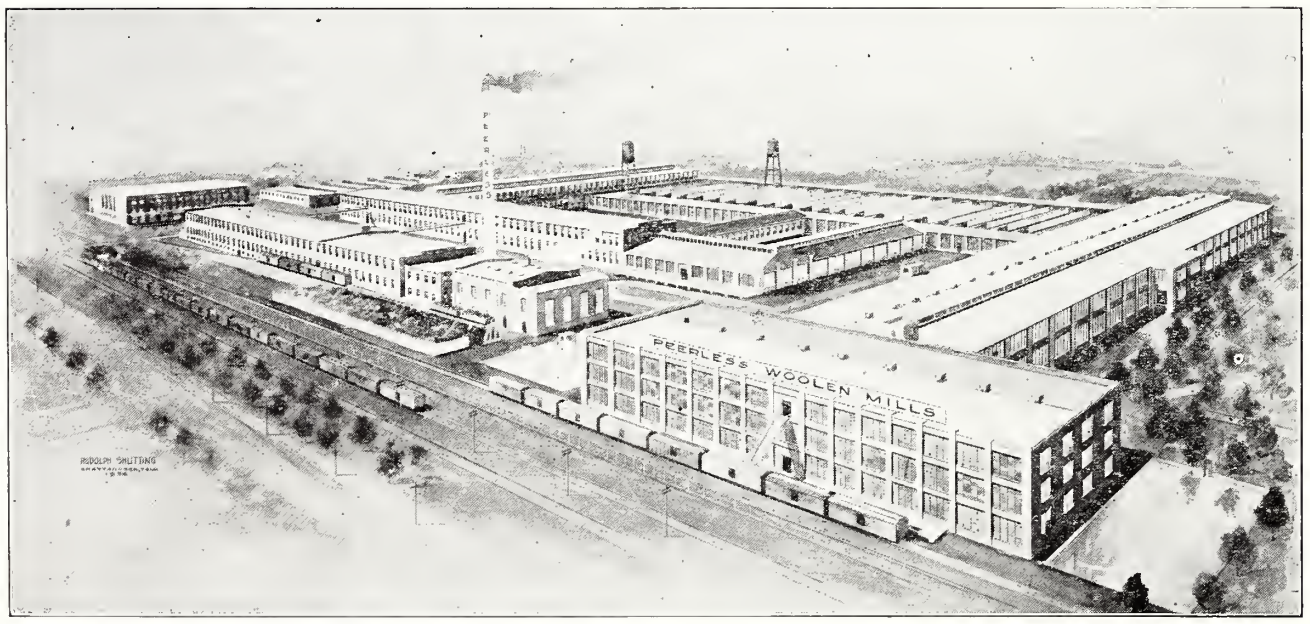

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The Power of Prayer

(According to Rabbinic Literature)

By DR. AARON ROSMARIN

ALL nations, civilized or primitive, powerful or weak, resort to weapons as instruments of aggression and defense.

The Jewish people, too, are armed, but with an entirely different type of weapon. In contradistinction to the destructive arms of the nations which spell devastation and annihilation, the Jewish weapons bring healing and consolation.

These weapons are: Repentance, Prayer, and Charity.

The Bible teaches that "He that spareth the rod hateth his son." From this it would seem that God loves Israel very much, for, verily, He does not spare the rod, and there "do rise against us enemies in every generation to destroy us." Being, however, a merciful God, He "created the remedy even before the plague." The all-efficacious remedy is Prayer.

Prayer is deeply rooted in Jewish tradition and history. Already Abraham prayed to God at the time when He was about to destroy the cities of Sodom and Gomorrah. When Abimelech, King of Gerar, captured Sarah and was afflicted with a severe sickness, Abraham again prayed to God, and Abimelech was cured.

When Eliezer was sent by his master Abraham to bring a wife for his son Isaac from among his own people, he prayed to the Lord he should choose the right girl.

Isaac prayed that his fruitless union with Rebecca should be blessed with children. When Jacob was informed that his twin brother Esau was marching against him with an army of four hundred men he prayed: "Deliver me, I pray Thee, from the hand of my brother, from the hand of Esau."

When Miriam was stricken with leprosy, her brother Moses supplicated: "Heal her now, O God, I beseech Thee."

Joshua, Hannah, the prophet Samuel, King David, and practically all other outstanding biblical personalities petitioned God when in distress, or rendered thanks unto Him for His help.

However, not only individuals, but the people as a whole, too, prayed. Thus we read in the Bible, that when the Egyptians tormented them, the Children of Israel "cried out, and their cry came up unto God." That prayer was an established custom may be seen from the prophet Isaiah's warning (God says): "Yea, when ye make many prayers, I will not hear." According to Jewish tradition, Abraham introduced the morning prayer, Isaac the afternoon prayer, and Jacob the evening prayer.

The democratic spirit of the Jewish religion is evident in the fact that *every* Jew can approach God directly in prayer and need not resort to an intermediary, "for God is as near to man as the mouth to the ear."

The Sages illustrate the nearness of God to the man who prays as follows: When a misfortune befalls a person and he hurries to the next house to summon help, he first informs the butler that he wishes to speak to the master. The Holy One, blessed be He, however, may be spoken to directly. The person in distress need not cry to the angels Michael or Gabriel, but, without a go-between, he may appeal to God in prayer, and he will be heard.

The truth that every Jew can be his own spokesman in prayer without

(Please Turn to Page 70)

PRAYER
Photo-study by Harry Goodman

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BETTER UNDERSTANDING OF CITIZENSHIP IS AMERICAN JUNIOR RED CROSS GOAL

BY means of a program of positive action the Junior Red Cross seeks to create a higher ideal and understanding of citizenship among American boys and girls of school age. It seeks to make young people aware of the fact that they have a definite share of responsibility to assume, a share that increases as they grow older. Through their activities they learn that many things can be done which add materially to the happiness and well-being of others.

The attractively decorated Christmas and other holiday menu covers, and similar favors that are sent to hospitals, maks the Junior Red Cross groups aware of their community responsibilities to the sick and disabled, and of methods by which the citizens

meet these responsibilities; help develop artistic ability; and make life more enjoyable for great numbers of persons. Their activities also spur their energies and interests in other directions equally advantageous to the individual and community. Correspondence and exchange of gifts with groups in other areas and countries give them a first-hand knowledge of conditions and problems elsewhere, a knowledge that in most cases will be better understood and longer retained because of the interesting manner in which it was acquired.

Today there are more than 8,500,000 boys and girls in schools the country over, who, of their own volition, subscribe to the ideals of the Junior Red Cross. The members not only participate in the organization's national activities, but devise local programs based upon their capabilities and the facilities at hand, as well as upon local needs.

In almost every Red Cross chapter there are adult members who are so generous and civic-minded that there is no limit to their desire to further any plan which will bring about the health of under-privileged children in their community.

Such was found to be the case in one chapter when the junior chairman presented the idea of a day camp for under-privileged children to Junior Red Cross members. To make the idea doubly attractive, she offered the use of her estate during summer vacation.

She suggested that the adjoining estate would make an excellent camp site, with space for a baseball field, woods to explore and a brook for wading. The next step was to interest the neighbor and give him an opportunity to share in the plans. Not only did the neighbor agree to the use of his property, but he pitched in himself and helped the older Junior boys build a bridge and other needed camp equipment.

A number of older Junior Red Cross members were enlisted to serve as councillors Monday through Friday, from 9 in the morning to 3 in the afternoon during the month the camp was in operation.

Seventy-five children, ranging in age from 5 to 10 years, remained at the camp for a two-week period. The following two weeks a similar group was accommodated. It was found that older boys and girls were often sent to camps by relief agencies, but that the smaller brothers and sisters often required nourishment, daily care and directed play programs, even though they remained at home.

The director of the local Y. M. C. A. provided for the use of the organization's auditorium and its facilities in case of rain. Fortunately, it never rained on week days during the entire month, so that all camp activities could be held out of doors.

The following summer the camp dates were set for August, which happened to be a hot and humid month. The refreshing days in the open and the cool spring water rippling over the stones in the brook brought even greater enjoyment than before to the city youngsters. They enjoyed bringing their own picnic lunches. The only per capita charge was five cents for milk.

While not all Junior Red Cross groups would be in a position to offer their community a similar program, there are many other types of community activities that are proving of material benefit to all who participate. In many localites Red Cross swimming and water safety classes for the youngsters are conducted regularly every summer. Others offer courses in first aid and home nursing, while still others carry out special programs of various kinds.

Beginning Armistice Day and continuing through November 30, the Junior Red Cross Roll Call will be conducted throughout the country. Because of the critical period ahead and the splendid opportunity which organized young people will have to be of help in any emergency that may arise, every boy and girl of school age is urged to join the Junior Red Cross group in his or her community. It is the membership of millons of young Americans that makes all of the organization's activities possible.

AMERICAN TEXTILE WOOLEN COMPANY PASSES HALF-CENTURY MARK

The Sweetwater Woolen Mill was organized in August, 1889, with a capital stock of $50,000, subscribed by local citizens of Sweetwater.

The mill began operation July 1, 1890. F. A. Carter, now president, began work with the mill as office boy, shipping clerk and bookkeeper at this time. He was made secretary and treasurer January 1, 1892, and has continued with the company up to the present time. C. L. Clark began with the company as bookkeeper April 1, 1899, and was made secretary and treasurer in January, 1907, and has continued with the company up to this date.

The original mill had two sets of cards, two mules, 720 spindles, and 32 narrow looms. The product for a great many years was the plain Jeans. When the mill was started, the pay roll for the first year average about $200 per week. At the end of ten years it had increased to about $500 per week.

FRED A. CARTER
President American Textile Woolen Company Since 1908

On the death of John M. Jones, the president, on May 29, 1908, F. A. Carter was elected president and general manager. In 1900 the capital stock was increased to $100,000. In 1906 the Sweetwater Woolen Mill purchased the Louisville Woolen Mill, Louisville, Kentucky. In January, 1907, the American Textile Woolen Company was organized, forming the combination of the Sweetwater Woolen Mill, the Athens Woolen Mills, Athens, Tenn.; the Park Woolen Mill, Rossville, Georgia; the Louisville Woolen Mill, Louisville, Kentucky, and the Atlanta Woolen Mill, Atlanta, Georgia, with a capital stock of $1,000,000 common, and $1,000,000 preferred.

Born in Sweetwater, the son of Mr. and Mrs. Matt Carter, Fred Carter attended the local schools and completed his education at Sweetwater College, graduating in 1886. His friendly nature, his ability to feel at home in any strata of society whether humble or affluent, his talent at making even the most subservient feel welcome and easy in his presence, have made him the advantage of wide acquaintance and numerous friendships. His personal influence over others has long been recognized.

Such a nature as Mr. Carter's was the first requisite for commanding attention in the business field. His ability to concentrate on the job at hand, despite distracting influences, has always been noticeable.

Fred Carter was only a youngster when he became connected with the mill in a minor capacity but remained at the bottom only a short time until his promotions to more important jobs began. He was serving as secretary and treasurer of the mill when the death of the president, Mr. Jones, occurred. He was unanimously chosen as his successor.

He deserves full credit, say his associates, for planning and managing the affairs of the mill through lean, as well as fat years during the changing times which have taken place during his leadership.

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A CHRISTIAN WARNING TO JEWS

***By* DR. L. M. BIRKHEAD**

In the past six years L. M. Birkhead, formerly Unitarian Minister in Kansas City, has achieved a nation-wide reputation for his active leadership in the discovery and exposure of anti-democratic forces in America. From the day he came back from Germany in 1935 to warn America of the dangers of Hitlerism to his latest achievement in the issuance of a pamphlet, "Ford Must Choose," by the Friends of Democracy which he heads, Dr. Birkhead has been a militant, unequivocating enemy of hypocrisy toward Jews.—THE EDITOR.

I AM by profession a Christian minister. Were it not for the dangers that have stretched out like so many tentacles from Germany, threatening to encircle and destroy the world, I should still be preaching the Gospel from a pulpit in Kansas City, Missouri. But when I came back from Germany in 1935 I brought along a horrible vision of things to come. I had seen displayed before me the system of transmission through which Nazi doctrines were being sent to certain individuals in the United States. And I knew that these individuals were being prepared and were preparing themselves to install here the oppressions and the barbarism that reigned in Berlin.

In ranging the forces that must take on these destructive elements, I became so busy with the work that I had to leave the pulpit. Perhaps I have carried with me a need to preach. But the need to preach to the Jews has grown in me during the few years that I have been trying to line up the forces of courage and of integrity.

The Jews have both, and they have also the instinctive resistance that has brought them through so much tragedy and enabled them to survive all their enemies. Yet I cannot help but register my impression that superimposed on these qualities there is another quality which marks, in particular, the American Jews with whom I have come into contact. They shared it, I believe, with German Jews.

I have been told by many visitors to Germany during the years just after 1933 that many of the Jews in the country believed the best way to overcome Hitler was to shush-shush the news of his existence. They didn't want the world to know what was going on; to talk about it, they said, would only intensify the trouble.

Unfortunately, I must admit that this attitude exists here. I must call it fear. It has nothing to do with courage, which the Jews have in plenty. The fear is of a superficial kind; it has to do with their behavior in advance. If they ever had to face the trouble, they would do it with the genius they have always shown. But they persist in believing that for the time being silence is sometimes better than candor.

I have met peculiar instances among Jewish leaders, who have not been entirely in accord with certain publications undertaken by the Friends of Democracy, of which I am the director. It is the shush-shush doctrine all over again. Keep quiet about it, and it will die down of its own accord. It won't, any more than appeasement of all kinds conquered Hitler.

We have in this country a number of subversive organizations which have obtained the support of misguided individuals. Some of these people may be out for their own benefit, some of them may really have pathological concepts about Jews and democratic ideals. Our time has made the Jews more patently connected with the struggles of democracy as a whole than they have ever been, to the outside world. To the Jews, democracy was always important, since with the coming of democracy came emancipation. Now, however, the Jews are bound with democracy for the sake of the rest of us. We, too, know that whoever attacks the Jews attacks us, because he undermines the strength of democratic principles.

The Dominance of Fear

It is, therefore, particularly disheartening to see this superficial fear implanted on the inherited courage and grandeur of the Jewish people. I cannot believe that it is a weakness

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which exists only in the leaders. If I could believe that, I would have to say that some Jewish leaders are betraying their own people. I would much rather say that these leaders, mistaken as they are, are responding to the temper of the people at large. The leaders are afraid because somehow the bulk of the Jewish population in this country has not yet learned to ally itself with its own fate, on the basis that this fate is the fate of all of us.

Perhaps it is because too many Jews have mistaken the meaning of emancipation. Emancipation means, in its essence, the right to be what one is; the right to claim one's heritage, to proclaim it, and to add it proudly to the cauldron of democratic fusion. If one hangs back, if one tries to deny a heritage because here and there a fool or a blackguard scoffs at it, then one is keeping from the cauldron of democratic fusion part of the wealth on which its continued existence depends.

None of us has anything to be afraid of, neither as individuals nor as representatives of a creed, as far as ultimate victory of human liberty is concerned. None of us has the right to believe that denial of a creed, or of a culture, is a prerequisite for democracy. On the contrary, denial of a culture destroys democracy as thoroughly as attack on a culture destroys it.

The Jews have brought to the creation of this country as great a contribution of enterprise, of imaginativeness, of the pioneering spirit and of gratitude for the privileges a democracy brings as any other group of people living within our boundaries. The Jews must, to continue this contribution of enterprise, retain every atom of the courage which sent them westward to the new land. Now it means protecting the democracy they helped build. They can protect it best by pointing out every violation of democracy they see. If the violation is aimed, for the moment, at the Jews alone, it is no less aimed at the rest of us. By failing to see this, and to shout it out so that all the world may hear, Jews are harming not only themselves, but the rest of us.

I therefore say: Jews, stop being afraid! He who strikes at you strikes at all of us. Do not deny the existence of the enemy, do not try to turn the other cheek, for it is not your cheek the enemy is after, but your heart and the hearts of all of us.

A New Year Message From Mrs. Eleanor Roosevelt

I am glad to have the opportunity to send greetings and good wishes, by means of your Service, to all the Jewish people of the United States on the celebration of the Jewish New Year.

ELEANOR ROOSEVELT.

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AMERICAN JEWS--A Century Ago--And Today

By DR. JACOB RADER MARCUS

Professor of History, Hebrew Union College

A century ago Jews in America began to realize the importance of a press that would chronicle Jewish affairs, of books that would interpret Jewish life. The distinguished American scholar, Dr. Marcus, here gives us glimpses of the past which are instructive for the present.—THE EDITOR.

LET it never be said that American Jewry, even a century ago when it was a community of less than 20,000 persons, was not conscious of its obligation to further its literature and to expand its teachings. Jewry in the 1840's in this country was just getting on its feet. It was vitally interested in everything Jewish, even if that interest took it to the other side of the world. Thus, for example, when the news came that Jews were being tortured in far-off Damascus on the absurd charge of ritual murder, mass protest meetings were held in New York, Richmond and Philadelphia in the summer of 1840.

At the Philadelphia meeting, held on Thursday, August 27th, in the vestry room if historic Mikveh Israel Synagogue, the leading spirit was Isaac Leeser. It was this same man who, five years later, bent his efforts to create an American Jewish Publication Society. The motivations that characterized his age were different from those which operate in our own. It is true that they also wanted to educate their fellow Jews, but their primary impulse to action grew out of genuine fear of the Christian missionary and his free literature. The Jewish religion was in danger because there were no Jewish books. During this very generation in the gold fields of distant California, a pious Jewish mother who wished to give her children a religious education took a typical Christian catechism, carefully struck out the word Jesus wherever it occurred, and pencilled in above it the word "God"—and then proceeded to educate a family which later became notable in American Jewry.

It was necessary in that era to confound the missionaries, to save the younger Jewish generation, to develop a group of American Jewish writers, and to create unity in a religiously discordant Jewish world; all of this through the creation and development of common literary interests. That age had a passion for union and a dread of the effects of religious discord. That was why Henry Jones—who was born plain Heinrich Jonas—created the Independent Order of B'nai B'rith in 1843. He not only wanted to further morality among Jews, but he was also determined to bring a real unity into American Jewish life by creating for all Jews a common meeting ground where religious polemics and credal disharmony would be conspicuous by their absence.

And so the American Jewish Publication Society in 1845, patterned in all probability after one of the missionary and tract soceties of the time. In London in 1841 or 1842 a publishing house called the "Cheap Jewish Library" issued a story entitled "Caleb Asher," which had been written for the moral improvement of the laboring classes. A reprint of this book was the first venture of the new American press.

Under the brilliant leadership of Isaac Leeser, this first society managed to maintain itself and to publish fourteen volumes and pamphlets in about five years. The subscribers paid but a dollar a year and some of them expected a new publication every month.

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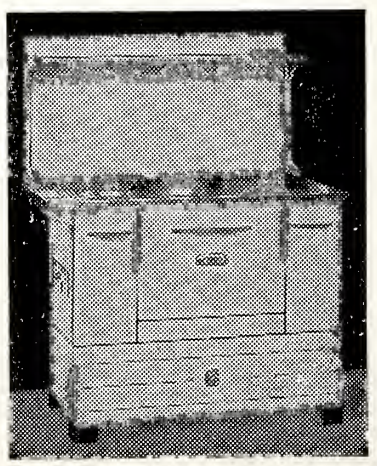

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The book-of-the-month idea must have been born with them. They were a thrifty lot and they expected every dollar to do yeoman service. Then on December 27, 1851, a fire broke out in the building of Mr. Hart on Chestnut and Sixth, and with the building there went up in flames the plates and the stocks of books. The only insurance was an apparently childlike faith in the ability of books to survive flames. The society was dead.

Four years later the Jews of this country must have been stirred when they read of the success of the Institute for the Furtherance of Israelitish Literature in Germany. Under the able leadership of Ludwig Philippson, the organizer of German liberal Jewry, this society issued eighty volumes, including the larger part of the monumental History of the Jews by Heinrich Graetz. And Jewry here knew that this European press had had to overcome difficulties which could never arise in free America.

Eleven years after this, in 1869, Isaac Mayer Wise engaged in a strong campaign to re-establish a publication society here. He entertained a grandiose scheme which envisioned the translation into English of every rabbinic and medieval Jewish classic; and when in London the Society of Hebrew Literature began to operate under F. D. Mocatta and David Salomons, he took credit for it. He felt that if he could only create a conference of American congregations, a theological seminary and a publication society, he could bring the Messiah! Rabbi Wise, you see, was a man of great enthusiasms and, we may add, of keen perception. Listen to what he wrote that year in his *American Israelite*:

"All the public speaking of all our co-religionists in this country will not do us as much good in removing prejudice, diffusng correct knowledge and attaching liberal minds to our cause, as five good English books will do. All the talk in the stores and elsewhere and all the crying over spilt milk will do us no good. If you do not inform the world of what you are, think, want, expect and hope, you can never expect to be understood or to understand yourselves."

Two years later, in 1871, a group of New York Jews brought about the resurrection of the American Jewish Publication Society. Its second advent was a brief one, for it died in the panic of 1873—but its death was only the prelude to its rebirth in 1888 as a triumphant, vigorous and vital or-

Monument erected in memory of the Jewish soldiers who died in the Civil War, Cypress Hill Cemetery, Brooklyn, New York.

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ganism. This was the genesis of the Jewish Publication Society of America of today.

I do not think that it ever entered the mind of any one of those men who met in 1888, that in the year 1941 Jewish scholarship, learning and bookmaking would be dying on the European continent. But this is precisely what has come to pass. The Soncino Society of London, which translated the Talmud and the Mid-

(Please Turn to Page 73)

AS THE TIDE TURNS

In business, the New Year promises fulfillment of the hopes of the past.

It is our earnest wish as we pause for our work-a-day life at another milestone, to extend to our host of friends a happy and prosperous New Year. May the New Year be one of great accomplishments for Peace and Amiable Relationships among all mankind. And may it bring to the Jews the world over that security which leads to a more abundant life.

May we all see a closer friendship and better understanding between all people.

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Highlights of the Screen

By MARIAN SULTZBERGER

In a breezy, informed style, the author of this review of the year touches on the most important pictures, stars, directors, and screen plays of the season.—THE EDITOR.

IT'S time we talked about the good things Hollywood does, instead of harping on that silly attitude of sophistication which sneers at the "Hollywood manner." In the first place, in no other industry or art is as much imagination displayed or as much creative talent put into a product. In the second place, a few Senators have decided to vent their frustration on Culver City, Burbank and points adjacent thereto. Unable to put over their point of view on America's foreign relations policy, they resort to the ancient device of looking for scapegoats—and they think they have found them in the movie industry.

Recently, a dictum issued from Will Hays' office that the screen was interested solely in entertainment and not in propaganda. Unfortunately, Hollywood has always been sensitive on the score of "propaganda," knowing that it was the butt of any collection of cranks who could get to a newspaper column.

Let's go down the line of entertainment to see what the year 5701 (fortunately it coincides with the movie year) brought forth that's worth mentioning.

A Few Directors

Since direction is often considered the heart of picture, I should like to mention a few directors who did top-flight work. William Wyler did a splendid job with Gary Cooper in "The Westerner." Some critics felt the pacing was too slow and the story too thin, but the same critics chewed their words when, a little later, the same Mr. Wyler presented "The Letter," which did wonders for Bette Davis and made a star of James Stephenson, who died before he could transform his new success into new pictures.

If honors were being awarded for action pictures, Michael Curtiz would probably be first on the list without contest. Jack London must have rubbed his chin in glee when from his heavenly seat he watched the unrolling of "The Sea Wolf," as grim, as moving and as photographically moody a picture as Hollywood has produced. In a much lighter and faster vein, Curtiz also directed "The Sea Hawk," which gave some critics the idea that Errol Flynn is not only handsome but an actor.

MELVYN DOUGLAS

The most sensational comeback of the year was staged by Katherine Hepburn. But few people seem to realize that her director should share credit with her. George Cukor took the fluffy material of "The Philadelphia Story" and made it seem to have social significance. But Cukor is no one-picture director, as he has proved year after year. For my money, he did a much better job—in fact, perhaps the best melodrama of the year—with "A Woman's Face." Considering what the picture has done for Joan Crawford, perhaps Cukor should be called the "resurrector of women stars."

The term "genius" is freely applied in Hollywood. But I hope I won't seem unpatriotic if I express doubts about Garson Kanin's work as director of "They Knew What They Wanted." He is a private at Fort Monmouth, N. J., now, turning out training pictures for Uncle Sam. Maybe it was merely Laughton, but the picture would not be put among the ten best. What a director can do with little material is proved by Joe Pasternak, who has taken a series of superficialities and made Deanna Durbin one of the greatest of box-office names. His job on "Spring Parade" did not, however, equal the others he has done.

Fame is fleeting and, therefore, Orson Welles is hailed as the only versatile

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figure in pictures. Our own Ben Hecht did a job that many think is equally good. Hecht wrote, directed and produced "Angels Over Broadway," the picture that preceded Douglas Fairbanks' trip to South America as good will ambasador. Like Hecht's previous pictures, this one had intelligence and novelty.

With sprightly comedy the keynote of the season, Mitchell Leisen has much to be proud of in "Arise My Love," which restored to Claudette Colbert all her native charm. It set the style for a season's pictures, combining the political and the skeptical in the proper doses.

Other directorial jobs that might be mentioned include Mervyn LeRoy's excellent megaphoning on "Escape"; Vincent Sherman's unusually cerebral direction of "Flight From Destiny," one of the better pictures of the year; Fritz Lang's so-so job on "Western Union," an epic that got lost in its title; Norman Taurog's work with "Men of Boys' Town"; and, if I will be permitted a little lowbrow taste, I choose for high honors Edwin L. Martin for his sympathetic handling of Ann Sothern in the "Maisie" stories, but some more expensively produced A pictures haven't done as well in theme or characterization as Edwin Martin in his "Maisie Was a Lady." If Will Hays and America want entertainment — and they do — "Maisie" is giving it.

Screen Playwrights

The second most important ingredient for a good movie is supposed to be the screen play. Here are some of my choices for merit in that field.

Norman Krasna has been the most prolific and, in many ways, the most successful of the screen playwrights. He did such various jobs this year as "Mr. and Mrs. North" for Lombard and Montgomery, "The Flame of New Orleans" for Marlene Dietrich and "The Devil and Miss Jones" for Jean Arthur. All of them were excellent handiwork but "The Devil and Miss Jones," which Krasna also co-produced, was undoubtedly the best from the entertainment point of view.

P. J. Wolfson, who got to Hollywood by way of some novels, turned out an original in the form of "Escape to Glory." Pat O'Brien, who has been complaining about the roles given to him by Warner Brothers, grabbed at the chance to play in this study of character and did well in it, too. But Wolfson can also do the champagne style, as he amply proved in his script for "Vivacious Lady."

The technique of "Penny Serenade" was different and the job telescoping might have hampered the picture if the individual scenes had not been prepared as deftly as they were by Morrie Ryskind.

The critics sneered at "The Mad Doctor." But for this particular writer, its mood was as ominous and its acting as swift and intelligent as any this year. Martin Kosleck did an even better job of acting in this vehicle than he did in his murderous "Underground." But the credit for the screen play goes to Howard J. Green.

The Bit Actors

The stars always get attention. But often the "bit" players work harder and accomplish more. That's why I would like to mention a few who did exceptional work this past year.

The outstanding comedy find of Hollywood in many years is S. Z. Hakall. Whether in "The Devil and Miss Jones" or in "The Man Who Lost Himself,' he took the spotlight of any scene in

EDWARD G. ROBINSON

which he played. No tricks, no hysterics, just plain good acting is Sakall's contribution to pictures.

One can hardly speak of a "bit" player when one refers to Albert Basserman, who is, perhaps, the greatest actor in Hollywood today, barring none. He has not yet had a "starring" role, although whenever he appears in a picture the audience is sure to remember him if it forgets everybody else. From the time that he made a sensational few-minute speech in "The Magic Bullet," he has managed to survive even the most mediocre vehicles. This year the three outstanding jobs to his credit, all different, are his performances in "A Woman's Face," "Foreign Correspondent" and "Escape."

Oscar Homolka, another actor who won his first fame in Germany, has at last been given his proper niche. Hollywood first tried to use him as a matinee idol. His accent and his figure made that impossible. But, as a character

(Please Turn to Page 54)

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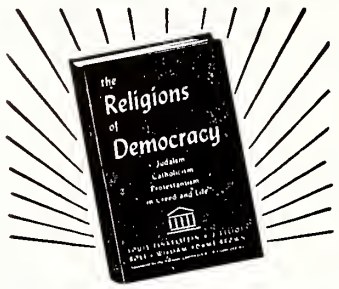

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In this section Dr. Louis Finkelstein, president of the Jewish Theological Seminary of America and a nationally known leader of his faith, interprets the beliefs and practices of Judaism, defines the good Jewish life and expresses the Jewish hope for the future. Born in Cincinnati, Ohio, Dr. Finkelstein, son of a Rabbi, has won a leading place as educator and author in the Jewish theological world.

CATHOLICISM

Father J. Elliot Ross outstanding Catholic preacher and teacher, is the author of "Christian Ethics" and other works. In this section he describes the current role of the Roman Catholic religion as creed and life. Father Ross is an accepted authority in his field, having taught moral theology at the Catholic University and having also been professor and associate director of the School of Religion at the University of Iowa. He was born in Baltimore, Maryland, and received his secular and religious education both in this country and in Rome.

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Born in New York, Dr. William Adams Brown, long professor of applied theology at the Union Theological Seminary, is one of the most famous Protestant theologians in this country and the author of more than 20 books. He performs for Protestantism the task of clarification, pointing out the essential differences and similarities between Protestantism and Catholicism; at the same time affirming the need for unity of action, mutual understanding and brotherly love.

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IT HAPPENED ON ROSH HASHONAH

Rosh Hashonah, which this year begins on Monday, September 22, can never have its first day fall on Sunday, Wednesday or Friday .

Blowing the Shofar is now forbidden on Saturday, but in the days of the Temple, the Shofar was always sounded on Rosh Hashonah, even if the holiday occurred on the Sabbath.

Pre-Talmudic literature contains not a single reference to Rosh Hashonah as a day of judgment.

Although Palestine Jews observe all Jewish religious festivals with a one-day celebration, they make an exception of Rosh Hashonah and keep it for two days.

Among the important events in Jewish history that occurred on Rosh Hashonah were: the first Rosh Hashonah observance in England (1655) after the expulsion of the Jews in 1290; the opening of London's famous Spanish-Portuguese Synagogue in 1701; the readmission of the Jews to Venice in 1508; the opening of Congregation Beth Elohim, Charleston, S. C., in 1750; the first Jewish religious service in Cincinnati in 1819; and the first Jewish religious services in Chicago in 1845.

If tradition is to be believed, Joseph got out of prison on Rosh Hashonah and the Hebrew slaves ceased to labor for Pharaoh of Egypt on Rosh Hashonah, too.

Rosh Hashonah services last year in England were sharply curtailed by order of Chief Rabbi Joseph Hertz, who directed that they should begin at 6 P. M. and end before the blackout so that worshippers might get home or reach air-raid shelters before the nightly Nazi bombing raids.

Three years ago, Rosh Hashonah services in many New England synagogues were halted in order that the houses of worship might be converted into temporary refugee centers for victims of that year's hurricane.

SHOFARS

The Shofar was the ancient ritual horn of Israel. Those pictured above are: (1) Used by Ben-Israel of Bambay. (2, 3, 7) In the Great Synagogue, Aldgate, London. (4) From Bagdad, 18th century. (5, 6, 9) In the United States National Museum, Washington. (8) With carved Hebrew inscription. (10, 11, 12, 13) Alleged to belong to the pre-expulsion period (1290) of English Jews.

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My Impressions of America

By DR. CHAIM WEIZMANN

By many Dr. Chaim Weizmann, President of the Jewish Agency for Palestine, is called the most important Jew in the world. During his recent visit to the United States the distinguished leader and scientist visited virtually every major city in America. These are his impressions, exclusively written for The American Jewish Times and the Independent Jewish Press Service on the growth of Jewish life in this country. THE EDITOR.

DURING my recent visit to the United States, covering a period of four months, I had an unparalleled opportunity to meet with leaders in all parts of America and to study the changes which have occurred in Amreican-Jewish community life. It is my distinct impression that American Jewry has matured, that it has a growing conception of ts responsibi.ities, and that a generation of leaders is growing up which will be equipped, by training and character, to undertake the vital tasks which the post-war period will entrust to them.

I should like to take advantage of this statement to convey the appreciation of Mrs. Weizmann and myself to the hundreds of men and women who so graciously received us in New York, Washington, Baltimore, Boston, Detroit, St. Louis, Kansas City, Cleveland, Los Angeles, San Francisco, Toronto, Montreal, Pittsburgh, and Chicago.

Perhaps the most significant phenomenon to be observed by a visitor is the greater sense of unity that has been developed in the major communities. The groupings which were so noticeable a decade or two ago are rapidly losing their sharply divergent characteristics. Time and increasingly sound communal organization are demonstrating the need for essential unity in action. It would be unduly optimistic to assert that there is an ideological marriage of all points of view. Rather, there seems to be a growing tolerance arising out of closer contact in meeting common problems.

On the other hand, there is one element in the American-Jewish scene which cannot be ignored. Wherever I went there was in the air a feeling of malaise, a sense of uneasiness and insecurity. Some of this atmosphere is not without tangible substance. The whole structure of the American-Jewish community, in its stratification and in its relation to the non-Jewish world, bears some relationship to what might have been observed in Germany before the advent of Hitlerism. It goes without saying that there are actually many differences between the two.

Jews Three Per Cent in U. S. A.

On the one hand, Jews form three per cent of the total population of America. In Germany it was one per cent. It is superfluous to remark that America is not Germany. America is an Anglo-Saxon civilization. It is not as homogeneous as Germany. It is a heterogeneous community in which there are a great many minorities. Minority problems are not new in American life, as they are in French or German life. However, the Jews seem to constitute a minority *sui generis*. From the way some people talk, one would think that all 130,000,000 Americans came over on the Mayflower, except for the Jews.

There is one factor in the Jewish position in America which may make for exaggeration of Jewish handicaps or may lessen the capacity to deal with them. In Poland or in Russia it was the daily bread of Jews to live under oppression. They knew why they were set apart and were prepared by environment and cultural equipment to bear their lot. But whatever slight hazards may have met individual Jews in the United States, it is patent that liberty and freedom and equality have not been meaningless slogans but living realities for the Jews of America. But for that very reason an accentuation of anti-Semitism, arising out of the events abroad or resulting from political or economic events in America, would be much more bewildering and painful to American Jews. Thoroughly absorbed in American civilization, identifying themselves completely with its institutions and its values, there are some Jews who, in the face of some untoward events, find their resistance much lower than it would be for Jews

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in other countries who never enjoyed the opportunities in which America abounds.

It is not for me, not an American, to comment on the formulae which govern Jewish life in America. But as one who has visited the country on various occasions during the past two decades, culminating in my very extended last tour, I might be free to remark that the Jews of America have a solemn responsibility as a collective and as individuals. I could not observe that American life was ineradicably tainted with the virus brewed by Hitler. The fabric of American institutions is too strong to be burned so easily by such acid. But one would deliberately turn one's back on world history were one not to appreciate that Jews in public positions —whether in the press, in the radio or in the movies—have a focal value which have a bearing on Jews as a whole. It would be ideal if every Jew, like every other citizen, would be subject to the same conventions and traditions—no more and no less. But as realists we know that the act of an individual can be distorted as though it were the act of a community.

A camera study aboard ship of Dr. Chaim Weizmann, on his recent visit to the United States

Lauds Young Americans

I was privileged to meet with a great number of young American Jews, most of whom may come of Russian parentage but who have matriculated in American schools and colleges and have become integrated into American life. In them I found solid material. I am reminded of an analogy once

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They Who Are Frightened

By AARON ZEITLIN

Translated from the Yiddish in *The Day*

Within the Yiddish press of America is embedded the most profound thinking on Jewish problems and some of the most colorful writing being done in our country. Aaron Zeitlin, internationally known Yiddish and Hebrew novelist, playwright and journalist, here interprets the philosophy of American assimilationism.—THE EDITOR.

FEAR may lead to many things: to sin, to insanity, to suicide. There is a kind of fear which leads to national suicide, to the assimilaton of the frightened.

At the convention of the Central Conference of American Rabbis held recently in Atlantic City Rabbi Emil Leipziger of New Orleans denounced the "panic of assimilation" which has overtaken certain elements of the Jewish population. The phrase was not a mere oratorical flourish. At an earlier conference of the Union of American Hebrew Congregations in Detroit the representatives of "liberal" American Jewry had done penance and had assailed themselves for their previous attitudes by calling for a return to tradition.

A wave of panic-assimilationism has unquestionably engulfed a segment of American1Jewish population. It is derived from a clumsy misunderstanding of Americanism. Only a few weeks before the rabbinical conference in Atlantic City a convention of Jewish educators took place there. Here the argument was produced that Jewish children should not be taught Hebrew because it was un-American. The study of Hebrew, it was said, led to Zionism, and Zionism was un-American. Do you understand?

Or this instance: A chair in Hebrew was established at an institution of higher learning. The non-Jewish professors had nothing against it. But a group of Jewish professors asked that the appointment be revoked. They represented the scared Jews.

Greater Americanism means breadth, cosmopolitanism—a multicolored, multifarious existence. Petty Americanism makes the fright-assimlators want to crawl into dark corners and to hide their Jewish noses as if they were crimes. We are not here at all, dear Christians, nobody ever heard of us! Imaginative enemies have thought us up; don't believe them, it's all a fake.

Some fright-assimilators don't go quite so far. They want Jewishness to remain a strictly private affair. They will be non-Jews out in the world, and Jews at home. But the path of development is the same. This, too, leads to cellar-Jewishness, to the panic-assimilation that produces, finally, national suicide.

The argument that national tradition is opposed to Americanism has been rejected often enough by good Americans. It is an anti-democratic, anti-American argument. America wants the unrestrained, harmonious development of an unrestrained, harmonious co-existence among all the peoples who breathe its air and live on its land. America is not a totalitarian barracks. America's population is a great orchestra, playing on different instruments but sounding a symphony of freedom. America is a democracy of variety, living under a flag with 48 stars and 13 stripes.

Those who want the Jewish voice in the orchestra to be stilled are called anti-Semites. And the Jews who are frightened by them choose to abide by the will of the anti-Semites. Fright has big eyes, but a small heart.

Small-hearted fear includes Zionism among un-American activities, forgetting that this labels as bad Americans such friends of Zionism as President Roosevelt and the members of Senator Wagner's American Palestine Committee.

Fright-assimilation achieves none of its ends. On the contrary. Fear breeds fear. When Jews begin to tremble, they frighten the non-Jews who don't know what to make of them. It's impossible to like people who shout, "Leave us alone because we don't exist." Cellar-Jews cannot expect to be popular.

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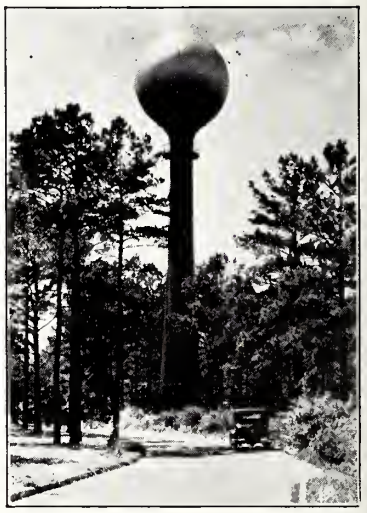

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WALDO FRANK PSYCHOANALYZES THE JEW

An Interview

By LIBBY BENEDICT

In a period when promotion of Pan-American friendship is one of the American Government's most vital tasks, Waldo Frank is generally regarded as the foremost Hispanic student in the United States, as well as a distinguished novelist, essayist, critic, and social economist. This fall will see the publication of his new novel, "Summer Never Ends." In this, one of his rare interviews, he analyzes himself and his people.—THE EDITOR.

"EVERY so often," says Waldo Frank, "I write something that makes Jews say: 'Waldo Frank has come back to the fold.' The truth is I've never been away from it. If I am silent on the matter for long periods of time, it is because the situation is too complex to talk or write about glibly. I admit I have not found my congregation, so to speak. I have not been able to find a group of Jews with whom I could have complete unity of thought. But here again we reach complexity."

It is hard, even for one who has known Waldo Frank for a long time, to transmit an impression of what to Frank himself is a difficult undertaking. During the course of the hot summer evening as Waldo Frank talked to me, I confessed to him that some of what he wrote was too metaphysical for my understanding. He had complimented me by asking whether his work meant anything to me. It does: decidedly. Again and again the metaphysical maze that confuses me suddenly opens on a bright pinnacle, around which the variegated worries of the individual in relation to many of the phases of his life lie luminously delineated.

Whether one is reading his work or talking to him, however, the courage with which Waldo Frank pursues his thought comes through. When he thinks about the Jews he holds on to his concepts of the world at large, so that he rejects any attempt to talk of the Jews as being separated from the rest of the world. He even sees their faults as merely Jewish reproductions of world errors. To strengthen themselves, he believes, Jews must support the aesthetics of life—but the whole world, Frank believes, neglects aesthetics.

"Jews have come too far away from the understanding of the artist in their midst," he says. "The Jewish basis of life is justice, and art is an inseparable part of justice. If the Jewish communities would awaken to the existence of their artists, if they would support artists, they would take a recognizable step forward toward regaining the position they held a few centuries ago, when they were allied with the healthy, revolution-fomenting groups of civilization."

WALDO FRANK

Nor is art an isolated concept with Frank. For art, to him, is closely connected with economic and social existence. The earlier centuries when the Jews were such a progressive force, he believes, found the Jews allied with the middle class, which was then the health-giving, revolutionary element in the social order. Since then the middle class has been decadent, but the Jews have remained allied with it. They cannot regain their intellectual prestige unless they become entirely allied—as Jews—with the new health-giving elements in society, the elements that call for a social order built on profound cooperation among peoples and nations. This would be another expression of the justice that Jewish tradition represents.

Waldo Frank came away from Communism after a short period as a sympathizer with it. Its hard-boiled patina was not to his liking. He could not become a Zionist because, though his visit to Palestine in 1926 impressed him, he saw danger ahead. But he

(Please Turn to Page 55)

SEASON'S GREETINGS

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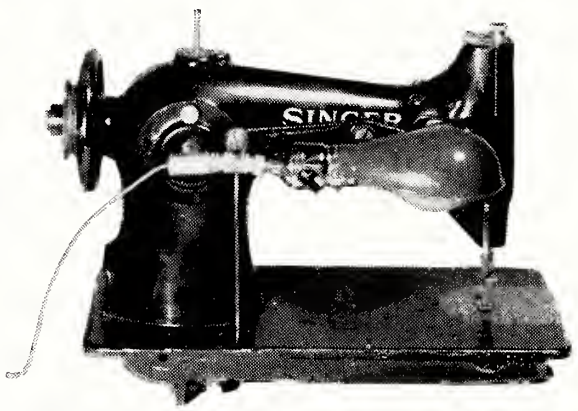

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HISTORY IN OUTLINE

All the histories of the year 5701, whether long or short, are the framework for the skeleton of dates herewith listed. In a year eventful beyond all others, these dates count for most.—THE EDITOR.

October

October—German blitzkrieg on London hits Jewish sections heavily. Decrease in anti-Semitism noted as Jews work hand in hand with their neighbors in rescue and fire-fighting.

October 1—1,000,000 Jews deported to Gouvernement Generale in Poland, Nazi sources reveal.

November

November 6—National election returns President Roosevelt to office. Voters in Michigan, California and New York soundly defeat anti-Semitic candidates.

November 6—Eight Jews elected to Congress: Adolph J. Sabath of Illinois, Dean of the House and Chairman of the Rules Committee; Emanuel Celler, Samuel Dickstein, M. M. Edelstein, and Sol Bloom of New York; Leon Sacks and Samuel A. Weiss of Pennsylvania, and Herman P. Kopplemann of Connecticut, all Democrats.

November 6—10,000 Jews of the Palatinate expelled to Unoccupied France, interned in concentration camps along with tens of thousands of other refugees.

November 13—Palestine Foundation Fund celebrates its 20th anniversary. Reports spending $45,385,000 since its establishment.

November 17-19—Christian conference of American Fascist group scheduled for nine days in Chicago closes hurriedly as meeting fails to attract leaders of sufficient prominence.

November 21—Congressman Dies issues White Book showing extent of nazi propaganda and sabotage in the United States.

November 25—The "Patria" loaded down with 1,900 refugees explodes mysteriously in Haifa harbor. More than 200 lives lost.

November 25—Warsaw ghetto area 100 square blocks in center of city established behind eight-foot walls.

December

December—Die Zukunft, oldest Yiddish monthly in U. S. ends publication.

December 2—Norwegian nazi leaders begin attacks on "Free Masons" because it is discovered number of Jews in Norway insufficient to warrant an anti-Semitic campaign.

December 5—Joint Distribution committee reports expenditures from September, 1939, to October, 1940, for relief and rehabilitation abroad totalled $8,269,241.

December 13—Motorship on way to Palestine with Jewish refugees from Rumania capsizes in Sea of Marmora, two hundred and thirty-three lives lost.

January

January—Dissolution of United Jewish Appeal results in independent campaigns on behalf of Joint Distribution committee, United Paletsine Appeal and National Refugee Service.

January 6—President Roosevelt in an address to Congress calls world-wide freedom of religion one of essential Four Freedoms on which enduring peace can be based.

January 25-26—National conference for Palestine in Washington, D. C., asks for all-out aid to Britain and establishment of Jewish Commonwealth in Palestine after the war.

February

February 1—Assembly of Council of Jewish Federations and Welfare Funds meets at Atlanta. Hotly debated proposal for National Budgeting submitted to referendum of member agencies throughout the country.

February 3—Research Institute for Contemporary Jewish Affairs to study a program for the coming peace established by American Jewish Congress.

February 6—Release time for religious instruction in public schools introduced in New York City.

February 16—Extraordinary meeting of Joint Distribution Committee

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considers problems of relief for Jews abroad.

March

March 1—Germans overrun Bulgaria as government gives way before Nazi demands. Anti-Jewish laws intensified.

March 4-5—Speeches of Senators Burton K. Wheeler (Democrat, of Montana), and Rufus C. Holman (Republican, of Oregon,) in lend-lease debate contain references to "international bankers" with emphasis on Jewish names.

March 8—Pogroms break out over Rumania. More than 1,400 Jews, including prominent communal leaders, murdered in Bucharest alone. British government, through intervention of Jewish Agency, issues affidavits for nearly 1,000 Jews to escape to Palestine.

March 19—General Commissariat for Jewish affairs established by Vichy government under rabidly anti-Semitic Xavier Vallat co-ordinating all anti-Jewish measures.

March 22—Dr. Chaim Weizmann arrives to confer with Jewish leaders in the United States.

March 24—Jewish section of Interfaith committee for aid to the Democracies established with Dr. Isreal Goldstein as chairman to give material aid to British civilian population.

March 27—American Palestine committee under chairmanship of Senator Robert F. Wagner, of New York, with more than 300 government officials, educators, churchman and civic leaders as members, formed to support the movement for developing Palestine.

March 29—B'nai B'rith convention in Chicago undertakes war relief and refugee aid on broadened scale, renews efforts for national defense, Americanism and aid to democracies. Appropriates $100,000 for Palestine colony in honor of its president, Henry Monsky.

April

April 6—American Jewish Congress withdraws from General Jewish Council asserting council has failed to fulfill its purpose.

April 6—United Service organizations, including Jewish Welfare Board, launch $10,765,000 campaign for social and religious program for service men.

April 6—Nazi invasion of Yugoslavia and victory over Greece drive 75,000 Jews into Nazi orbit. Food problem acute.

April 20—Voelkischer Beobachter reveals most of Polish Jews have been conscripted for forced labor.

April 22—Compulsory labor introduced for Bulgarian Jews.

May

May 18—University of Leyden, famous college in Holland, closed as result of student protest over ousting of Jewish professor.

May 18—Council of Federations and Welfare Funds announce "victory" in National Budgeting by vote of 54-53. Committee on Referendum for Budgeting questions counting of ballots, calls for opposition to adoption of budgeting proposal.

May 19—James Roosevelt, son of the President, tours Palestine. Receives children's tribute to his father, "The Good Grandfather of all Children in the World."

June

June 4—Congressman M. Michael Edelstein dies of heart attack after vigorous reply on floor of House to anti-Semitic remarks of Congressman John A. Rankin, of Mississippi.

June 8—British, Free French and Jewish forces successfully invade Syria, bringing country under British influence.

June 13—United States stops issuance of visas for refugees with close relatives in Axis territory.

June 16—President Roosevelt demands end of discrimination in hiring of defense workers.

June 17 — Louisville Intercongregational Committee proposes to deny religious services to Jews, financially able, who are not members of a congregation.

June 22—Nazis invade Soviet Russia. 5,000,000 Jews in immediate path of conflict.

July

July 8—Dr. Otto Hirsch, president of the Reichsvereinigung, dies in German concentration camp, a martyr to his people.

August

August 1—New ghettos go up in Kovno, Mariampol and other Lithuanian cities as German forces occupy Soviet territory.

August 5—Japanese stoppage of ship sailings strands hundreds of Jewish refugees in Kobe.

NATHAN STRAUS FUND ADDS TO PALESTINE GIFTS

Tel Aviv (JPS-Palcor)—A gift of £250 has been received from the Nathan Straus Fund of New York, to distribute loans to workers and small farmers, it is reported by the Farmers Mortgage Trust company, which is administering a total loan grant of £2,500 from the Straus Fund.

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A PROGRAM FOR AMERICAN JEWRY

By RABBI JAMES G. HELLER

The Central Conference of American Rabbis is one of the most significant bodies of American Jewry in the influence which its membership wields. Its newly-elected President, Rabbi James G. Heller of Cincinnati, herewith—in an exclusive statement—offers his conception of the program that Reform Judaism and American Jewry must follow to remain free and vital.—THE EDITOR.

I REGARD my election to the Presidency of the Central Conference of American Rabbis not as a personal tribute, but as the resolve of a number of men to make that organization a force toward the solution of certain Jewish problems. Living as we do at one of the great turning points of human history, we must understand that there are epochal decisions to make. Where we have loitered, we must now walk courageously and purposefully. Where we have been passive, we must be active and creative.

Within this brief compass I can only indicate some of the things I hope the Conference will do—to which I hope to devote myself during the two years I shall be vested with the privilege and the obligation of its leadership.

Jewish life must become more religious in its orientation. We are weak to the extent that we have become fractionalized, to the extent that we have integrated Jewish life under secular auspices. It is our hope that it may be possible to create a central body with representation assigned to all groups, lay and religious—that such a body may view the problems of Jewish defense not as isolated but as related to the totality of the task,

RABBI JAMES G. HELLER

and that under it the groups that composed the General Jewish Council will be willing to work.

We do not stand alone. We need the assurance that comes with finding our natural allies. It is our hope that during this year we may be instrumental in convoking a Parliament of Religions, to express the essential unity of all religious organizations beneath their diversity, and to send forth a ringing statement of the religious issues that underlie the present world conflict. The struggle is between religion and those who deny it.

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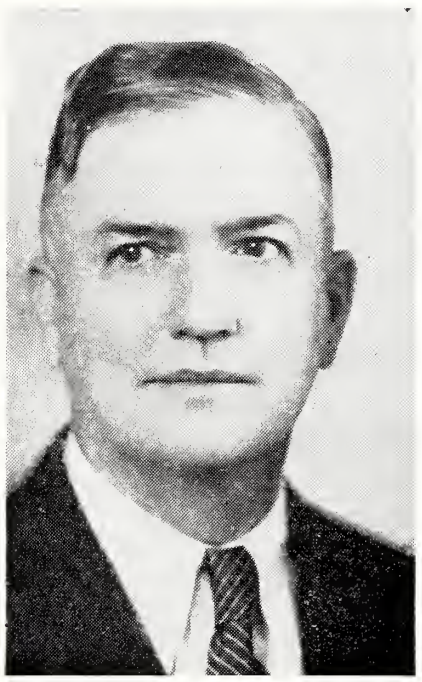
Therefore we must close ranks and learn to envisage the problem as it is. We must not leave the sentiment that behind democracy, behind justice, behind truth, are certain universal, ancient religious sanctions, indefinite and unspecific. Their reality and their functional part must be made manifest. We shall call upon all the great religious bodies to come together for these purposes.

Our own bodies need strengthening. We have permitted the Union of American Hebrew Congregations, the parent-body of Reform Judaism, to sink into comparative weakness. It is especially the task of the rabbis to rescue it. There must be a three-fold change in personnel, in policy and in program. A start has already been made toward strengthening these. There is also the need for furnishing the wherewithal, with which the Union may do an energetic, creative task. From us the word must go forth, to the country in general and to our individual congregations, to give the Union of American Hebrew Congregations support commensurate with the work it must do.

A Judaism that conserves the past, that is anchored in Jewish tradition, but that is open to the discoveries of modern thought, is still the need of myriads in the United States. There are millions of unaffiliated, who may remain unattached because we have not reached them, because we have not known how to translate our message humanly, socially, organizationally into their terms. Reform Judaism is no longer what some suspected it to be in its early years. It is not unJewish. It is not assimilationist. It is not anti-traditionalist. It is certainly not anti-Zionist. It wants a Judaism that is free—free to develop, free to change in accordance with its perception of new truths. But always in accordance with those principles which are indigenous to it, which are its mainstream of flow throughout the ages. Many things convince me that all the sections of Jewish religious life are converging toward this viewpoint, that the differences that divide Conservatism, Orthodoxy and Reform are becoming less and less important. We must make efforts toward such an understanding both in thought and in action. It is my hope that during these years we may make appreciable progress in these directions, bringing the message of liberal Judaism to

(Please Turn to Page 71)

In Memoriam



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THE YEAR IN BOOKS

By HENRY MONTOR

Against the background of Jewish literary achievements of the past, Mr. Montor outlines the failings and points to the possibilities of Jewish writers in Americana. He lists some of the highlight volumes published in the past year.—THE EDITOR.

A NATION is in ferment. As if boils men look into the churning depths. They try to feel the currents of centrifugal power, to name them. Out of this searching—which is, indeed, self-searching—a native literature grows. It is the story of the hills and the plains, the rivers and the cities, the manners and the morals: the fabric of a nation's life woven of yesterday's memory and today's pride.

In this process of self-examination the Jews too have a part. What have they done to preserve in print a free, sprawling civilization whose virtues are etched more boldly against the ominous sky from which thunderstorms threaten? As in the play "The Deluge," men examine values more sharply on the threshold of final events. The trivial seems more mediocre; the amusing becomes vulgar; and the opportunistic is rejected the more vehemently because it is the symbol of humanity's self-degradation.

A rebirth or perhaps a new awareness has marked American literature since 1933. Imitation and sophistication have lost their critical esteem. A proletarian literature—not necessarily Marxian, in the technical sense of the term—has been one of the products of this period. Fitzgerald gave way to Faulkner and he to Saroyan. The gradation has been more marked in other branches of fiction. Even the subject matter of non-fiction has shifted its base. The stilted biographies and travel essays has been succeeded by social analyses in terms of personality and penetrating estimates of economic forces.

With the cooperation of the Roosevelt Administration, which has done as much for the dignity of American culture as for the integrity of the average man, two important series have been launched to mirror the history of America. One is *The American Guide* series, a record of the states compiled by workers for the WPA; the other is the *Rivers of America* series. The scores of volumes in both groups are the most vital writing of American history in our time.

One notes with regret that, although men like Henry Alsberg initiated one of the series and others worked in anonymity in its compilation of material for a few of the state guides, the contribution by Jews has not been impressive. One might well ask: but why should one distinguish between Jew and Christian in the writing of American history? Is that not a token of chauvinism or inferiority complex? But, in evaluating the contribution of Jews to American literature, one can hardly overlook their relation to the most important stream of writing now flowing from the country's literary spokesmen.

Ancient Link With America

The tiny Jewish cemetery on Chatham Square in New York City or the moldy graves of Jewish citizens in old Charleston, S. C., are reminders that Jews have an ancient link with this land. From the newer immigrants one might have wished for something like Louis Adamic's "My America" or from the older settlers a book in the pattern of Jonathan Daniels' "A Southerner Discovers the South." The rich absorption of a nation's historic blood resulted in Carl Sandburg's "Lincoln: The War Years" or, in another field, in Van Wyck Brooks' "Flowering of New England." Is one to put on the same shelf the nostalgic leaving of Sears, Roebuck catalogues which David Cohn incorporated into "Good Old Days"?

As one reaches back into memory to recall what Jews have done to preserve the flavor of American regions, one dredges up little. In past years Edna Ferber recorded the growing pains of the Middle West. Leonard Ehrlich's memorable biography of John Brown, "God's Angry Man," is a striking addition to Civil War bibliography. Ben Lucian Burman's "Blow for a Landing" has been described by some as the best picturization of the Mississippi River scene since Mark Twain, while MacKinlay Kantor's "The Voice of Bugle Ann" was hailed for its warm study of the Ozark country. In several of his Montana novels, Myron Brinig has added to the total picture of the growth of America. But the West and the South and New England are still to have their Jewish chroniclers to rank with a Steinbeck or a Wolfe or a Frost.

Perhaps one can best judge the range and the depth of the Jewish contribution by mentioning at random some

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of the peak names in poetry, drama, fiction and non-fiction: F. P. A., S. N. Behrman, Babette Deutsch, Edna Ferber, Waldo Frank, Joseph Gollomb, Albert Halper, Ben Hecht, Fannie Hurst, Matthew Josephson, George S. Kaufman, Sidney Kingsley, Meyer Levin, Ludwig Lewisohn, Walter Lippmann, George Jean Nathan, Robert Nathan, Clifford Odets, Elmer Rice, Maurice Samuel, Isidor Schneider, Manuel Komroff, Louis Untermeyer, Morris R. Werner, Leane Zugsmith, Paul Rosenfeld, Michael Gold, Louis Kronenberger.

Where are the younger men for whom high hopes were held out five or ten years ago? The young men and women who fill the anthologies of poetry and prose remain the bright stars who quickly fall to earth. The talent of some of them was full of promise. Perhaps when writing calls for sacrifice of every economic interest, the ruthless cutting away from environment and tradition: they falter.

Books of the Year

Against this background one may better understand the nature of the books that appeared during the past year. One might list the "leading" fiction and yet do nothing more than use a relative term.

Next year how many will be interested to pick off the remainder counters of the nation's book stores these fiction "best sellers": "To Sing With the Angels" by Maurice Hindus, "They Went On Together" by Robert Nathan, "All of Their Lives" by Myron Brinig, or "Captain Paul" by Commander Edward Ellsberg?

It was exciting while being read—but what did Budd Schulberg add in "What Makes Sammy Run?" Jerome Weidman began to look like a sympathetic interpreter of Jewish character in the light of this distorted portrait of a Hollywood climber. One cannot regard as memorable a year that produced fiction like "Something of a Hero" by I. J. Kapstein, "The Magic Bow" by Manuel Komroff, "No. 21 Castle Street" by H. W. Katz, "Embezzled Heaven" by Franz Werfel. One's greatest disappointment was in Albert Halper's isolationist novel, "Sons of the Fathers."

The non-fiction was on a higher level—some extremely important, others no worse than the average. In both fiction and non-fiction, more volumes appeared than are here mentioned, but the highlights provide ample insight into the whole. Should one, for example, mention Edward L. Bernay's "Speak Up for Democracy?" He is the most over-rated soap-box pitchman the field of public relations provides. His verbiage has no more meaning than the prolixity of the itinerant selling vegetable corers.

"Quest: The Evolution of a Scientist" was the quiet recital of the life of Leopold Infeld, while "I Remember" was Abraham Flexner's equally calm recollection of the past.

Probing into the most delicate problem of the time, Maurice Samuel wrote "The Great Hatred" as his contribution to the psychiatry of anti-Semitism. Emil Lengyel's "Danube," Jerome Weidman's travel book, "Letter of Credit," G. B. Stern's "Another Part of the Forest," the continuation of her strange mixture of autobiography and essay, Max Radin's "Law as Logic and Experience," Leon Goodelman's "Look at Labor" and "The World I Knew," Louis Golding's compilation of principal travel memories, are a fair sampling of the lot.

One cannot deal with Jewish books without noting the activity of organizations devoted to that particular field. Outstanding, of course, is the Jewish Publication Society, which has shown new vigor in the past few years. The volumes issued from time to time by the Bloch Publishing Company, Behrman's Jewish Bookshop, Scopus Publishing Company and the Union of American Hebrew Congregations are odd in their variation from publicly important to privately vain.

Perhaps the Jewish Publication Society may offer the answer to the disparity between the pioneering spirit of Jews and their relative failure to record what Jews have done in this land and to interpret what the whole of America has been and is.

Would the Jewish Publication Society, continuing its important series of biographies—like those on "Herzl" and "Cremieux"—and histories of communities—like "Rome"—also undertake to stimulate contributions to Americana?

With all due respect to the kindly souls who have thus far tried their hand at it, not excluding Wiernik, there has not yet been an adequate History of the Jews in America. Why should not the Jewish Publication Society offer to publish and to recompense adequately for the folklore of America which young Jews are equipped to write? There were men who went to California in '48, to New Orleans even earlier, to Minnesota fifty years ago. New York, Boston, Newport, Charleston are rich in memories of the past. These books ought to be written—not because Jews have to justify themselves, which they don't—but because the integration of Jews into the life of this land in terms of its literature will be fruitful to the writers and to the country as a whole.

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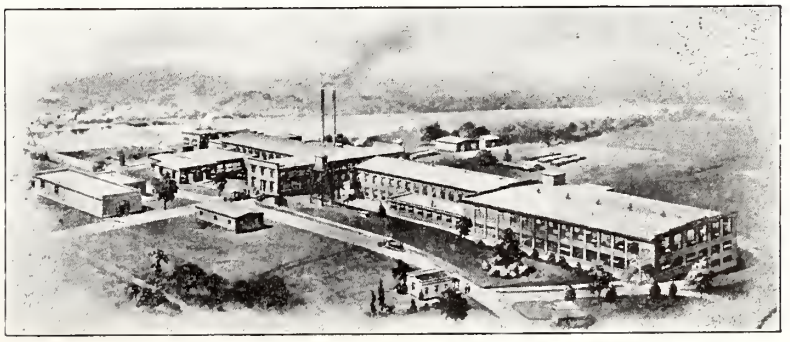

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A Year in the Life of American Jewry

By JACOB FISHMAN

In broad strokes, the distinguished newspaper editor and news analyst reviews the year 5701 in the history of Jewish life in America. Probing beneath the surface, he summarizes the situations and the personalities which stand out in the twelve-month period.—THE EDITOR.

THERE are three primary approaches to an interpretation of a year's events in the history of the Jewish community: one is concerned with the internal constructive life of that community expressed in terms of cultural, religious, communal growth. Another is related to the internal problems of mutual adjustment within the community of diverse points of view and personalities. The third involves the relation of the Jewish community in America to its non-Jewish neighbors. There are overlappings in the three fields—but generally speaking, they cover the broadest phases of the situation.

Internally, Jewish life in America has been dominated by events abroad. This was inevitable, considering that 10,000,000 Jews, constituting the physical and cultural center of Jewish life, were involved. The destruction of Poland, the conquest of new territory by the Nazis during the past year, including the Balkans and Greece, as well as the invasion of Russia, overshadowed any developments within the American-Jewish community itself. All plans and prospects seemed to be linked, as indeed they are, to the outcome of the struggle in which mankind is today engaged. Where there is a mood of hopefulness that Hitler will ultimately be destroyed, positive, constructive programs are possible. Where there is an atmosphere of anxiety or futility, there is a consequent loss of moral energy and physical ambition, with consequent effect upon the Jewish enterprise involved.

I

If I were asked to describe a few of the more important events of the year in terms of which American-Jewish history could be understood and analyzed I should cite the following:

(1) The effectuation of the Selective Service plan and the induction into the army of thousands of young American Jews, with the resultant effects upon the Jewish community in terms of home and communal problems;

(2) The diminution of concrete evidences of anti-Semitism, bound up with the campaign against subversive activities;

(3) The effect upon families here and on refugees abroad of a chain of rulings by the State Department which culminated in the decision to issue visas only in Washington and those only to prospective immigrants who could prove they were leaving no relatives behind in Nazi Europe;

(4) The adoption by New York, and subsequently by other communities and states, of the release-time program for religious education of children on school time;

(5) The organization of the Jewish section of the British War Relief Society;

(6) The dissolution and reconstitution of the United Jewish Appeal;

(7) The withdrawal of the American Jewish Congress from the General Jewish Council and the resultant effect upon the morals of the Jewish community as a whole;

(8) The fundamental clash on the proposal of the Council of Federations and Welfare Funds to establish a National Budgeting Committee.

Anti-Semitism

In the fall of 1940 anti-Semitism was projected as a public issue in connection with the Presidential campaign. The usual attacks upon Jews active in the New Deal and upon President Roosevelt for his disregard of racial origins in selecting appointees were noticeable in the campaign literature. Wendell Willkie, Republican nominee, emphatically rejected at the very beginning of his campaign any association with anti-Semites or any support from them. This record of liberalism in relation to American political and civic life he has strengthened in the ensuing year.

In the campaign, men who had anti-Semitism even as an indirect plank in their programs were rejected at the polls. An associate of Father Coughlin running in Michigan was decisively repudiated. Joe McWilliams, who has received a great deal of public attention because of his Yorkville harangues, was also easily disposed of by the voters. Congressman Thorkelson of Montana, who was the first to use the Congressional Record as an almost daily bible of anti-Jewish diatribes, was returned to private life by the electorate.

Anti-Semitism as the bulwark of numerous organized societies of intolerance has steadily lost ground, at least for the time being. The causes are varied. Primarily, however, the chief one is the recognition by the American people that anti-Semitism is merely another device which imperils the country by dividing its inhabitants.

Launched as it is upon a program for the destruction of Hitler and Hitlerism, the American government took various steps to curtail and extinguish all subversive activities, among which anti-Semitism has always taken a leading place. Thus, the Federal Bureau of Investigation has performed an outstanding service in its discovery of those groups which have made the creation of inter-racial and inter-religious hatred one of the chief weapons of the sabotage of the national defense effort. Several years ago it was reported that 800 organizations

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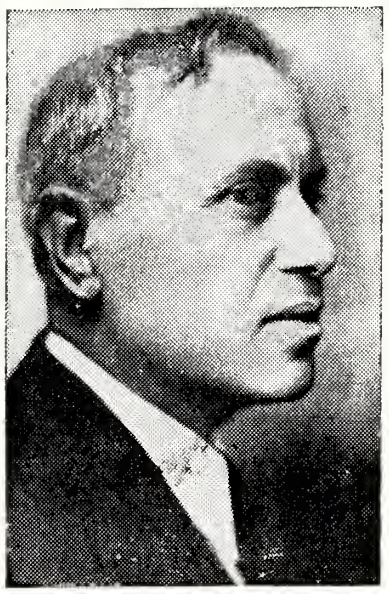
were in existence with the sole purpose of spreading anti-Semitism in America. Since all or most of these are mushroom or fly-by-night organizations, it is not possible to have an accurate count of their number today. But that they have been decimated during that period is evident to any observer of the American scene.

Although *Social Justice* is still sold on street corners, it has lost its influence in public opinion. Also, Father Coughlin was not heard on the air during the past year.

Influence of Columnists

Hypersensitivity is not always lacking among Jews, so that it is possible to magnify beyond reality individual incidents that may arise. After the early part of the year General Hugh Johnson, who has been guilty of many instances of indiscreet references to Jews—to characterize it only in the most modest way—did not return too frequently to criticism of the Jews. He had intimated prior to the campaign and expressly stated during the election period that Jews were for the President because they were in favor of war. Subsequently he retracted these observations.



JACOB FISHMAN

The influence of the columnists who reach millions of readers cannot be minimized. Westbrook Pegler's interpretation of the American scene has included some programmatic statements which give alarm to all who have a certain conception of the meaning of democracy. One of the Pegler campaigns during the year was his series of columns advocating second-class citizenship for the foreign-born or for the barring from citizenship of any except those born on American soil. The normal conception of America as a melting pot of races and religions out of which comes an amalgam of unity was repudiated by Pegler, who felt that the time had come for America to close her doors and to say: "These who are here are citizens; no more can enter the sacred bond."

The publication by the *Atlantic* Monthly of two articles by Albert Jay Nock shocked many of its readers, who

(Please Turn to Page 46)

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Portrait of an Artist-Warrior

By MAX HOFFBERG

Arthur Szyk, the noted Polish-Jewish artist whose collection of devastating anti-Nazi cartoons, "The New Order," has been delighting the book-lovers, is revealed in this portrait of a fierce defender of freedom, proud of the share he and his son—a fighter with the Free French—are taking in the struggle against Hitler.—THE EDITOR.

HDOLF HITLER and his staff are having their problems these days. But every time an American or a British newspaper containing a cartoon by Arthur Szyk reaches Germany, Hitler, Goering, Goebbels & Company are provoked into a wild rage by the slashing pen of the artist. Arthur Szyk is a rather short, rotund man, slightly beyond the border of middle age, with a weakness for 12-inch long cigarette holders and a passionately intense hatred of Nazism which drives him on to rise at 6 in the morning and work at his drawing-board, which he considers his front-line trench in the fight for freedom.

"How can anyone expect me to paint landscapes and flowers when the world is in flames?" the noted Polish-Jewish artist told his interviewer, as he refilled one of his elongated cigarette holders.

"My son is fighting with the Free French under De Gaulle somewhere in the Middle East. I am a bit too old for that, but as an artist I believe that my pen and brush must take their place in the thick of the fight. No part of the human intellect can remain isolationist in a world in which every sphere of our lives is bound up."

Arthur Szyk speaks with a great deal of pride of his Jewishness and his Jewish ancestors who go back in a direct line to some of the greatest scholars among Polish Jewry. His parents were industrialists in Poland, but they stemmed from the immortal scholar Judah Halevi. Szyk is many times a great-grandson of the Chief Rabbi of Emperor Maximilian of Austria. He is also a descendant of the Chief Rabbi of Poland. And the name Szyk is a mnemonic of the names of his illustrious forebears.

Although he is filled with a great deal of racial pride, Szyk is quick to insist that he is not a Jewish jingo. His Jewishness is a point of honor, but it has very little in common with the outlook of the pious Jew and the synagogue. His famous illustrated Haggadah and the Book of Esther are a vivid testimonial to his rich religious background..

At the present moment Mr. Szyk is devoting all his time to war cartoons, considering himself a private soldier in the battle for democracy. However, there is one task which he has outlined for himself and which he hopes to make his greatest work in the Jewish field; and that is, an illustrated volume of the Book of Job.

"The Book of Job is the greatest picture of what we, the Jews, are living through today. It is our 'J'Accuse' to the Gentiles. My work will have a dedication which I believe sums up our case against the persecution which we have suffered. This dedication will read: 'To Cain—From Abel'."

Szyk has been a political cartoonist all of his life, except the four years which he spent on his early childhood. At the age of four he was stirred by the Boxer Rebellion in China to take up the art of political cartooning. It is, therefore, no surprise to find his pen hitting the mark against Hitlerism with so much venom and devastating bitterness today.

His technique and style suggest the painstaking devotion to detail that was so characteristic of the Renaissance. Szyk studied art in France and his artistic background is dominated by the French influence. But he does not follow any definite school. From his teachers he learned how to paint; however, "the artist must remain the sole judge of what he is to paint," the cartoonist who is most feared by the Nazi leaders said.

In his militant outlook on Jewish life, Szyk, the artist-warrior, has little regard for any Jew who is not aggressive in defense of his people's rights. This point of view dates back to Szyk's activities among the Jews of Poland, where he founded and served as the honorary head of a military organization of Polish Jews working in collaboration with the government. While he abhors nationalism as such, Szyk is nevertheless an ardent Zionist, who would like to see the Jews of Palestine follow the example of the early settlers of the Unit-

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Self-Portrait by Arthur Szyk
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ed States in fighting more vigorously for their rights. "Palestine and the United States have a great deal in common. This country too was founded and built up as a result of persecution in Europe. Zionists must be more militant because no nation has ever attained its liberty except through blood and struggle."

He is outspoken in his protest against the treatment of the Jews of Poland by the Jews of other countries. Polish Jewry, which he believes is the heart of Judaism throughout the world, has been relegated to the position of second-class citizenship among the Jewish people. He is particularly bitter about the attitude of the German Jews who treat the Polish Jews as their inferiors.

Reviewing the plight of the Jews in the world today, Szyk said: "I belong to a race whose calamities have become a bit too commonplace for the rest of the world. The world is almost as much used to our tragedies as it is to those of the Chinese. That is why all our warnings about the true intentions of Hitler fell on deaf ears."

Mr. Szyk's cigarette was now a mere crimson speck in the long holder that extended beyond his horn-rimmed glasses and his round, cherubic face. For four decades he has worked prodigiously. He does not regard an artist as one who must wait for his inspiration. In fact, he doesn't believe in inspiration. His works, most of them on Judaic and biblical subjects, are distributed in famous museums and libraries throughout the world. A series of his paintings on the history of the American Revolution now hangs in the White House at Washington. It was the gift of the President of Poland to President Roosevelt.

Having lost his country and having lived in exile in London, Szyk treasures most of all the God-given blessing of freedom. That is why you will find him bent over his drawing-table feverishly seeking to arouse the democratic world to the real menace of the forces of slavery and Hitlerism.

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PRINCIPLES FOR A PEACE PROGRAM

By **ELIHU D. STONE**
Former Assistant United States Attorney

In the democratic capitals a discussion of the basic principles of peace is being encouraged. For Jews the form of that peace will be important remembering as they do the violations of the Versailles treaty and the minority clauses. Two important issues will be at stake: the rights of Jews everywhere and the rebuilding of the Jewish homeland in Palestine. Mr. Stone, who uniquely combines Hebraic scholarship with a knowledge of international history and law, gives his version of the principles for a peace program which the Jews might offer.—THE EDITOR.

THE slogan of eighteenth century liberalism to the effect: "Everything to the Jew as an individual and nothing to the Jews as a people" was invalidated by the Balfour Declaration.

The liberalism of the Era of Emancipation viewed the existing Jewish communities in Europe as disconnected links without a common destiny.

This negative view towards the Jewish people was sanctioned and maintained by Jews themselves. Indeed, Jewish leadership gloated in the formula propounded by the French Revolution—that there can be no recognition of the Jewish people as a people since such a people does not exist. Therefore, the Jews must be considered only as an individual to whom the blessings of emancipation may be granted.

The "Jewish Notables" in France, as well as the "Sanhedrin" called together by Napoleon, authoritatively proclaimed the national non-existence of a Jewish people. They insisted that Jews entertain no national aspirations in Eretz Israel, and that even intermarriage was not altogether illegitimate from a Jewish point of view.

The acceptance of this status was to be the consideration paid by the Jews as the price of emancipation.

The abandonment of Jewish national hopes and dreams was the condition precedent to the granting of equal rights to the Jews of Western Europe by the liberalism of the eighteenth century.

Expressly and impliedly, Jews welcomed the privileges of emancipation at the price exacted. German-Jewish intelelctuals elevated this "bargain" into the exalted theory of a "Jewish Mission." Zion is not limited to Zion; it is everywhere. Therefore, Jewish national aspirations in Eretz Israel are a contribution to the concept of the universality of Judaism as proclaimed by the founders of Reform Judaism. The act of eliminating all references to Zion and Jerusalem in the prayer books of Reform Judaism was regarded as a contribution to the higher aspirations of humanity as inspired by the French Revolution.

National Self-Effacement

Jewish assimilation was encouraged; Jewish national self-effacement became the order of the day of Emancipation. Disassociation with the Jewish past and Eretz Israel and the disclaimer of the dream and hope of the reconstruction of Jewish national life in Palestine were the pillars of the Jewish edifice of the so-called emancipation.

It was Peretz Smolenskin, Moshe Leib Lillienblum, Achad Ha'am, Theodor Herzl and Max Nordau who eloquently beheld the weaknesses of that structure and foretold the eventual and complete collapse of Emancipation. Alas, the collapse came sooner than anticipated and with terrible retribution.

Moses Hess and Leon Pinsker mercilessly exposed the Fool's Paradise in which Western Jewry had lulled itself into complacency. It was Pinsker who advanced the formula of Auto-Emancipation: it was the immortal Dr. Theodor Herzl who proceeded to translate the new formula into action by the creation of the modern Zionist movement.

The Balfour Declaration and the Palestine Mandate represent the first victory of the spirit of Auto-Emancipation.

This was a contribution to the dignity of the Jewish people of the first magnitude. It is the foundation upon which we are continuing to build and rebuild Jewish national life.

At this time it should appear obvious that the emancipation of the Jew

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as an individual is untenable without the emaneipation of the Jewish body politie. The failure of emancipation was inevitable from its very incepton since it was based on a fallacy—the fallacy that it is possible for the individual Jew to maintain a status of dignity and equality while the very group to which he belongs was senteneed to a status of humiliation.

The two are interdependent.

The liberals of the French Revolution, with the best of intentions, had offered a solution of the Jewish problem whieh in itself eontained the germs of its own destruction.

It was the Zionists who early pointed out that unless the Jewish people as an entity is given a status of respect, dignity, and equality among the nations of the world, the individual Jew eannot hope to enjoy a status of dignity and equality even though it be granted to him by the laws and the statutes of a partieular country. The logic of life is more powerful than mere legislative action. Thus the attempt to normalize the life of the Jew as an individual in Western Europe was frustrated by the denial of a status to the Jewish people collectively.

Pitfalls of the Past

In the light of our tragie experiences it is imperative that in facing the grave Jewish problems of today the pitfalls of the past be avoided and the errors of the tragic past be not repeated.

We assume, and we must assume, in spite of the gravity of the hour, that the eoming Peace Conference will be dominated by London and Washington and that the spokesmen of world Jewry will be granted an opportunity to present a program for the reconstruetion of Jewish life.

The responsibility of presenting that program will rest chiefly upon the shoulders of American Jewry. It is an assignment from the God of History to American Jews as the "Remnant of Israel."

It is for the Jews of America to prepare a program to be presented at the Peace Conference whieh should be in harmony with these basic eoneepts of Jewish ilfe.

The work of amelioration of the suffering of our people must not, in any way, be slaekened; campaigns for raising of funds both for relief and for Palestine must be carried on speedily and effectively. However, the crystallization of American-Jewish publie opinion, with reference to our peaee objectives, is no less important.

One can now observe the symptoms of the work of the germs of diseord which poison the Jewish body politie. Unless it is arrested soon, it may be too late. We may be witnesses to the tragedy of Jewish spokesmen appearing at the eoming Peace Conferenee and presenting mutually exclusive programs.

We are threatened with the danger of a repetition of the painful experience at the Evian Conferenee, at whieh a seore or more of Jewish delegations appeared presenting eonflicting views. But if the failure of Jewish unity at the Evian Conferenee was lamentable, the failure of Jewish unity at the coming Peace Conference would be fatal.

It may or may not be true that in time of peace one should prepare for war; but it is universally conceded that in time of war, one should prepare for peace.

Single Delegation at Peace Conference

It is my profound conviction that Great Britain and her Allies will be victorious. The Jewish people, too, will win the war. However, there is the danger of losing the peace, unless American Jewry will prove itself worthy of its responsibility by being represented at the coming Peace Conference by a *single delegation representing a unified program*—a program for the Diaspora and for Eretz Israel.

It may be said that the various non-Zionist groups in American-Jewish life cannot be expected to sacrifice old cherished principles and ideas on the altar of Jewish unity. This contention is possessed of only superficial plausibility. Old established nations have succeeded in uniting the various conflicting elements of the people in face of a common danger. This involved the surrender of the individual, the surrender of individual or group ideology to the larger interest of the people.

In the last analysis it is the survival of the Jewish people that matters. Jewish principles and Jewish ideas can have value only if the people survives. Moreover, frequently one mistakes an idea or a method for principle. To say that the old assimila-

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THE MYSTERY OF JEWISH SURVIVAL

By **DR. ABBA HILLEL SILVER**

As Jews throughout the world celebrate the coming of a new year, their thoughts center in the fundamental question of Jewish survival in a world beset by widespread catastrophe. The National Chairman of American Jewry's unified campaign in behalf of the Joint Distribution Committee, United Palestine Appeal and National Refugee Service presents a keen and illuminating analysis of the indestructibility of the Jewish people. Dr. Silver is the author of a book of essays published recently under the title of "The World Crisis and Jewish Survival."—THE EDITOR.

THERE are certain cliches about Jewish history which are universally accredited which, nevertheless, upon closer investigation, turn out to be grossly inaccurate. Thus, it is not true that persecution always helped Jewish communities to survive, and that posterity always tended to disintegrate them. This is a form of easygoing determinism applied to Jewish history which is not borne out by the facts. Our history records many an important Jewish community which was destroyed by sharp and prolonged persecution—in Persia, Babylonia, Arabia, the Byzantine Empire, Egypt,

DR. ABBA HILLEL SILVER

Northern Africa, Spain, Portugal, and elsewhere. Conversely, many a Jewish community survived and retained its identity through long periods of tranquility and prosperity—in the great Diaspora of the era of the Second Temple, in Hellenistic Alexandria, in pre-Christian Rome, in the Babylonia of the early Talmudic era, in Western Europe before the Crusades, in Eastern Europe before Christianity was firmly established, in Islamic Spain, in Holland, in America, and in the British Empire.

The confidence of many factors, outer and inner, personal and impersonal, some purely fortuitous, a matter of time and place, determines whether a given Jewish community will survive a persecution or will succumb to the enticements of a welcoming alien civilization.

Only one fact can we postulate with confidence about the history of our people. As a people, we have survived! There may be a difference of opinion as to how or why, but none as to the actual fact. We have survived—the one people that has come down intact from antiquity, that can trace an unbroken line of physical and spiritual continuity through thirty-five centuries, the one race that exemplifies in the modern world historical continuity and survival par excellence.

It should be borne in mind, too, that our survival transpired not in some secluded Shangri-La, sheltered from danger and attack by ramparts of impassable mountains. We did not vegetate in passivity in some quiet, sequestered land far away from the world's stern stresses and struggles. We achieved our survival in the very midst of the world's mad and murderous arenas. We were invaded. We were attacked. We were exiled. We were driven over the face of the earth. We were scattered and broken, hounded and harassed, through long and weary centuries. We clashed with great empires. We resisted mighty civilizations. We were surrounded by militant faiths which sought to absorb us or to destroy us. We are today again upon the rack in the torture chambers of the earth. Nevertheless, we survived! And, for our size, we are today the most alive and creative people in the world.

Some will call it a mere incident of history. But that is an evasion, not an explanation. Such a strange accident can be accounted for only as the accidental result of ten thousand equally strange and accidental survivals in our long history. Such an explanation must tax the incredulity even of the most resolutely incredulous person.

Some say that the Jew survived because of his religion. We have no quarrel with them, for there is much truth in what they say. But we would remind them that it would be equally true to say that the Jewish religion survived because of the Jew. Had the Jews been made of weaker stuff, had they been incapable of converting the vision of a few inspired seers into the life-motif of a whole people, had they not been endowed by nature with the peculiar genius to translate their faith into expressive and evolving laws and institutions, to keep it forever fresh and vigorous by pouring new concepts into old forms, and to adapt it ever anew to profounder insights and higher intuitions, had they been unwilling or unable to suffer long for an ideal, and had they failed to match the heroic quality of their faith by a corresponding quality in their own nature, both they and their religion would have perished. It was Judah Halevi who declared: "If there had been no Jews, there would have been no Torah."

It is of less moment now to deter-

mine who sustained whom, and how the inter-twined strands of cause and effect can be separated, than to grasp fully the amazing fact that a long, unbroken covenanted relationship did exist between the people of Israel and the faith of Israel, that Israel from of old, athirst for life and immortality, evolved a faith which exalted life and emancipated it, and that this faith, in turn, through the long centuries, nurtured the life of Israel and fed its powers of survival. In a word, it is important to understand the miracle of "The Ark carrying those who carry it."

But this is certain—we have survived! Not in protective isolation, nor yet on a plane of primitive life or a low cultural niveau, where long and changeless survival is not uncommon, but in the very thick of life, near the nerve centers of civilization, in all the fields of conflict, and, frequently, persecuted and oppressed.

The Jewish people today is therefore warranted in drawing deep draughts of confidence from its past history. What we were able to do over and over again in the past, under all conceivable circumstances and in all parts of the world, we may yet do again, and again in the future. Nothing has fundamentally changed for us, neither the world's mania for persecutions, nor our own unbroken will to live. Our forces are not less today, but more. Our powers of adaptability which the strong life-sense of our people developed, have not been dulled. We were able in the past to adapt ourselves to all forms of economic life and activity—the pastoral, agricultural, commercial and industrial—and to all forms of political systems and arrangements. We adjusted ourselves to conditions of utter rightlessness, to restricted rights, and to equality of rights. If in the future, Jews will be faced with the necessity of adjusting themselves to new economic and political arrangements, to new forms of capitalism or socialism, or to new conditions of restrictions and disabilities, or if they will be again confronted, as many of them already are, with the necessity of emigrating to new countries and of establishing a new Diaspora, they will be able to make their adjustments in the same way as their people have done throughout the ages.

The annihilationist policy of the Nazis is not likely to become the norm which will fix the actual relationship between Jews and non-Jews in the days to come. Such policies never assume world-wide dimensions. The Jewish dispersion is too far-flung for one policy to embrace it all. Undoubtedly many a Jewish community will receive hard hammering in the future. Many of them will be liquidated and their members will be scattered to the four winds. A new era of Jewish wandering and migration has already set in. Everywhere Jewish life will for a long time to come find itself under the discomfort of hostile propaganda and the threat of an overhanging menace. But unless the entire world plunges back into barbarism, and the pathological obsessions of the Teutonic dervishes seize hold of the whole of mankind—a condition conceivable but hardly probable—the exterminationist policies of the Nazis are destined to be localized. Perhaps even in the Reich itself time will neutralize them. In other lands where governments are resolved to circumscribe the participation of Jews in the political, economic and cultural life of the nation, some legal *Modus vivendi* will have to be evolved by them. The legal status of the Jew will have to be defined. In such countries, the Jews will have to learn again how to live worthy and undefeated lives, even under the duress of formidable disabilities. They will have to seek refuge again and they will find it in their own culture and faith, in the unassailable wisdom of their heritage, in their own communal organizations, and in the pride of "fulfilling the Torah in suffering." And they will wait and work for a better day, when they shall be permitted to walk again with unchained feet the free highways of the world.

Should the Nazi-Fascist movement spend itself and should nations return to the primal sanities of civilized life, constitutional guarantees for individuals and minorites will be re-established in the world and anti-Semitism will cease to be a matter of political policy and program. The pressures upon the Jewish group will then be greatly relaxed.

To the everlasting credit of this sorely-tried generation of Jews be it said that in spite of the tragedies which were piled up upon it, Ossa on

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A YEAR IN THE LIFE OF AMERICAN JEWRY

(Continued from Page 39)

were disappointed that a magazine of this standing should sponsor such shallow thinking on the problem of anti-Semitism.

The failure of large public utility companies in the large metropolitan centers, particularly in New York, to employ Jewish men and women has been subject for comment for many years. This situation has led to serious moral confusion, particularly among young girls who have been known to deny their religion in order to secure a livelihood.

The emergence of defense industries during the past year brought the charge that Jews as well as Negroes, although in lesser measure than Negroes, were debarred from entry into several branches of industrial defense. Some observers explained the absence of Jews on the ground that the industries were endeavoring to obtain only those who were native-born Americans and that under the ban on alien-born not only Jews but members of other races and religions were adversely affected.

Pro-Democratic Forces

In seeing the picture whole, due emphasis must be placed on the creation of a wide variety of groups which have been doing their part in counteracting anti-Semitism as an expression of the anti-democratic spirit. One of the leading organizations created during the year is the Council for Democracy, headed by Raymond Gram Swing. Other organizations which have been more or less effective, at least in centering public attention on the problem, are the Council Against Intolerance in America, the Common Council for American Unity, the National Conference of Christians and Jews, and finally, the organization called "The Ring of Freedom" founded by Dorothy Thompson, than whom there has been no more valiant and consistent a tribune against prejudice of all kinds.

From the time that Dr. Frederick Auhagen was arrested as he was about to leave American shores until the month of July, when all Nazi consuls in the United States were shipped off on the West Point, there has been a rising crescendo of official governmental action against saboteurs of inter-racial relations and provocateurs of racial incitements.

That the scene has its shadows as well as lights was tragically illuminated in the death of Congressman Michael Edelstein. He died of a heart attack on the threshold of the House of Representatives just after he had concluded a brief, stirring reply to Congressman John Rankin of Mississippi, who had viciously assaulted Jews, carrying on on the manner made fashionable by Senators Burton Wheeler of Montana and Rufus Holman of Oregon. The two perfected the technique of referring to "international bankers" and underlying Jewish names, as though in this eighth year of Hitler there are any more international bankers who are Jews.

A further evidence of the rejection of anti-Semitism by the electorate can also be found in the return to Congress of Jews in sections where the majority of voters is not Jewish. There are in Congress today Adolph J. Sabath of Chicago, Chairman of the Rules Committee; Emanuel Celler of Brooklyn; Samuel Dickstein and Sol Bloom of New York; Leon Sacks of Philadelphia; Samuel A. Weiss of Glassport, Pennsylvania; Herman P. Koppelman of Hartford, and Arthur G. Klein of New York.

II

Wide Communal Growth

Having studied some of the highlights of the external situation, I should like briefly to review some of the internal problems.

Although it is traditional to deplore the disintegration of Jewish communal and organizational life in America, the evidence accumulated during the past year would not bear out this contention. Growth is reflected in many directions. The maturity of Jewish communities which have improved their techniques of fund-raising and which are slowly democratizing their community processes are evidences of such soundness.

In the religious field the election of Rabbi James G. Heller, a distinguished Zionist leader, to the Presidency of the Central Conference of American Rabbis, and the appointment of Rabbi Edward L. Israel, another ardent Zionist, to the post of Executive Di-

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rector of the Union of American Hebrew Congregations, are symbolic both of the trend of unification in Hebrew life and of the impulse toward sounder traditional Jewish values. In the Orthodox and Conservative branches there were other evidences of development of a broader acceptance of total Jewish responsibilities.

There has been activity of the B'nai B'rith on many fronts: in aid of the national defense, in launching a new colony in Palestine in honor of Henry Monsky, its president, in the establishment of new units of the Hillel Foundation, which now has approximately 60 men from coast to coast engaged in the process of linking young Jews to their heritage. The organizations which have been proving their vitality are too numerous to mention, but it is evident that stereotyped phrases are no longer the sole shibboleths of admission to leadership in American-Jewish life. Organizations like the I. O. B. A., Hadassah, and others gave evidence of good leadership and splendid spirit.

But even though there may have been intensification of Jewish effort, there has not been any complete unity of Jewish forces for common needs. This is exemplified in a variety of ways.

Internal Differences

In the realm of fundamental disunity, the year witnessed three manifestations of it which, in their essence perhaps, have a common source. These were the dissolution of the United Jewish Appeal, the withdrawal of the American Jewish Congress from the General Jewish Council, and the controversy over the establishment of a national budgeting committee.

In a period of outer stress, when Jews feel their place in world society imperilled, there is an understandable desire to minimize friction and to conserve personal relationships as the basis of a common front to meet dangers facing Jews. But the definition of differences in Jewish life became sharper in the past year. On the one hand is a group which asserts that it represents the overwhelming majority of American Jews in the desire to maintain traditional values and the hegemony of the majority over the functions and purposes of Jewish life. On the other hand is a group, limited in number, with the authority of prestige and resources, equally insistent that it has only the best interests of American Jewry at heart and that interference with its program is resistance to the march of progress.

The United Jewish Appeal was dissolved not because of disagreement as to whether one agency or another should receive more funds. Moreover, the issue was not resolved—for the United Jewish Appeal, three months

(Please Turn to Page 69)

A New Year Message From the Secretary of the Interior

HAROLD L. ICKES

Another year in which the forces of freedom have valiantly resisted oppressive hordes is coming to a close. Men and women have continued to struggle to maintain the spark of humanity, democracy and justice without which we will all be plunged into an abyss so deep that it will seem like eternity before we can slowly and painfully drag ourselves back to even the low place which we have called civilization.

But in this fog and storm we must retain our hope and continue our striving. Democracy must and will succeed in overcoming its antagonists, but success will come only if we give voluntarily, without stint in the unified national effort to maintain our institutions, to leave them not only in tact but enhanced for those who will come after us.

On the eve, then, of the New Year 5702, I greet the people of the Jewish faith and express the hope that the New Year will bring not only a surcease of hostilities and a return of peace, but also that peoples here and abroad will regain the freedoms and the opportunity for the pursuit of happiness which God has ordained for them.

HAROLD L. ICKES.

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Behind the Footlights

By LOUIS GRABER

A year which saw Gertrude Lawrence reach new heights of critical acclaim and witnessed the emergence of a new star in Danny Kaye and a new playwright in Joseph Kesselring was not a bad year, says the author of this review of the theatrical season.—THE EDITOR.

EVERY season there is a compilation by the New York critics of stage shows current on Broadway. At any given time the total for the present year is less than for the year before. If there are 27 shows now going on Broadway, last year at this time there were 29, two years ago there were 35 and fifteen years ago there was some fantastic total like 70.

If the number of shows is steadily growing less, two major factors can be blamed. The first is that old saw about the kleptomania of Hollywood. The movies are uniformly accused of robbing Broadway of its artists and its creative talents: and yet every time a director, a writer or an actor makes a little money in Hollywood he gets the the old yen to return to the boards. In the interim, however, there is something much more satisfying in the $2,000 a week which Hollywood can offer than in the enormous mortality rate of Broadway productions.

There is another reason which is more closely tied to the headlines. At this moment when authors, like other people, are reading the papers with avidity, ideas for sheer entertainment are nowhere to be found.

The complaint of S. N. Behrman is typical. In recent years he has turned out such resounding successess as "End of Summer," "Biography" and numerous other pieces which were remarkable for their lightness of touch and the aplomb and good manners of their characters.

But Behrman now maintains that he is not only not working upon a new play—he simply cannot think of any ideas. The modern world with tanks and flamethrowers has intervened.

Of course Behrman made a stab at the problems of the day when he wrote "The Talley Method" of this past season. In that effort he showed the difference between the humanistic approach and the scientific method. No matter how hard he tried, however, to inject the seriousness of our day into his work, the comments seemed extraneous and superficial. It is very hard for a man who has dabbled in comedy to find that there is precious little to laugh about nowadays.

There has always been a thin trickle of serious plays coming out of Broadway and every now and then one manages to emerge as an outstanding work of art. Into such a category "Watch on the Rhine," by Lillian Hellman must fall. Miss Hellman writes passionately and intensely of the menace which fascism represents to decency and to human striving. As has often been remarked, this was the first anti-nazi play without Nazis. It was the first which had the perspective of the whole Nazi pseudo-philosophy bound up in the parlor of a suburban home near Washington, D. C.

Lukas Earns New Honors

If there comes out of "Watch on the Rhine" one moving sentiment it is the feeling that the fight against fascism is at one with the great American tradition. It is directly in the progression of our struggle against tyranny from Revolutionary times. What Miss Hellman brings forth is our own inescapable connection with what is happening abroad. Paul Lukas as the German refugee engineer whose profession is now "anti-fascist" evokes a performance which has won him several critical awards and has given new depth to an already solid reputation.

GERTRUDE LAWRENCE

Herman Shumlin, who has been meeting with nothing but success in his recent Broadway ventures, produced and directed "Watch on the Rhine," bringing it to the level of artistic merit which its every word deserved. He was also director-producer of "The Corn Is Green," a delicate and sensitive story of a Welsh coal miner who conquers his environment to win a scholarship to Oxford. It is a simple tale, eloquently told.

The serious drama had another addition late in December when Elmer Rice produced "Flight to the West." The play is dated even now, for it was taken directly from the top half of the front pages. Even at the time it lacked impact and did not gain momentum despite a touch of melodrama.

Rice labored under the difficulty of tieing in the conflicting patterns of world events. He made his characters symbols rather than living beings. The outstanding line in the play is spoken by the American professor who has just heard a Nazi diplomat vigorously expound the new German culture rising in a decadent romantic world of democracy. Nazis, he says, shall inherit the earth. "I see that you, too, sir, have your romantic moments," the American

cautioned. This was the highest point which an essentially academic play managed to reach.

Jo Mielziner did the settings with consummate skill, showing the interior of a transatlantic clipper bringing a motley group of passengers to the United States. As the play develops the young Jew is himself wounded by the bullet meant for the Nazi. But true to his racial theorizing, the German is not grateful. It is the Jewish weakness of character, he insists, which leads the Jew to act emotionally in self-sacrifice even though by so doing he is saving his enemy.

Rice was not content with the response given "Flight to the West" at normal prices and repeated the play at a lower tariff for larger audiences. But somehow "Flight to the West" could not be a hit.

Turning director, Rice staged Maxwell Anderson's "Journey to Jerusalem," for which Mielziner also did the settings. The play was built about the trip of Jesus and his family to Jerusalem when Jesus was still a child of 12.

Gilbert Miller did two works of varying merit. One was Ferenc Molnar's "Delicate Story," which lasted only long enough for a few critics to see it, and the other was a resoundingly bumptious revival of "Twelfth Night" of Shakespeare.

From that point on the story of the theater becomes a story of comedies, musical and otherwise, and a few revues. If the Broadway stage is to represent a storehouse of ideas, it was signally lacing in its duty in 1940 and 1941. The crowds mobbed "Panama Hattie," a bawdy review for which Herbert Fields, son of the late Lew Fields, wrote the book. And a great many other plays which hadn't a germ of sense won a lot of credit for no accountable reason.

Al Jolson came back to the footlights to star in his own show, "Hold on to Your Hats." Jolson had the bad habit of remaining front and center at the expense of every other performer in the play. But the school teachers at the matinees and the people with long memories in the evenings still gobbled it up just as though the bunkum about the "Lone Rider" in Mexico were highly comic fare. Martha Raye brought a new element into the stage by interjecting a series of intentional slips of the tongue, which in every performance brought down the house and which managed to fool everyone except those in the know and the fans mad enough to see the play twice. One particular remark, in which the word "Jew" was substituted for the innocuous "jewel," was considered particularly rollicking. Bert Gordon, best known as the "Mad Russian," was very effective.

Ed Wynn came back with something called "Boys and Girls Together" and once again it was his unpredictable wit and his amazing variety of costumes and posturings which kept the show in one piece.

There was one production, however, which stands on the borderline of music and serious drama. It was frankly an experiment on the part of Moss Hart, who broke away from his long association with George Kaufman to write the psychoanalytical play "Lady in the Dark." It was by all odds the finest, most brilliantly cast and most soul-tingling musical of this or any recent season. Ira Gershwin's lyrics, Kurt Weill's music and Gertrude Lawrence's inexhaustible energy and talent were the highlights of this amazingly successful play. Miss Lawrence, who, by the way, belongs to the tribe of Moses, stars in this musical fantasy produced by Ham Harris, for whom the stage was lighted the last time during

(Please Turn to Page 77)

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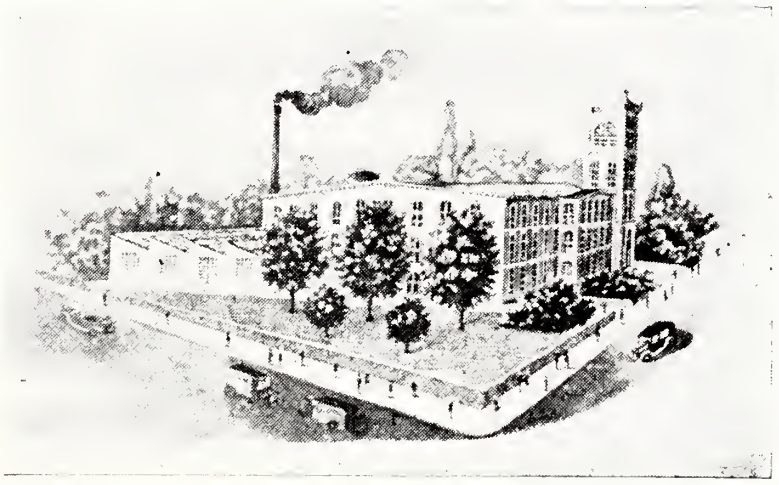

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New Year Message From The Secretary of War

On the solemn occasion of the Jewish New Year, the War Department sends its greetings to the American citizens of that faith who are serving the cause of national defense with the armed forces.

HENRY L. STIMSON.

MY IMPRESSIONS OF AMERICA

(Continued from Page 29)

drawn by my good friend, Dr. Kurt Blumenfeld, who has a theory often confirmed in practice that there is a cycle in generations. The grandfathers are Jews, the fathers become assimilated and the children return to Judaism in a modified form.

There was an opportunity of seeing many of these splendid people at various universities that I visited. Mostly I was in the scientific departments, where I met young Jews as scientists. They were modest, effective, charming, pleasant in appearance, good at their jobs. I recall particularly a visit to California Tech, where I was received by Professor Millikan, who assigned a young Jewish chemist to show me the school. Later I met the wife of my escort. If there were a thousand couples like that in the United States, there would be no need to worry about the soundness of Jewish life in America.

Wherever I went I found a profound sentiment for Palestine, an understanding and knowledge of Palestine which is more than just superficial. If I may say so, without seeming too patronizing, American Jewry has grown very rapidly in the few years separating my previous visits to the United States. The Zionist movement has grown and deepened and is beginning to be conscious of its responsibilities. Further work is needed, of course, to reap the results of years of effort which have not been in vain.

It is my conviction that Great Britain will win the war. In the post-war settlements America will play an important part. Perhaps the next peace conference may even be in Washington. It is, therefore, encouraging to know that there is a great fund of sympathy for Jewish work in Palestine among the responsible American statesmen. Undoubtedly, they will be provided with the necessary factual information to enable them to treat of the problem in its largest aspects. As far as American Jews themselves are concerned, their imagination is fired by what is to be in Palestine as their enthusiasm and pride are stirred by what has already been accomplished.

I am full of faith and courage that American Jewry, provided it will go on working and redoubling its energies, will live up to the great responsibilities which destiny has placed on its shoulders. American Jews are beginning to realize that what they carry is not a burden but a sacred privilege of carrying on a noble and historic tradition.

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The Fight Against Intolerance

(Continued from Page 8)

These are only part of the activities being planned in the near future to meet the threat of present and post-war intolerance.

One of the most hopeful signs of the present time is the rapidly growing interest in religion on the part of the masses of Americans and the realization by leaders in all walks of life that religion is the basis of morale and the cornerstone of democracy. This has in turn stimulated demands for cooperation and united effort on the part of all religious groups to meet the problems of today and of the period of post-war reconstruction.

It is no accident that religious groups were the first to give thought and study to the principles which should govern the post-war order, and for a long time they held the leadership of the movement for a just and lasting peace. The common thread of the religious proposals is a social order based upon justice and brotherhood in the field of economic and social life upon a national and international scale.

This is a heartening development, since there is no doubt that the proposals of religious groups will be influential in shaping the social order after the war. The churches and synagogues are sensitively aware that intolerance and hate are at the root of the present international disorder, and they are determined to get rid of these destructive phobias.

Jews are, therefore, called upon for help. They can face the coming year in the knowledge that there are influential forces at work to fashion a society now and after the war where rivalry and competition will make life interesting, but where intolerance and hate will be at a minimum. Work with Christians to bring about a better world.

If the statistics are right, the Jews constitute one per cent of the human race. It suggests a nebulous dim puff of star-dust lost in the blaze of the Milky Way. Properly the Jew ought hardly to be heard of; but he is heard of, has always been heard of. His contributions to the world's list of great names in literature, science, art, music, finance, medicine, abstruse learning, are also way out of proportion to the small of his bulk. . . . The Egyptians, the Babylonians and the Persians rose, filled the planet with sound and splendor, then faded to dream stuff and passed away; the Greek and the Roman followed, and a vast noise, and they were gone; other people have sprung up and held the torch high for a time, but it burned out, and they sit in twilight now, or have vanished. The Jew saw them all, beat them all, and is now, what he always was, exhibiting no decadence, no infirmities of age, no weakening of his parts, no slowing of his energies, no dulling of his alert and progressive mind. All things are mortal but the Jew; all other forces pass, but he remains,—Mark Twain.

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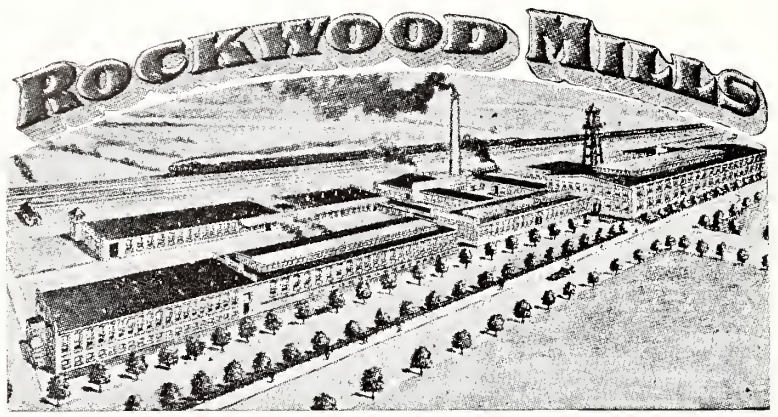

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THE GENTILE PROBLEM

(Continued from Page 6)

should be. But what would be uncovered if a dispassionate study of the ethics of all the Gentile doctors in this country were made, and the worst cases were set up as the norm of Gentile behavior?

One other little example. My father lived for years in a large New York apartment hotel in which he and a few other families were the only Gentiles. I visited him many times. In all those years I never heard any noise, never saw any drunkenness, never heard crude language, never saw anything but quiet, kindly, well-bred people. These people are at least as representative of the Jews as are those who sprawl on the decks of Hudson Bay day boats or push you around in the subways. Gentiles should remember that Jews have produced more great men than any other group in history—and they are about the smallest group at that.

* * *

One main feature of the Gentile problem is this tendency to think in stereotypes. (Many Jews think that way, too, but they don't go in for pogroms as a result, so it isn't so serious.) And the appalling thing is that the Gentiles do not see the significance of what they are doing. They are reverting to the jungle where individual thought is anathema, where the "outsider" is invariably an enemy, where the only recourse is a jungle fire and a tortured and perhaps deliciously roasted victim. When people calmly say, concerning what Hitler has done to the Jew in Germany, "Well, I guess they had it coming to them! We ought to do the same thing here!" they take themselves out of 20th century civilization and put themselves right back into the dance of naked savages around the cannibal kettle. They are thinking in packs, and they are dooming thousands of innocent and superior human beings simply because of some dark, frightened, heathen quirk in their minds and hearts.

The Gentile anti-Semite makes a great many sweeping statements about the Jews. May I make at least one about the Gentile—namely, that the Gentile is a bigot. He thinks in a rut and is proud of it. Bigotry requires, first of all, a basic mental lethargy, and then a basic sort of ill will. There are a lot of things and people bigots "just don't like." They like their own way, they are absolutely attached to it, they are sure it is the only way, and they have scorn and hatred for anyone who does not agree with them on all points. The bigot is never aware that he might be wrong, even that he can be wrong. He has no humility and no admiration for humility. And he has a kind of fanatical fire in his bosom that makes him terribly dangerous when he is in a majority.

There are probably many bigots among the Jews too. But I am sure there are fewer than among the Gentiles. Because Jews have a basic humility before a great God whom they actually believe in, their minds are not so firmly shut. To the ancient Jew, and to the true Jew today, the greatest human sin is arrogance, and he has less of it than most people. On the whole he is open-minded, tolerant, and eternally and eagerly interested in people.

It was a Jewish "bigot, breathing fire" against the new sect, who was struck down on the road to Damascus and changed into the greatest of Christian missionaries and into a spirit of forbearance toward other men and a devotion to God which have never been surpassed. This kind of thing has happened to Gentiles, but the probability of its happening to them is much less than of its happening to Jews, because the devout Jew has a greater humility before the Lord and a greater reverence for the human being as such, than has the average Gentile.

* * *

The things that Gentiles, as organized Gentiles, do are so unutterably

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horrible that anything Jews do or are falsely said to do fades into nothingness by comparison. For Gentiles to brood on mythical Jewish "ritual murder" when they themselves go in for mass murder, torture and lying on an unimaginable scale is fantastic. But the Gentile's tendency to do that is one of the chief elements of the Gentile problem. With such a beam in his eye, he sets about finding the mote in the eyes of the Children of Israel!

Even the least anti-Semitic Gentiles have certain subterranean fears about the Jews. Some of those fears are hang-overs from childhood, instilled by tales about what the wicked Jews did to little Gentile boys. Others are based on their nefarious goings-on. Gentiles resent the fact that Jews do not often get up in public and denounce their fellow Jews for their many and flagrant shortcomings. They seem to feel that all Jews should hold themselves personally responsible for one another's sins. (One Jew once said wistfully, "I don't see why the Jews aren't entitled to a few crooks, too!")

I doubt that there is this collusion among Jews. Jews have less actual external control over one another than nearly any other religious group have over its members. Their very individualism makes them centrifugal. Jews certainly haven't hesitated to tell each other about their faults, from the prophets down, through Christ and his "Woe to ye, hypocrites!" to any meeting of Jews anywhere. They are exceedingly outspoken among themselves, so far as my experience with them goes. And the only Jewish-owned newspaper I read, the *New York Times*, certainly does not soft-pedal news about Jewish gangsters.

The most accurate barometer of the quality of Christianity in any place and time is the treatment given minorities, chief among them the Jews. Whenever Christianity has been breeding the virtues of brotherly love, eagerness for knowledge, humility, passion for improvement, liberty and goodness among men, the Jews have been treated well by the Christians. But whenever Christianity has been only a name covering a state of violent, clannish, immortal barbarism, the Jews have been treated horribly. At this moment in the world's history the fruits of the Gentiles by which they shall be known are poisonous.

During these fire and brimstone years I have found that talk with my good Gentile friends has too often turned into a hate session. There was venom in the air. One had to be very careful what subjects one brought up. Nearly every subject was dangerous, a red flag to one of us whose particular private frenzy would be set off by mention of it. And I finally reached a state of heaving a sigh of relief at the thought of spending an evening with my Jewish friends. There I would be sure of intelligent conversation on any subject. There would be still humor and mercy and curiosity of the good sort, and no bigotry. There would be no clam-shell minds, and none of that particular kind of hate I found, like the plague, among my own group.

It would be a desolate world if all the Jews were liquidated. There would be little refuge left for many pleasant people. Of course we would have Hitler and his kind for company, and all the good, standard Gentiles, real Christians and pseudo-Christians, who simply couldn't make up their minds whether or not the Jews should be destroyed, so they let thousands of them die by not taking any stand at all.

I would very much hate to be left alone with the Gentile problem, with no Jewish influence left to mitigate it. The Gentiles have a way of drifting from these everlasting truths that the Jews seem always capable of hanging doggedly on to. If the Jews were not here to help remind us what Christ came for and what He really tried to bring to the Gentile world, we would be even worse off than we are now—and that means that we would be lost.

I would rather be right than President.—*Henry Clay.*

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HIGHLIGHTS OF THE SCREEN

(Continued from Page 25)

actor, he was superb in "Rage in Heaven" and did good work in "The Invisible Woman."

Lee J. Cobb, a refugee from New York's liquidated Group Theater, has been doing a few good bits since his major role in "Golden Boy." He was satisfactory in "This Thing Called Love" and in "Men of Boys' Town," in which he played Father Flanagan's Jewish financial backer.

Presumably one should mention Oscar Levant's entry into pictures. His bit in "Rhythm on the River" shows him a public personality rather than an actor. Curt Bois and Felix Bressart are two other character actors who stand out in the year's record.

But no listing of character actors would be complete without a memorial tribute to Maurice Moscovich, the great actor, who started in the Yiddish stage, did well in England and then returned to Hollywood for his last years. From his first day on the lot to his last performance in "The Great Dictator," he reflected only credit on his profession and dignity and honor on his people.

Actors and Pictures

The stars are the most obvious figures for a year's review. The hardest-working is Edward G. Robinson, the most charming is Melvyn Douglas, the most-missed is Paul Muni. Robinson did such things during the year as "A Dispatch from Reuter's," "The Sea Wolf" and "Manpower." He lost none of his box-office appeal. Melvyn Douglas, who could quite easily take refuge in his Scotch mother, links himself as often as he can to his father's people. That doesn't make his work any of the less appealing, whether he is being dramatic as in "A Woman's Face" or romantic as in "This Thing Called Love."

The year's most interesting comedy news was provided by Jack Benny who abandoned his vaudeville roles, as in "Love Thy Neighbor," and turned to pure comedy in "Charley's Aunt." It required imagination to ignore Benny's girth and birth-date, but the audiences throughout the country have been laughing so hard no one could hear most of the gag lines.

The pictures which Senators Wheeler, Nye and Reynolds have been gassing about were good entertainment as well as important education. "The Great Dictator" was the first. Most of the critics emerged from the projection rooms embarrassed. It seemed such an awesome theme to deal with in a light way. It was the first time also that the screen had admitted the existence of such people as Jews. This particular writer thought the movie second-rate as production but first-rate for intelligence, courage and planning.

James Roosevelt did well in presenting to America the English picture "Pastor Hall." Hollywood did just as well with such pictures as "Escape," a starring vehicle for Norma Shearer; "So Ends Our Night," the best picture yet done on the trials of the refugees without visas; "Man Hunt," a vivid story of a hunter who takes a "sporting chance" on the Fuehrer; "Mortal Storm," a timid approach to the nazi theme, and, best of all, "Underground," a melodrama in the best Warner Brothers manner.

For the Jewish New Year, we send our most cordial greetings to the Jews who are in Hollywood. They have worked hard and effectively to produce a common denominator of American aspiration, achievement and patriotism. They have reflected the best in America.

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Waldo Frank Psychoanalyzes the Jew

(Continued from Page 31)

holds it entirely possible that now Palestine may provide the chief source of that directness which would make Jews grapple with the period of transition in their lives and lead them to a proper sense of placement in the world scene.

Sees National Traditions as Basis of Americanism

Above all, the development of national traditions is to him the basis of real Americanism.

"Those who want to soft-pedal their Jewishness, who want to deny that they have something special to offer, cannot get my respect," he says. "With this is tied up the whole minority problem. It is wrong to ask that minorities be given certain rights. On the contrary, one should extol the privileges they have of presenting to civilization at large a culture which is indigenously their own.

"These three things — more regard for the aesthetic, a more deliberate alliance with the progressive elements in civilization, and a deep-rooted change of approach to the minorities problem — underlie the developments this period of transition should bring to the Jews.

"If you ask me how these ends might be achieved by every given person, I couldn't tell you. But if you ask me how certain given people might find themselves, I could try to answer. Several weeks ago I sent a Jewish young man down to Mexico, where he is helping in the reconstruction of an area damaged by earthquake. He wanted active, not verbal participation in social advance, and that is evidently what he needed to function best as a Jew. To others I might say: read the Bible, read your own history. Everyone should read the Bible, of course. No other document provides more insight into the philosophical and emotional problems besetting mankind."

The night I saw him Frank was just about to leave the city for a summer of retirement in the Middle West, where he will work on his next book. Before going into retirement, however, he was to participate in a conference of pan-American educators in Ann Arbor. He had cancelled a projected lecture tour of South America because he wanted to remain in this country at this time. Why, he did not know. But Frank is not the kind of person to deny the power of mystical influence. He is no more afraid of being called a mystic than he is of being called religious,, or some other name which the skeptical 20th century has dubbed derogatory.

His New York home is a small apartment in a section that is as close to being a slum as one can find in New York these days. Frank revels in the life around him, remembering that his function as an American and as a Jew is to strive for the elimination of the unhealthy aspects of that life and for the retention and enhancement of its colorfulness.

By this time a whole shelf can hardly hold Frank's books and their translations into various languages. At fiftytwo his intellectual dynamism is in full tempo, and it is not single-tracked. He is as variegated in his ability to remember personal details as he is in his philosophical interests. He can flatter one by repeating verbatim a statement made almost casually six years before. Alertness may be the source of that justice which Frank says is the source of Jewishness. It is certainly the source of his, for it is the impression of his unfailing awareness that makes him the writer, the citizen and the Jew.

YOUTH HONORED BY BOY SCOUTS RECEIVES BADGE FOR COURAGE

London. — Wartime Britain has its many heroes on land, in the air and on the sea. Among all these brave persons who daily encounter death without flinching, a 10-year-old Jewish boy whose name is J. Camrass has been singled out for special honors.

Confined to bed for the past eight years, young Camrass endured almost continual pain and underwent a series of eleven operations. Despite his sufferings, the youth's stoic attitude never changed.

In recognition of the courage and patience Camrass displayed, the Boy Scout movement has presented him with the Cornwall Badge. This award means as much to those Boy Scouts fortunate to receive it as the bestowal of the Victoria Cross would mean to an adult.

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No Peace With Hitler, Says Adolph A. Berle, Jr., Assistant Secretary of State

Williamstown, Mass. (JPS)—"You cannot make peace with the Hitler crew," was the theme of the address of Assistant Secretary of State Adolph A. Berle, Jr., before the final evening session of the Williamstown Institute of Human Relations, which brought together hundreds of civic and communal leaders under the auspices of the National Conference of Christians and Jews.

Speaking in a blunter language than had been used by most of the other participants in the discussions, particularly Jews, Mr. Berle inferred that if necessary America must go to war, for if Hitler wins America "will have the grim choice of becoming a part of the slave system or of spending a generation on the bloody business of a war between hemispheres, and none of us will live to see the end of that war."

Saying that America is destined to emerge as the strongest single power in the world, Mr. Berle asserted that "every dictate of statesmanship and of horse sense tells us to use every effort to see that the battle of Europe shall not be lost."

Answering the question as to whether American democracy has a world future, the Assistant Secretary of State pointed out that "the United States has been beyond any other country the great sanctuary within which race hatred has been unable to live."

Other speakers at the concluding sessions also began to touch on the theme which might have seemed the essence of the Institute: the existence of inter-religious friction and the methods for dealing with it.

Sister Mary de Lourdes of St. Joseph's College at West Hartford, Conn., described intolerance as a health and medical problem, saying that combating of prejudice is a task for the home and if the parents fail there, it is difficult for the community to do better. The same attitude was taken by Dr. David M. Levy, New York psychiatrist, who viewed intolerance from the psychiatric point of view, saying that those who harbor prejudice have their personalities "wrecked."

At a previous session, the part that schools play in developing an understanding of American principles was touched upon by Robert F. Gordon of the National Urban League, Helen Kelly of the Newman Federation and Henry Rabin of the Hillel Foundation. Mr. Gordon deplored discrimination against the Negro in education and employment. Miss Kelly, asking for more religious content in the schools, was seconded by Mr. Rabin, who said: "We should be taught in the schools of the contributions of each racial and religious group to the upbuilding of America."

That particular session was presided over by Nelson Rockefeller, co-ordinator of inter-American relations, who led in a symposium on economic and cultural relations between North and South America. He led off by saying that if America is to give the world leadership, "first we must overcome those misunderstandings among ourselves due to our mutual ignorance."

Other notable participants in the Institute who dealt more or less with issues directly related to the purpose of the National Conference included Catholic Co-Chairman Carlton J. H. Hayes, Columbia University history professor, who indicated that America might have to go to war to protect the values of American life as they are threatened by the forces abroad; Dr. Paul Klapper, President of Queens College, New York, who admitted that there is a "discouraging gap" between the ultimate aim of democracy to refine human relations and the actual achievement in that direction.

Professor Hayes recommended the reorganization of a League of Nations which would have "teeth" in it. "It must be equipped with an international army or police force, empowered to prevent aggression and capable of doing so successfully."

In his detailed program, which aroused perhaps the most enthusiastic response given to any of the speakers, the Catholic leader declared:

"There must be an end to our own American aloofness and 'holier-than-thou' attitude. We were the finally determining factor in winning the last World war, but more than any other nation, even more than Nazi Germany, we have been responsible for losing the peace and bringing on the present

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World war. America, quite as much as Germany or any other nation, must infuse its nationalism with humanitarianism. It must accordingly sacrifice some of its exclusiveness and fancied superiority, even some of its sovereignty."

Dealing with the meaning of the phrase "democratic way of life," Professor Hayes said "the only way to assure personal liberty and the democratic way of life is to understand and respect differences among us and in the realm of common citizenship to cooperate with one another."

The complex question of leading nations to statehood was touched upon by Dr. Walter Van Kirk, of the Federal Council of Churches of Christ, who endorsed Professor Hayes' demand for a new League of Nations. He suggested that it should have "genuine mandate authority" for the admiration of subject peoples.

New Year Message From The Secretary of State

CORDELL HULL

At this season of the observance of the Jewish New Year, I desire to extend my cordial greetings to Americans of the Jewish faith. I fervently hope that the blessings of Providence may bring cheer during the coming twelve months to this esteemed and loyal group of our fellow citizens.

CORDELL HULL.

CONTACT IN EUROPE

Geneva (JPS)—Some idea of the difficulties of contact between this isolated spot and the rest of Nazi-held Europe is evident from this schedule of mailing time:

Letters from Istanbul take 12-18 days; letters, mostly open cards, from Poland, i.e., the General Gouvernement, 10-12 days; airmail from New York and London, 12-15 days.

There is no communication with the Baltic countries, with German-occupied Serbia or Greece, except for air mail letters to the latter. The German-occupied part of France and Belgium are still cut off from any communication with Switzerland and with the outside world in general, except with Germany.

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NOTES FOR MUSICAL HISTORY

By LAWRENCE GOULD

The highlights of a musical year, from Lorin Maazel to Benny Goodman, are touched upon in this series of notes. Samuel Chotzinoff, famous music critic, jots down his impressions via Lawrence Gould, our own music analyst.—THE EDITOR.

STANDING on the podium before the NBC Symphony Orchestra was an eleven-year-old boy, tapping his baton gently against the stand until the orchestra stopped.

"Gentlemen, gentlemen," he cautioned, "you have just played the same movement three times in exactly the same way. You ought to know that when you hear anything three times it becomes monotonous; therefore, we shall vary it this time. We shall play the first movement pianissimo, the second piano, and the third pianissimo."

The orchestra did just that, and when it went over the air, its boy conductor, Lorin Maazel, became the prodigy sensation of the year.

The story is told by Samuel Chotzinoff, who directs musical activities for the NBC and who, of all critics in the country, stands closest to Arturo Toscanini. I had come to see Mr. Chotzinoff, the former critic of the old New York World, then of the New York Post, to gather his impressions of a musical year. "I must admit that I am a poor choice if you want a glowing opinion of new music," Mr. Chotzinoff apologized. "I like very little that is new simply because I feel that new composers have very little to say.

"There is more music being played today in this country than ever before in the history of the world, and yet musical genius is just as hard to find as it was a century ago. It seems that genius comes in spurts, irrespective of the number of musicians who are playing at any given time. I remember when I was a boy there was a great burst of genius at one time: Kreisler, Heifetz, Elman, but today we do not seem to be producing anybody who has the divine spark."

"But it was a full year," I interjected. "It was a year in which America cemented its dominant position in the musical world."

"Oh, yes," he agreed, "the standard of musical performances was never so high. Literally hundreds of artists having amazing technique and facilities. Dozens of times during the concert year artists with great talents will more than satisfy their audiences, but the really great are just as scarce as ever.

"The outstanding performances of the year were, in my opinion, those of Mr. Toscanini."

Mr. Chotzinoff always speaks of Toscanini as "Mr. Toscanini" or "The Maestro."

"The trouble with most symphony orchestras is that they are run by women and the conductors have to be expert in the social graces even more than in music if they are to make their orchestras a going proposition. When the violinists' salaries are unpaid, the conductor must go to Mrs. Joe Doakes to make up the deficit. I should say that the NBC Orchestra is as fine as it is simply because of and not despite the fact that we are a commercial organization."

It was an interesting theory, but there can be no denying the fact that Toscanini, during the past season, had under him an amazing aggregation of musicians.

"As for new talent, the past year turned up very little," said the man who acts as commentator for Toscanini's broadcasts. "I should say that young Maazel gives great promise, but what will happen to him in the next few years is anybody's guess."

An infant prodigy batoneer, Lorin Maazel, 11, conducted the N. B. C. Summer Symphony.

Maazel learned the art of conducting under the tutelage of Vladimir Bakaleinikoff, the Assistant Conductor of the Pittsburgh Symphony Orchestra. Completely lacking in self-consciousness, he handled the NBC Symphony as would a veteran of amazing talents. He had authority, understanding and a vivid comprehension of the score. Maazel, it is true, labored under several major difficulties. The first was his age. The second was the absence from the city of the first-rate music reviewers who had entrusted their tasks to assistants for the summer months. The second stringers were unable to go out on a limb for fear of retribution on the return of their superiors.

Speaking of prodigies, we naturally drifted to Menuhin and the question arose as to what had happened to him

in the past few years. It was notable that more and more critics are casting aspersions on Menuhin's performances, complaining of their lack of depth and their preoccupation with sheer violinistic skill.

"I should like to tell you a story which is told to me by Jascha Heifetz," Chotzinoff said. "When Jascha was studying in Russia, his family had only one hope for him. They wished that his son could be as good as one K. . . . , who was a prodigious violinist and had an amazing talent. This was when Jascha was only twelve.

"Later both K . . . and Heifetz came to this country. Heifetz grew in musicianship and in stature, but K . . . remained the boy prodigy who never grew up. You have probably never heard of him. He is an unknown today."

Whatever the artistic merits of the case, it was clear that Menuhin has lost none of his public appeal. He enjoyed a phenomenal success in South America, when, in eighteen concerts which were billed as a "Good Will tour," he received a gross of $100,000. Yet upon his return, the young violinist told the newspapers what he thought of "Good Will tours," echoing the increasingly heard sentiment that our neighbors to the South are thoroughly tired of American Good Will Ambassadors.

There were, during the past season, some remarkable performances by the Boston Symphony under the sterling directorship of Serge Koussevitsky. There was, for example, his recording for Victor of Mozart's Symphonies Nos. 29 and 34 which, although comparatively little known, emerged as delicately spun fibre under his sensitive baton. There was also his series at Tanglewood in the Berkshires during the past summer in addition to his regular winter series in Boston and other Eastern cities.

There was a loss to the musical world in the death of the brilliant concert pianist, Mischa Levitzki, who died at the height of his powers at the age of 42.

We recall that last spring, Fritz Kreisler, while crossing a New York street, was struck down by a truck and lay for weeks in danger of his life. We agree that the news of his return to health is splendid.

The subject of Kreisler led me to ask the often-heard question as to whether this famous artist is Jewish.

"Only through his father and mother," Mr. Chotzinoff replied. "There was no question on that score."

Refugees in Music

Each year literally hundreds of conductors pass in and out of Mr. Chotzinoffs office all ready to offer their services to the NBC Orchestra. What was this critic's opinion of their ability? What has the country gained by their entry?

"The anti-refugee bias in the field of conducting," Mr. Chotzinoff pointed out, "exists mainly in the larger cities where there is a great overcrowding of available talents. But there is no such prejudice in the smaller communities.

"When El Paso hears an orchestra playing Beethoven's Symphonies, the inevitable result is that the musical

YEHUDI MENUHIN

standards of El Paso will rise to Beethoven and not the reverse."

The man who passes judgment upon the talents of many new immigrant musicians does not think too highly of their capacity. He resents their attitude that because they happened to conduct some obscure orchestra somewhere in Germany they now have the right to direct the foremost ensembles in this country.

"Everybody who comes over was a director of the Berlin State Orchestra," he comments.

During the past few years there has been no great importion of talent into the United States. Of course, there was young Erich Leinsdorf, the German refugee conductor, who a year ago, startled the music world with his grasp of the subtleties of Wagner and who, during the past season, further enhanced his reputation by completely satisfying the critics, the dowagers downstairs and the one dollar standees jostling against them in the lobbies of the Metropolitan.

Bruno Walter came to the "Met" as guest conductor and lent dignity and stature to performances of German works which the American public still delights in hearing no matter who happens to patronize them in Germany at the moment.

There was the famous controversy between Benny Goodman and Jose Iturbi. Iturbi refused to appear on the same platform with Goodman at the Robin Hood Dell Concerts in Philadelphia and after the row had subsided to the discomfiture of the Spanish pianist, he proceeded to issue a very lame explanation which only raised the musical standing of Goodman as a clarionetist.

Then there was the altercation between Marc Blitzstein and License Commissioner Paul Moss of New York, over the safety of the Mecca Temple. The Temple has been host to literally hundreds of musial events over the past decade. But it was a curious coincidence that when Blitzstein put on his new opera "No For An Answer," last January, Commissioner Moss suddenly found that the place was a fire trap. Three performances of "No For An Answer" were given and showed a work vibrant in parts and disappointing in others. It was dull and listless along about the middle, but of course, Blitzstein was only experimenting.

Kurt Weill and Moss Hart, in their music for "Lady in the Dark," made possible a musical play of daring, imagination and deeply satisfying tunes. It was a sensation throughout the season and introduced for many the haunting minor key on which Weill writes with such telling effect.

Vladimir Heifetz produced "The Golem," his new opera based upon the familiar medieval theme and won varying degrees of praise from the critics for a performance which featured a chorus of 100.

In the field of recordings fidelity was achieved as never before and great new performances were set down in wax for all to enjoy at their leisure.

Among the outstanding recordings was that of Beethoven's Violin Concerto played by Jascha Heifetz with Tosca-

(Please Turn to Page 72)

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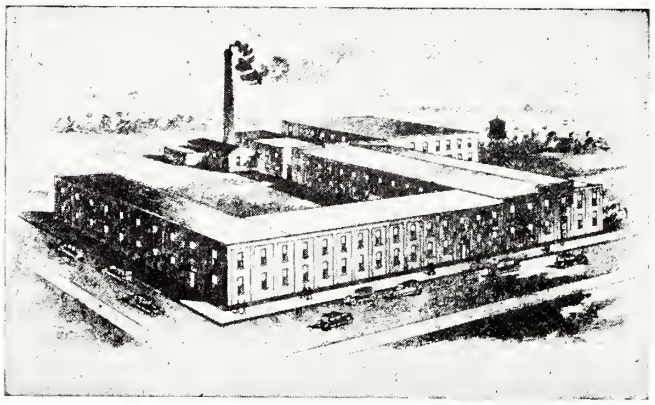

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ALVIN C. YORK--The Story of an American

HAILED by critics as the most potent story of simple religious faith ever told in motion pictures, "The Life of Sergeant York" will shortly be released for showing throughout the nation.

The film, produced by Warner Bros. studio, is the factual life of Alvin C. York, the church elder who became the most famous soldier of World War No. 1.

For 23 years the unassuming Tennessee mountaineer declined permission for the filming of a story which he thought no more extraordinary than that of any other man of faith.

But friends, visiting him on his Tennessee farm in the Valley of the Three Forks of the Wolf, convinced him that the story did have unusual significance—and that its telling was never more needed than now.

Finally consenting, York provided that all money for the story be used to maintain the Bible school he has established in his native Pall Mall, Tennessee.

Religious conviction dominates every important situation in the film.

York, portrayed by Gary Cooper, is frankly pictured as a man who, before his regeneration, drank too much and believed too little.

He refused to attend church gatherings of the little congregation in the log meeting house.

White-haired old Pastor Pile sought him out.

"I've prayed, but it weren't no use," York told him.

To that Pastor Pile replied:

"Hit ain't just prayin', Alvin, hit's believin'.

"Take a look at that old oak yonder. 'Pears mighty strong. Been a'standin' thar since yer Paw war a boy. Looks like hit could go on standin' all by hits-self, don't it?

"Well, hit cain't. Hit cain't stand thar without thar's a lot of roots a-holdin' hit up. Ye cain't see 'em, but the roots air thar all the same.

"'Pears to me hit's been planned fer a feller ter have his roots in somethin' outside his own self."

Approaching York once more:

"Take the animals in the woods. Squirrels would go mighty hungry if nothin' made 'em store up nuts for the winter time. An' how do ye reckon birds'd get ter fly north in the summer if thar warn't somethin' a-guidin' 'em? A bird ain't got no way ter tell north from south. An' then thar's the bees. They'd shore be in a fix if they warn't beholden to somethin' ter show 'em how ter get back ter the hives."

And then again:

"Ye bin plowin' 'round this rock in the field a heap o' years. Ever think when ye start plowin' yer furrows crooked hit's mighty hard ter get 'em straight agin?

"Hit's that way, I reckon, with other things 'sides plowin'."

York remained adamant until suddenly realization came to him and transformed his life.

He went to church.

The welfare of the Highlanders and of their children—their health, their "larnin'," and their general progress—became his greatest concern.

When the United States entered the World War, York found it difficult to reconcile the teachings of the Bible with slaughter on the battlefield.

He was unwilling to enter the army because that meant killing. A draft board ruling forced the decision.

In an army camp in Georgia where York was sent for training, Major Buxton and Captain Danforth, his superior officers, quoted from the Bible to convince him that "the scriptures don't bar men from fighting for what they believe is right."

"The Great Teacher Himself said, 'He that has no sword, let him sell his garment and buy one,'" Major Buxton told him.

He quoted more from Ezekiel and from the Gospel of St. John in support of his point.

SEASON'S GREETINGS

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Permanent Show Rooms

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New York City, N. Y.

High Point, N. C.

666 Lake Shore Drive
Chicago, Illinois

Then he granted York a ten-day furlough, promising that if York's mind was still unchanged upon his return, he would recommend his exemption.

Back in Tennessee, York sought out a lonely mountain peak for an all-night vigil.

First he read the history of the United States. Then, under a star-filled sky, the Bible.

In the Gospel of St. Matthew (22:21) he found what to him was the answer:

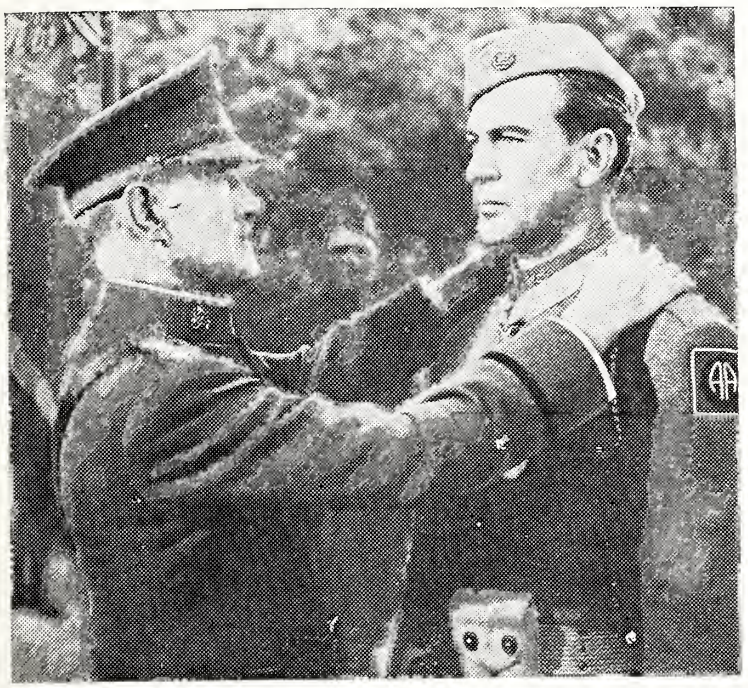
"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

When he returned to the United States the country was at his feet. He was offered fantastic sums totalling $500,000 for various endorsements and appearances. He refused them all.

York returned to his Tennessee farm and resumed his work in the church and the Bible school.

Faith, he believes, is man's greatest need. And Tolerance.

"In the war," he says, "I was with Catholics and Protestants, with Jews, Greeks, Poles, and Irish, and a dozen others, as well as American-born boys. I didn't look at their branding marks.



General John J. Pershing and Sergeant Alvin C. York (Played by Gary Cooper)

"I reckon I'll stay in this-here army," he told Major Buxton, back in camp.

Overseas, his almost incredible feat in putting 35 enemy machine guns out of action and capturing 132 prisoners, all in a few minutes, caused General Pershing to call him the greatest soldier in the Allied armies. During the action York was forced to kill 25 enemy soldiers.

It ain't where you come from, it's what you are that counts. Those boys were buddies of mine, and I larned to love them."

As in real life, York, in the picture, sums up this faith in a simple sentence:

"I'm believin' this here life we're a-livin' is somp'n He done give us—an' we got to be a-livin' hit the best we kin."

May the Days of the New Year Unfold for You the Best the Days Can Give

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For a Happy and Prosperous New Year

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Bedroom Furniture

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Statesville Chair Co.

Manufacturers of

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May Health, Happiness and Prosperity Be Yours In Bountiful Measure in the Year to Come

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We Extend the Season's Greetings on Rosh Hashonah. It Is Our Sincere Wish That It Be Followed by Happiness and Prosperity in the New Year

THOMASVILLE CHAIR COMPANY
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THOMASVILLE, NORTH CAROLINA

WILL TO VICTORY

Rosh Hashonah Message

By DR. ISRAEL GOLDSTEIN
President, Jewish National Fund

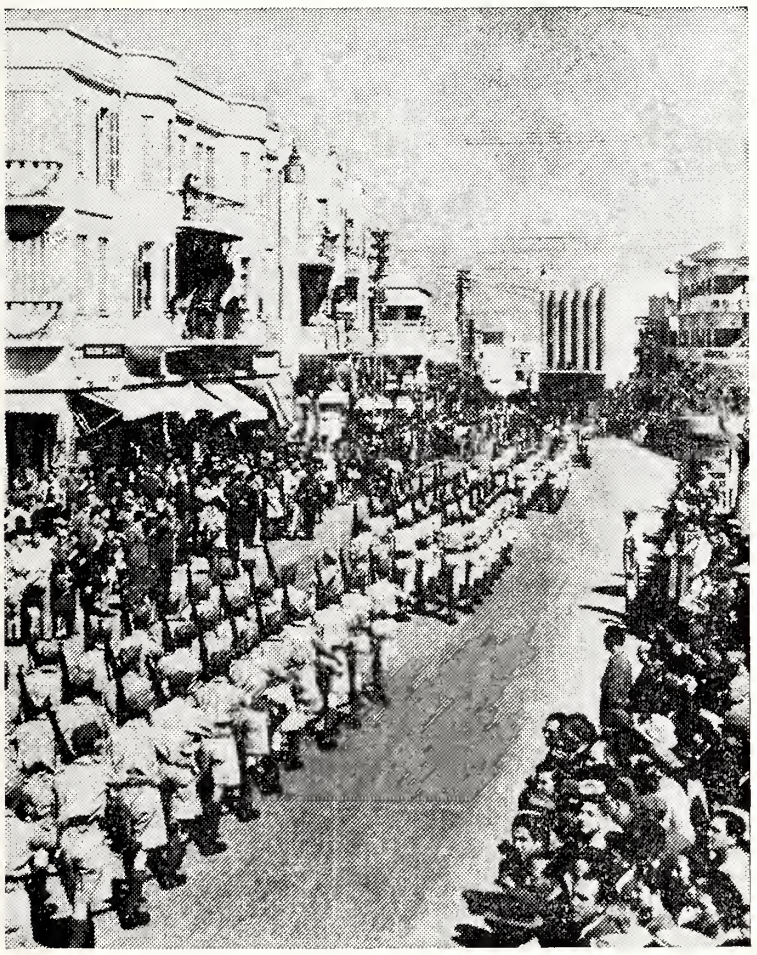
THE advent of the year 5702 of the Hebrew Calendar coincides with the beginning of the third year of the second World War. Traditionally a period devoted to soul-searching, the High Holiday season this year brings to the synagogued, as well as the unaffiliated Jew, a message of singular earnestness.

"Not by armies nor by physical power, but by my Spirit, saith the Lord," the inspired word of a Prophet of Israel uttered many centuries ago. As the struggle for the liberty of man's soul and his freedom is entering a decisive stage, the propaganda and information services of the belligerent Powers are engaged in a day and night task as if to prove the validity of this prophetic estimate of relative values. Greater than the destructive power of the machines that wage battle on land, sea, and in the air, is the might of the spirit. For it is for the morale for which both camps contend. "Whose Will to Victory will be stronger and prevail?" is the issue at stake.

It is in the spirit of the Will to Victory in action that American Jews greet the advent of the New Year; it is in the same spirit that we must prepare to meet the problems of the near future. But, in meeting these problems, it seems that we can benefit greatly from the experience of Palestine and the Zionist movement during this war. Zionism is, essentially, the expression of the Jewish people's Will to Victory, and the uninterrupted continuity of Jewry's constructive upbuilding work in Eretz Israel is convincing proof of its enduring character. The tasks of defense and upbuilding, sponsored and carried out by the Zionist movement in Palestine, have not suffered any interruption. Moreover, since September, 1939, there has actually been registered a great advance in Palestine.

The achievements of the Jewish National Fund, the land acquisition and reclamation instrument, give ample and concrete proof of this advance. Since the outbreak of war, the Keren Kayemeth has increased our national land posessions in Palestine by more than 70,000 dunams of land, an achievement which was made possible by the establishment of eight new settlements and a remarkable enlargement of the locally grown supplies of essential food-

(Please Turn to Page 73)



Palestine Jewry Armed for Defense

The past twelve months witnessed an intensive mobilization of manpower and resources on the part of the 550,000 Jews in Palestine for the defense of the Jewish homeland and democracy in the Middle East. More than 12,000 Jewish soldiers like those pictured above are today enrolled with the British forces.

May the New Year Bring Peace and Happiness To Our Many Jewish Friends

WE'LL DO OUR BEST

We are gratified that the demand for WEBB Suites during the past twelve months has been the greatest in our history. We are pleased that this demand is constantly increasing. However, we regret that our plant will be able to handle only so much of this vastly increased volume. Therefore, we should like to suggest to all of our customers that they see us early at the markets. We will do our best to take care of your requirements.

WEBB
FURNITURE COMPANY
GALAX, VIRGINIA

NEW YORK
New York Furniture Exchange

CHICAGO
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Season's Greetings and Best Wishes to All Our Many Friends and Patrons for the Holiday Season

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Tasteful, Appealing

EASEL MIRRORS

By GALAX

Inspired by a scene in a gracious lady's home in the old Southland, this exquisite dressing table mirror typifies the traditional dignity of the Galax Southern Beauty line. The famous Galax double-coated process, copper backing, and scientific sealing insure long-life service . . . yet these superb creations are available to you at unbelievably attractive prices.

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Increase Traffic With This Fast-Moving Line of Promotional Chairs and Rockers

Illustrations on Request

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PLYWOOD
In Any Thickness—Faced With Any Species Vegetable, Hot Press Resin Glue

LAURINBURG, N. C.

A Protestant Editor Looks at Anti-Semitism

(Continued from Page 10)

"Christian Fronters." There is a good chance, however, that the Catholic Church may be used by Fascism during the long period of Fascist consolidation.

Of course, ultimately all religion other than Hitler worship or some equivalent will be destroyed. But the first casualty will not be the Catholic Church. It will be the Protestant churches. That is why as editor of the Protestantism, I have tried to arouse Protestants to their own danger not as Protestant individuals, but as representatives of Protestantism. As individuals they may, of course, escape. They may leave their churches. They may join the Catholic Church. Or they may carry their churches over into the Nazi camp and turn Jesus into an anti-Semite. But Protestantism dies if Nazism lives.

If there are Protestants today in America who will remain true to the ideals of private judgment, free speech, free thought, unmediated approach to God, let them arise now and speak plainly so that they may be heard.

PRINCIPLES FOR A PEACE PROGRAM

(Continued from Page 43)

tionist concepts of Liberal Judaism, as expounded by its founders in Germany, must be preserved and applied to conditions of Jewish life as they exist today, is to deny the evolutionary and historic process of Jewish life.

Tremendous changes have taken place in Jewish life—changes which the devil himself could not have anticipated. In view of these tragic alterations no group in American-Jewish life can logically maintain a status of changelessness as if its program were possesed of the eternal verity of the multiplication table.

The Jewish people are faced with unparalleled problems which, in turn, call for unparalleled action on our part. No group in American-Jewish life, however powerful, has the moral right to transform itself into a metaphorical iceberg for the purpose of preserving old views, old ideas and old prejudices—the produce of a period who was closed so ignobly.

Diaspora and Eretz Israel

Today there is a rope about the neck of every Jew in Europe and prices on their heads. Millions of Jews are mercilessly exposed to the whim and caprice of a ruthless pursuer.

It is against this terrible background that American Jewry is called upon to act—and act wisely, speedily, nobly and unitedly. It is for the Zionists—the modern heirs of the Maccadeans—to present a program that should deal realistically with the Diaspora and Eretz Israel. The two are interdependent and indivisible.

Even under most ideal conditions the post-war problems of Jewish life will be stupendous. There will be millions of uprooted Jews on the con-

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WE WILL RIDE THE STORM

(Continued from Page 7)

are as icy and ruthless, as if they had been blown down on us out of some prehistoric twilight of man's behavior to man.

What right have we to feel exemption? We can, if necessary, keep undesirable foreigners or aliens outside our American ports of entry. But we cannot keep germs of thought, germs of race hatred, from entering these ports, because germs do not need visas or passports.

Polluted germs of world thought come to us by way of the ether. Race prejudice, fanned to leaping flames across the seas, do not need to pass inspection at Ellis Island, or Quarantine. It can come in like flying sparks off a world conflagration. Bear in mind that such sparks are flying all about us, and there is plenty of dry tinder of local prejudice, and dead-rot of ignorance and propaganda about, to offer inflammable material.

And so when I say that because men and women and children refugees, expelled from their countries for no other sin than their race, are wandering the face of the earth today, without home or hearth: men and women and children are riding the seas today without destination or right to land in any harbor; that men and women and children are scattered over the world today whose destinies rest in your hands, I also say the destinies of yourselves and of everything dear to you, rest in some measure in your ability to cooperate in alleviating this terrible cataclysm that has befallen your people and that the United Jewish Appeal can alleviate.

No Jewish population of any given community can afford to turn deaf ear to the passionate, the crisic need of helping persecuted Jewry the world over. Neither can any population of any Jewish community afford to ignore implications of danger at home as well.

It is unthinkable that we can go on our smug ways without making sacrifices, and making them gladly and proudly in behalf of the persecuted ones whose ancient bloodstream is our bloodstream, and whose rich heritage is our heritage, and whose dignity will not be laid in the dust, any more than ours would be under similar circumstances.

It lies within our national power; within our wealth; within our faith; within our idealism, to salvage the persecuted and the put-upon.

Don't you for a moment permit yourselves and your children to be inculcated with the rhetoric of defeatism.

We in America have the faith and the courage to meet and do something about the fact that over the face of the world today, thousands of persecuted human beings are struggling for the right to exist.

We need to be realists for the moment. But we need to be idealists perpetually, if we are to have the courage, the deathless and immutable conviciton, that our children are going to carry the burning and eternal torch of a burning and eternal people, into the future and into posterity.

As never before, our deathless and valiant minority is going to need the high heart and the proud heart and the eternal dedication to those ideals of living and being, which have made the race indestructible.

Therefore let us face the fact fearlessly and with faith, that although there is a growing anti-Semitic racial wave arising in the hearts of mankind, and even in our democratic land, our unquenchable faith in the vitality of the persecuted minority race and the validity of the democratic way of life, will enable us to ride the storm. I say to you with all the vehemence at my command, that it were better to be the hated than the hater. I say to you with all the vehemence at my command, that I know of no more unenviable type of human being on earth, than the man or woman whose mind and heart and spirit are freight-

(Please Turn to Page 67)

Season's Greetings and Best Wishes to All Our Many Jewish Patrons and Friends for a

HAPPY NEW YEAR

Caldwell Furniture Company

Manufacturers of

BED ROOM FURNITURE

LENOIR, N. C.

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"For Quality and Workmanship Our Panels Are Unexcelled"

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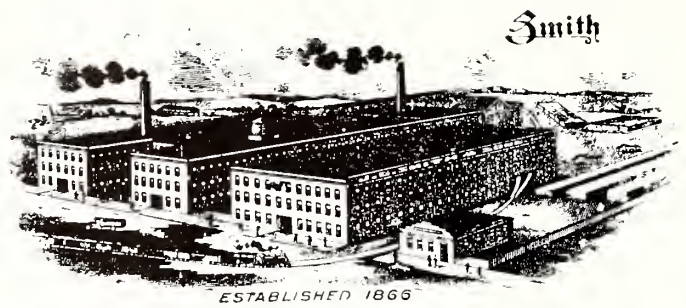

The SMITHS Inc.

Manufacturers of

BEDROOM FURNITURE

BARNESVILLE, GA.

SIDNEY HILLMAN—THE LABORATOR

(Continued from Page 15)

Sidney Hillman is entitled through the measure of his own sacrifice to defend the American way of life. In Russia he was in jail three times because of his revolt against the autocracy of the Czar. In the 1905 revolution, when he was only 16, he was one of a group of youngsters that took control of Zager; but when the constabulary came *en masse* the youthful revolutionaries fled. Hitler in prison thought so little of books that he wrote his own. During a four-months occupancy of a Dvinsk cell, Hillman first became acquainted with Marx.

A cutting-room apprentice in Hart, Schaffner & Marx, Hillman was one of those who could not understand the practices of the clothing business then. He helped foment one of the most crucial strikes in America, the seemingly abortive but eventually successful 1910 strike at the Hart, Schaffner plant. Sidney Hillman represented labor in the arbitration panel later set up. That was the beginning of an uninterrupted record of growth as a leader of increasingly powerful labor. The success of his efforts in Chicago won for Hillman an invitation in 1914 to go to New York as Chief Deputy of the Cloakmakers' Union.

The influential Amalgamated was actually started as a result of a rump convention in Nashville in 1914 of the United Garment Workers. Hillman was named General President, and Joseph Schlossberg General Secretary. Schlosberg, too, has grown since that time and has given himself not only to the development of the labor movement but to the strengthening of Jewish communal life. Excommunication was voted against the upstart union by the A. F. L., but on December 25, 1914, in New York, the Amalgamated was officially born.

The establishment of labor banks, of cooperative housing, of broad educational and Americanization programs, unemployment insurance systems, and a vast network of improvements were the fruits of Sidney Hillman's organizational capacity.

A member of the America First Committee, using any weapon to obstruct the defense effort, may point to the fact that originally Hillman viewed the Soviet experiment sympathetically. On one of his early trips to the U. S. S. R. he spent a lot of time with Lenin. But his labor enemies of the left have charged him with lukewarmness. They say that he plays around too much with industrialists, that he doesn't talk "the fiery language of labor." But the shy, spectacled, serious labor leader is impatient with nostrums and slogans. Says he:

"There is no patent medicine—right, left, or center, or any other kind. It takes men and women to build an organization and not abstract theories. It takes warm hearts to maintain ideals and not phraseology. Conditions will arise, dictated by life and not by the theories of a few dreamers, and it is much more important to have a proper policy than a great deal of noise."

And because he is concerned with concrete facts and not with "theories," Sidney Hillman is today on of America's great bulwarks of strength for the mobilization of American resources for its defense.

Let us raise a standard to which the wise and honest can repair; the rest is in the hands of God.—*George Washington.*

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- **More Versatile**
- **More Productive**
- **More Accurately Built**
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The new Model A is a completely new version of the now famous Pearson Sanding Machine. Retaining all the features of the older models, improvements have been made which greatly increase the variety of work the machine will handle and make it one of the most complete and versatile sanding machines now on the market.

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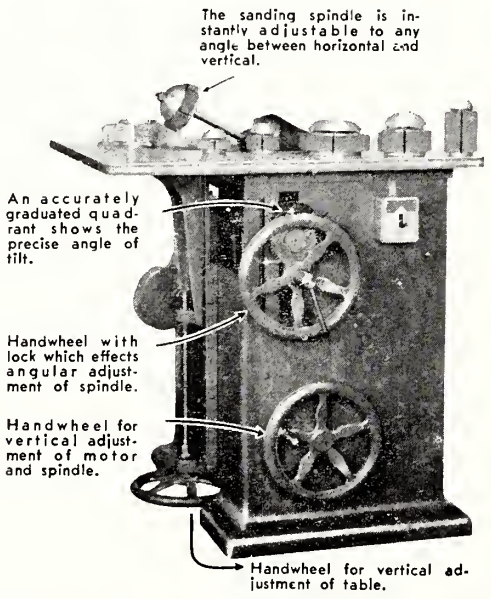

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Work Done by Skilled Craftsmen — Construction Principles of Proven Quality

HUNTINGTON, W. VA.

IRVING BERLIN—THE NATION'S SONGWRITER

(Continued from Page 11)

wane. He knows that the dislike of Jews which was once purely social has burgeoned into a much more active movement. He is confident that the good sense of the American people will ultimately reduce the like or the dislike of the Jew to the matter of individual taste, where it belongs.

Hitler, he says, originally trafficked only in hatred of Jews. But now, like a business man whose enterprise has flourished, he has entered into the profession of hatred on a wholesale scale, and it is no longer the Jews who are the especial object of his fury. In that fact he sees a profound lesson for this country.

The man who started with "Alexander's Ragtime Band" and who became the author of ballads which are as much American as our folk music can ever be, sees our way of life gravely menaced by Hitler and Hitlerism. In the way some might say, "That isn't right," he says, "That isn't American," when he talks of racialism, persecution and the Nazi lust for power.

New Songs for New Army

On the wall of his office hangs a neatly framed poster advertising the "new show," "Yip, Yip, Yaphank," which brought out that battlecry of the sleepyhead, "Oh, How I Hate to Get Up in the Morning." "Yip, Yip, Yaphank" was staged to provide some desperately needed money for the army boys stationed at that camp during the last war. Irving Berlin confides that he is ready to put out a new edition for the boys in the same area now. It seems that the army post on Long Island needs a new recreation center, and Berlin, enthusiastic over the type of men now in the American Army, is hard at work preparing a new show with new songs, whose success is practically fore-ordained.

The new army, Mr. Berlin feels, is much superior to that of 1917. It is quicker, more intelligent and determined to see its job through. Irving Berlin will heartily agree that the songs which were popular in the last war could not be revived to meet the music needs of 1941. But he will not agree that a basically different type of approach is required. People react to essentially the same stimuli now as they did then. The same basic emotions are there. And his America remains, the America he knew as a boy and as a young man. The boom and the depression have not soured it.

He will not say that this country has changed fundamentally. Its strivings to him will always be freedom and hope and decency for all men.

Irving Berlin has succeeded as no other American in capturing the spirit of a swiftly changing age. To him America never changes because he has changed with America. The "Let's Have Another Cup of Coffee—Let's Have Another Piece of Pie" refrain of 1932 has given way to "Arms for the Love of America" in 1941. Irving Berlin, balladist and patriot, is like the Uncle Sam he loves—"the freedom man."

PRINCIPLES FOR A PEACE PROGRAM

(Continued from Page 64)

tinent of Europe in addition to the millions of Jews imprisoned in Soviet Russia. It may be useless, at this time, to indulge in any prophecies as to details. It is, however, desirable and feasible to prepare certain basic conditions for a solution—a solution that will treat the Jewish problem as an entity—Eretz Israel and the Diaspora.

This solution must deal basically with the Diaspora and Eretz Israel. In the Diaspora we must claim the rights of citizenship in every country of Jewish residence. With reference to Palestine, however, our claim must be on Palestine itself.

The Jewish claims must be comprehensive and must contain the maximum of our demands—the demands of Jewry as a whole. A mature and far-seeing leadership should be instrumental in removing the petty differences and controversies and, while preserving genuine shades of opinion and outlook, merge them into a coherent whole based on solidarity and responsibility.

WE WILL RIDE THE STORM

(Continued from Page 65)

ed with race hatred, and who in turn is passing on that curse to their children.

That toxic poisoning of race hatred has besmirched Germany in the eyes of all the world. What a shameful social disease! What a scrofula of spirit, an ancient social sickness which has disfigured the human race throughout the ages, but which is doubly shameful now, as it rears its ugly head in a world which has allegedly moved into the upper brackets of so-called civilization.

Faith, determination, courage, idealism and money are needed to alleviate, if not stamp out, this endemic sickness of the human race.

Season's Greetings and Best Wishes to All Our Many Jewish Patrons and Friends for a Happy and Prosperous New Year

Bylo Furniture Co.

Manufacturers of

Infants' and Juvenile Furniture

"BYLO BABY BEDS FOR LITTLE SLEEPY HEADS"

Statesville, N. C.

STROUPE MIRROR COMPANY

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A Complete Line of

HIGH GRADE

FRAMED MIRRORS

For the Furniture Trade

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Living Room Furniture of All Kinds

CLUB CHAIRS — VANITY BENCHES — ODD CHAIRS

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Large Permanent Show Rooms at Factory

NORTH STATE Manufacturing Co.

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New Year Message From Governor of New York

HERBERT H. LEHMAN

I am pleased to have this opportunity of extending greetings for a Happy New Year to the Jews of New York.

Certainly, we have cause to be deeply grateful for the blessings all citizens enjoy in our beloved country. Here there is freedom and liberty and peace. Here the humblest citizen may worship God in his own way. Here political equality is guaranteed to all citizens.

At this time when our country is menaced by a ruthless and cruel aggressor there is compelling need for complete national unity. Americans must be courageous; they must be willing to face any sacrifice to preserve the freedoms that are theirs. Unity in a large sense rests upon spiritual convictions. Faith and patriotic devotion must necessarily be closely akin in a democracy.

We need greater spiritual faith. We need a unity of spirit which will bind all peoples together in a common, unshakable determination to protect our liberties, our way of life and our free institutions at all costs and at all sacrifices. We must rededicate ourselves as a nation to a living brotherhood of man under the universal fatherhood of God. We must not only preach good will and tolerance and sacrifice, but we must practice these things in our daily lives. It is not only a duty but a great honor and a privilege for us as Americans and as Jews to meet and discharge our responsibilities to our country.

In this spirit I send greetings to my fellow citizens on the occasion of the Jewish New Year.

HERBERT H. LEHMAN.

1,500 GALICIAN JEWS ARE IN HUNGARIAN CAMPS

Geneva (JPS)—Having entered Hungarian territory without authorization, 1,500 Galacian Jews have been placed in Hungarian concentration camps. The Hungarian government is also planning to expel 12,000 Galician Jews living in Hungary to the "country of their origin."

Season's Greetings and Best Wishes for a Happy New Year

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A Year in the Life of American Jewry

(Continued from Page 47)

after it had been broken up, was reconstituted. The fundamental issue still remains. That is, appreciation of the place of Palestine within the framework of Jewish life in the current and in the post-war period. To Zionists the end of the war will be a signal for an enlarged program of colonization in Palestine. To anti-Zionists that is a challenge to their conception of what the world will be like when Great Britain shall have won the war.

Dr. Chaim Weizmann, during his four-month visit to the United States, tried to emphasize the elements that unite Jews on Palestine. A preliminary series of meetings was held with so-called non-Zionists and discussion was given to the possibility of adopting a common program that would apply not only to Palestine but to the Diaspora, for the non-Zionists feel that they must have the acquiescence of the Zionists in formulating any constructive, enduring plan for the amelioration of Jewish life outside of Palestine in the post-war period.

General Jewish Council

To most Jews the most disheartening spectacle has been the liquidation of the General Jewish Council as a unifying force. When the General Jewish Council was first formed at Pittsburgh and it brought together the American Jewish Congress, the American Jewish Committee, the B'nai B'rith and the Jewish Labor Committee, the problems of adjustment and of compromise were foreseen. It was hoped that in the process of common discussion there would be a reduction in the sharpness of difference and a greater appreciation of points of view.

No one who has watched the General Jewish Council in action during its brief history will contend that it was a constructive body. At best it had negative influence, preventing action when it might have been taken, wisely or unwisely. American Jewry had hoped that the General Jewish Council would offer a unified channel for the promotion of the activities theretofore separately conducted and financed by the four organizations. It had not been conceived that four organizations would make four different representations on the same problem, that four would issue the same pamphlets on the same issue, that four would raise funds on identical pleas. Without an elimination of duplication and overlapping these hopes were unfortunately doomed. The chief characteristic of the General Jewish Council was its paralyzing influence and not its dynamic character.

In an effort to overshadow the importance of the withdrawal of the American Jewish Congress, the General Jewish Council invited the participation of the Synagogue Council, which represents, for certain purposes, the Reform, Conservative and Orthodox groups. But the Synagogue Council, at least insofar as the relation of the Central Conference of American Rabbis was concerned, will not be-

(Please Turn to Page 74)

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THE POWER OF PRAYER

(Continued from Page 17)

a go-between and be heard is elaborated in this Talmudic tale:

Eleazar the son of Dordaya was addicted to a dissolute life, until he was told by one of the disreputable women with whom he associated that he would never be forgiven in heaven for his sins. Thereupon he wandered among the mountains and dales appealing to them to pray for him. They refused, saying that they had to pray for themselves. He then turned to the earth, the sun, the moon, the stars and the planets, but was turned down with the same argument. "Now it depends only upon me!" he exclaimed. He put his head between his knees and wept bitterly and prayed until his soul departed. Thereupon a divine voice exclaimed: "Eleazar the son of Dordaya will have a share in the World-to-Come." Such is the power of prayer!

When the prophet Isaiah came to King Hezekiah and told him "You are dying," he replied: "I have it as a tradition from my parents that even when a sharp sword is upon a person's neck, he shall not resign, but keep on praying for help."

Supplication is even more effective when it is offered up for another person, for he who prays for his fellow men is helped first.

Rabbi Hanina the son of Dosa, for example, used to pray for the sick and he could even tell who would remain alive and who would die. When he was asked how this knowledge came to him he answered: "If the prayer comes easily, it is a sign that it was heard, otherwise it is a bad omen."

Prayer is even superior to good deeds. No human being could match Moses' "good deeds," and yet he too had to resort to prayer. Supplication is also superior to sacrifices. It is one of the three things that annul the severest edicts.

The supplicant, however, should know how much time to allot to the prayer. There are times when a short prayer is most appropriate and efficacious. When the Israelites arrived at the Red Sea, and Moses began to pray, God said to him: "My children are in distress, the sea is in front of them, the enemy pursues them—and you are praying! Tell them to proceed!" This is a lesson that at times quick action is preferable to prolonged prayer.

Prayer, however, is not always immediately fulfilled. On the other hand, it may happen that one is helped even before he prays. Yet, there is no discrimination before the Divine Throne; all who petition are heard. Before God all men are equal; men and women, rich and poor enjoy the same status.

God wants men to pray to Him. This may be compared to a king who, while on the road, heard the voice of a princess crying for help against robbers. After having rescued her, he asked her to marry him, but was refused. Thereupon he abandoned her, and sent robbers against her. When she cried to him again for help he said: "This is exactly what I wanted. I was anxious to hear your voice."

Similarly, when Israel stops praying, and God wants to hear their voices, He incites enemies against them, so that they should pray.

The prayer of the righteous is so powerful that it can change God's decisions. This does not mean, however, that only the prayer of the righteous is efficacious, as may be seen from the following Talmudic parable: Once a poor man risked his life for the king. He was highly rewarded and elevated to the most honored position. The king, however, wanted to show to the entire country his admiration for him, so he imposed a heavy tax on all his subjects, regardless of age and financial status. The decree was very severe, and consequently the ministers endeavored to use their influence to make the king revoke it, but in vain. They then decided to ask the poor man, the king's favorite, to appeal to the king on their behalf. And no sooner had he asked the king than the decree was rescinded.

The king's action puzzled his ministers, for they knew that he loved truth and justice. Now, then, if the decree was unjust, why had he proclaimed it? If, on the other hand, it was just, why had he repealed it? Said one of them: "The king never thought of enforcing this edict. He only wanted to show his admiration for this man."

Similarly, God wants to show how much He loves the righteous. But all prayers, no matter from whom they come, are heard.

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A PROGRAM FOR AMERICAN JEWS

(Continued from Page 35)

the unaffiliated myriads, closer cooperation with our brothers of other groups — before long, meetings with them where we may discuss these things freely and openly.

In the past the Central Conference of American Rabbis offered to cooperate with the Mack-Brandeis group in work for Palestine. But this was merely a pious hope, and never eventuated in action. The time has come when the Conference should do more than declare its friendliness for a Jewish Palestine—to proclaim repeatedly, as it did in its new Platform in 1938, that it believes in physical, cultural and spiritual rehabilitation of the Holy Land. I propose that the Conference now appoint a Committee on Palestine, to cooperate with all the agencies striving to make it a Jewish homeland, to put the force of the liberal rabbinate behind the beneficent and creative work of Zionism. This can be done without committing those who still adhere to a theoretical opposition to the movement. All can unite in aiding the actual work behind which, according to the Mandate, stands the Jewish Agency, composed of representative of non-Zionists as well as of Zionists.

Our day will have many momentous decisions to make. The forces of freedom will triumph, because the opposite is unthinkable. But this will not be enough. There are also forces of evil within the democracies. The sacrifices that will have been made must not be barren, futile, as were those of the last war, leading only to an interval during which the old ills gained momentum before bringing on a catastrophe infinitely worse. It is the part of religions leaders to help in thinking out the principles of a just world in realistic terms of international cooperation, the setting up of larger units which may hold the fierce impulse of nationalism in check, disarmament except for a central force to keep the peace, the mitigation of the injustices of the present economic order, changes in the whole spirit and method of education as well as the righting of the fearful agonies now being inflicted upon nations and countless individuals. As religious leaders, loving men, believing in justice and mercy, longing to approach the kingdom of God upon earth, it is uniquely our task to make plain the image of such a world and to move men to found it.

There are many problems of labor and of thought which devolve upon us: professional problems, conditions that hedge about the rabbinate, the labors upon which we unite as the heirs of Jewish tradition. To all these, even while the external stresses accumulate, we must devote ourselves and we shall: to keep alive Jewish scholarship, to delve into the living past, to enrich our worship, to bring the treasures of poetry and song to bear upon it, to make the synagogue a refuge and also a port from which to fare forth into the sea of life, to bind together the sons and daughters of Israel, to restore them to their patrimony, to increase and enrich the instruments of Jewish education. These are all in the highway of our duty and we shall not neglect them, though so many pressing tasks are upon us.

The rabbinate must be again today the representative of the whole round of Jewish life. It must interpret it in its own tradition of spirit and body, people and faith, priest and prophet, synagogue and community, Israel and the world! Upon the rabbi rest many duties and many opportunities: to love all that is of his people and faith; to know it, to savor it day by day; to speak to his people of all these things, of themselves as living spirits, as the heirs of a noble legacy, as men who need loving service and wise counsel; to face the problems of their relation to the general community not with servility but with courage and dignity; to take part in all that seeks to lead men toward righteousness and brotherhood. No one can do all these things well. But no rabbi is worth his salt who does not strive to do all of them—to be scholar, prophet, teacher, friend, and good citizen!

All these are thoughts and plans which, in response to this invitation, I have thrown off somewhat hastily. When I enter into the task of the Presidency of the Central Conference of American Rabbis, I shall find time to express these things fully and clearly, and I shall strive to bring them to realization.

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JESSE JONES

Fifty-seven hundred years of recorded history should serve to sustain members of the Jewish faith in the terrible hours of adversity through which they are now passing.

In that time, there have been other periods in which the future looked dark. Those days gave way to better times and so will these, for the struggle for religious liberty and tolerance is neither to be abandoned or lost.

JESSE JONES.

NOTES FOR MUSICAL HISTORY

(Continued from Page 59)

nini conducting the NBC Symphony. It was a Victor release. Then there was another Victor album—Vladimir Horowitz' rendition of Brahms' Piano Concerto No. 2 with the NBC orchestra again under Toscanini.

In the field of specifically Jewish interest, Columbia released the Baal Shem of Bloch played by Joseph Szigeti, violinist, in a representation of three scenes of chassidic life. Victor issued Frederick Jacobi's "Hagiographa," the Biblical stories of Job, Ruth and Joshua, played by the Coolidge Quaret with Irene Jacobi at the piano.

There were a few new symphonic works produced during the season, although a tendency was noted to capitalize upon the passion for defense and patriotism by giving resoundingly American names to pretentious works which somehow did not live up to expectations.

Wolfgang Simoni heard his new "Sephardic Suite" played for the first time by Vladimir Golschmann with the St. Louis Orchestra and Menuhin performed Isidore Achron's "Sonnet for Violin and Piano."

Then there was Jaromir Weinberger's new symphony "Abraham Lincoln," which failed to create a great stir in New York upon its first performance.

As ever, Arnold Schoenberg was prolific and cacophonous. He turned out several new pieces and those who were

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able to stand the strain stayed until the end of each.

It is doubtful whether the year can be recalled for a new work of transcendent merit and it is most likely that the season will be remembered more vividly for the "Hut Sut" song than for anything else. But those who heard Toscanini and Kousevitzky and Heifetz and Horowitz will have much to be thankful for in the months just passed.

AMERICAN JEWS— A Century Ago—And Today

(Continued from Page 23)

rash, has reached the end of its tether. The plates of its fine translation of the Zohar were blasted into fragments by a Nazi bomb, and the library of the Anglo-Jewish Historical Society has been destroyed. The Society for Jewish Studies in France is mute after 60 years of dignified labor, and Jewish cultural life in Poland is at a desperately low level. In 1934 over 560 books of Jewish content were published in Poland; 175 Jewish newspapers and periodicals flourished in that land; in Warsaw the Judaistic Institute furthered rabbinic scholarship; in Vilna the Yiddish Scientific Academy explored the social history of the Jewish masses. All that has been swept away as if by a raging torrent.

As late as 1934, in the second year of the Hitler Reich, there were still 60 Jewish newspapers in Germany. There may be two or three today.

To be sure, those who seek comfort in this present tragedy will say: "Zion still stands upon the everlasting hills and her banners flutter defiantly in the breeze." And it is true. We do have our great university on Mt. Scopus, and a magnificent national library; we have our Palestinian scientific periodicals, and a Hebrew publication society that recalls to wakefulness the old masters who have been too long asleep. Israel is not altogether orphaned. Thank God for that!

Yet the bulk of the burden is solely ours to carry. Jewish culture and civilization and leadership are shifting rapidly to these shores. Men will need books, books in the vernacular; we must supply them. Here on these shores the scholars we have bred and the scholars we have sheltered will write new books, steeped in the wisdom and lore that have flourished in Europe since that day a thousand years ago when the Babylonian luminaries first brought to torch of learning to the Mediterranean lands. These books we will publish. This is our privilege, our sacred obligation and our magnificent opportunity.

The record of our past accomplishment and the desperate exigencies of the present alike summon us to heroic achievement. The literary future of the Jewish people has been placed squarely upon our shoulders. There can be no question but that we must and shall carry that burden gallantly and to the greater glory of our people and of an intellectually free humanity; it is also a great opportunity. I believe we shall be worthy of it.

WILL TO VICTORY

(Continued from Page 63)

stuffs which are necessary both for the population and the Armed Forces in the country. Nor has this progress been halted during the last twelvemonth when the danger of invasion seemed imminent several times. Between October 1, 1940, and August 15, 1941, the Keren Kayemeth has been able to take title of 29,770 dunams of more land.

The builders and defenders of the Jewish National Home have shown an inspiring example. American Jews may well emulate it by a resolve to meet the issues in the period that lies ahead with the same dedication and unshakable faith in the ultimate victory of our cause.

VIENNA JEWS MANAGE PARIS COMMUNITY

Two Jews imported from Vienna by the Nazis have been responsible for trying to create a "Jewish Board" in Paris. The Nazis had hoped that the "Board" would mobilize a membership of from thirty to forty thousand Jews, and that the resultant contributions could be used for various Jewish purposes. But the number of those who have registered for membership with this organization created by the Nazis has been small.

The two Viennese Jews, who occupy an office in the building of the Jewish Colonization Association (ICA), are engaged in rather restricted activities, the chief of which is the publication of the weekly bulletin called Informations Juives, filled with texts of official ordinances or decrees concerning the Jews.

At the present moment, the "Jewish Board" has its third president, the first one, Mr. Sachs, having become ill, and Alphonse Weill, the second, having been arrested for some unknown reason and being still in custody. The "homme de confiance" of the German authorities in all matters concerning Jewish welfare societies in Paris is now Elie Krouker, a French naturalized Jew of Russian stock.

The God who gave us life gave us liberty at the same time.—*Thomas Jefferson.*

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A Year in the Life of American Jewry

(Continued from Page 69)

come a member unless the American Jewish Congress returns.

One can only hope that the coming year will see reason prevail and a methodic insistence by the Jews of America that all the agencies subordinate their organizational pride or minority conviction in order that the total problem may be more effectively solved.

All United in Emergency

There has been no differentiation between Jew and Christian in the mobilization of American public sentiment to meet the country's national emergency. It happens, according to reports made available from various parts of the country, that more Jewish boys are in selective service training camps than the proportion of the Jewish population in the country. We know that, as in all emergencies—whether civil or military—which have faced the country, the Jews will render a fine account of themselves. New tasks, reminiscent of the first World War, have fallen to the communities in which, or adjacent to which, there are training camps. The Jewish Welfare Board, which is a component of the United Service Organizations, has had the task of selecting chaplains and in many other ways supervising the special requirements of Jewish boys in the training camps.

A gratifying demonstration of the awareness of Jews of the supreme importance of a British victory is provided in the initiation by the American Jewish Congress at the urging of Dr. Stephen Wise, its president, of what has been called the Jewish section of the Inter-faith Committee for Aid to the Democracies, headed by Dr. Israel Goldstein.

There has been a variety of other news of routine and continuing character to fill out the picture of the year 5701. A detail plucked from here and there rounds out the account.

Ben V. Cohen, who has served his country well in many capacities in Washington, made news when he went to London to serve as legal adviser to American Ambassador John Winant. Other Jews of various professions and capacities went into government service or accepted new responsibilities during the year. Except for those with ulterior purposes, there was no indication on the part of the American people that the role these men in public life were playing represented anything but conspicuous service to the nation. The flow of refugees into the United States continued to bring men of distinction in the arts and sciences. Among the most notable were Leon Feuchtwanger and Franz Werfel.

Altogether, the year 5701 was one of contradictions. It witnessed bitter controversy and yet saw a deepening of the mood for unity. It saw evidences of individual incidents of discrimination and anti-Semitism, but at the same time recognized the growth of the democratic forces in their drive to eliminate anti-Semitism as a component of the American scene. It was a year which saw the tightening of anxiety as a result of events abroad. But American Jews also received stimulation from the knowledge of the valiant struggle which the people of Great Britain, of the Empire, and even the peoples within conquered Europe were making to liberate themselves from the shackles of Hitlerism.

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THE MYSTERY OF JEWISH SURVIVAL

(Continued from Page 45)

Pelion, in spite of the frightful disruption of numerous old centers of Jewish life, in spite of the impoverishment, exhanstion and persecutions which made of the whole household of Israel one vast hostelry of pain, it nevertheless was able to find within itself the energy, the courage and the resources to build in Palestine in 20 short years a new and resplendent center of Jewish life, already the fifth largest in the world, and first and foremost in the richness and vitality of its intrinsic Jewish spirit and culture.

Here a people, resolved to live and not to die, is shouting defiance to a world bent upon its destruction. Here it is seeking to build upon strong foundations a lasting home to replace the tabernacles which have proved so frail and impermanent in so many parts of the earth. Here hope is restored to men robbed of hope, and pride to the humbled, and the gift of mission and destiny to those cut off, spiritually dispossessed, and cast out of all inheritance.

Here in Palestine a new and powerful bulwark for the survival of the Jew and of Judaism has been established, as great and as rich in promise, and to be sure, under as great difficulties, as in the days of Ezra and Nehemiah. Regardless of any future developments, something great and heartening and reassuring has already been achieved there.

Palestine today is in the active war zone. One cannot foresee the fate which awaits it. It may be invaded and much of what has been so painfully built up in recent years may again be laid in ruins and ashes. Should the Axis powers win and should they carry out their threats, Jewish Palestine will be dismantled. Then the work of rebuilding it after a Third Destruction will have to be resumed by another generation of Jews. And resumed it will be! It is questionable, however, whether even an Axis victory will lead to the total disruption of the Yishuv. Both economic and imperial considerations may dictate a far less disruptive policy. Should the Allied powers win, it is probable that greater opportunities will be forthcoming for increasing and strengthening the Jewish Homeland. Under such circumstances, although Palestine will, of course, not contain at any time in the calculable future the majority of the Jewish people, it will loom ever larger as the fatherland of our people and as a mighty cultural and spiritual resorvoir for world Jewry.

And so the Jewish people face the critical days ahead not without fears and misgivings, not without dark moments of agony and despair—for great is the wrath and the terror and the menace—but fundamentally unshaken. Jews are carrying on, many of them magnificently. Witness the remarkable outpouring of loyalty, compassion and help on the part of Jews throughout the world for those of their fellow-Jews who find themselves in the iron crucible of affliction. (In our own country American Jewry has mobilized its help through the United Jewish Appeal for Refugees, Overseas Needs and Palestine.) All this is evidence of an inner soundness, of an unbroken solidarity. Thoughful Jews know their history. They know their resources. They have taken the measure of their enemies. They understand the world significance of their great tribulation. Other nations of antiquity, when they were defeated acknowledged that their gods had been defeated. The Jews always saw in their defeat the triumph of their God. . . . In all this there is balm and healing. They know too that hope is a cardinal dogma of their ancient faith which they must not abandon. The first question which a man is asked on Judgment Day is, according to our Sages, "Did you hope for salvation?"

Hope—and Will!

Driven from every other corner of the earth, Freedom of Thought and the Right of Private Judgment in matters of conscience direct their course to this happy country as their last asylum.—*Samuel Adams.*

Monument of High Rabbi Loew at Prague's City Hall, Czechoslovakia

Rabbi Loew, friend and adviser of Medieval German Emperors, was the most famous of all Kabbalists, and created the mysterious Golem, a figure made of clay that he brought to life as so powerful a man that he could put him back to sleep again only with difficulty. He told the secret of how to revive him again only to his successor. As legend has it, the successor told his wife and she awakened the Golem when a pogrom broke out and her husband had already been taken to jail. The Golem ended the pogrom by destroying part of Prague and by killing the most fanatical Jew-baiters.

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Edward L. Israel, Executive Secretary of Union of American Hebrew Congregations

Dr. Edward L. Israel of Baltimore was unanimously elected as Executive Secretary of the Union of American Hebrew Congregations by the Administrative Committee which met in Cincinnati in July.

Dr. Israel comes to the Union with a wide and varied acquaintance of Jewish and non-Jewish causes. His ministry has been devoted to an understanding of and a concern for all phases of religious and cultural activities; he has served conspicuously on many national boards interested in the vital problems affecting human life.

During the World War, Dr. Israel was an acting chaplain with the A.E.F. He is the Chairman of the Social Justice Commission of the Central Conference of American Rabbis; member, Executive Committee, B'nai B'rith Hillel Foundations Commission; has served as a member, Board of Governors of the Hebrew Union College; President, Synagogue Council of America; and is national co-chairman of the religious committee of the United Service Organizations.

Dr. Israel has been released from his many duties to devote his entire time to his duties as Executive Secretary of the Union. In accepting the call, Dr. Israel said: "To be called to the Executive Directorship of the Union of American Hebrew Congregations at this critical hour is at the same time a rare privilege and a grave responsibility. The tragic world events which have crtically imperilled or completely crushed all other creative centers of Jewish life confront American Jewry with an unprecedented challenge to preserve and develop our historic Jewish spiritual tradition. The crisis demands a broader interpretation of our task than ever before. With an ever increasing breadth of Jewish spiritual appreciation and a resounding religious challenge to the materialistic forces which threaten political and economic democracy, we shall bring American Reform Judaism by means of the Union of American Hebrew Congregations ever nearer to the realization of its prophetic potentialities. The present world darkness does not dismay us. It only serves to make us gird ourselves the more firmly to the God-inspired cause of Freedom and Brotherhood."

Dr. Israel will take charge of the various departments of the Union, which include a department of publications of religious literature, a department of Tracts, which publishes pamphlets for popular understanding of the Truth about the Jew, a department of synagogue activities which fosters an interest in, and creates new ideas for, temple projects, and a department of regional organization which plans new organizations of schools and synagogues.

Dr. Israel was born in Cincinnati; he received his education at the University of Cincinnati and Harvard University, and was ordained at Hebrew Union College, Cincinnati. He has held pulpits in Springfield, Ill., Evansville, Ind., and since 1923, has been the spiritual leader of Har Sinai Congregation, Baltimore, Maryland.

The Union is the central body of Liberal Judaism in America. Its membership includes 308 congregations in the United States and Canada. It also comprises the Hebrew Union College, the rabbinical seminary; the National Federation of Temple Sisterhoods, the National Federation of Temple Brotherhoods, and the National Federation of Temple Youth.

DR. EDWARD L. ISRAEL

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BEHIND THE FOOTLIGHTS

(Continued from Page 49)

the summer. He died in July, a young man of 69.

An unknown who catapulated into sudden fame with "Lady in the Dark" was Danny Kaye, now lured by the money of Hollywood. Kaye's tongue-twisting exposition of his passion for Russian composers won thunderous applause and only Miss Lawrence's "Saga of Jennie," which followed immediately thereafter, brought a similar ovation.

Another musical which won acclaim was "Pal Joey," an adaptation of The New Yorker stories with lyrics by Richard Rodgers and music by Lorenz Hart. It was swiftly paced and lasted out the season, but this apothesis of the typical heel, despite haunting songs sung appealingly by Vivienne Segal, remains only better-than average entertainment of a kind.

On Christmas night a young crew of Hollywood actors turned up on 47th Street with a revue called "Meet the People." It was fast, it was gay and it was remarkably fresh. Most of the youngsters were a ripe 20, but the star of the show, if one can be picked, was dreamy-eyed Jack Guilford, who must be at least 25. Guilford had to leave Greenwich Village, go to Hollywood and then come back with the California troupe in order to make his way in New York. The trip was more than worthwhile. His satires were delectable.

You have read the stories out of which that happy book of Ruth McKenney's, "My Sister Eileen" was fashioned. Joseph Fields and Jerome Chodorov saw in it a fine comedy and they were right. Their production, staged by George S. Kaufman, was a rousing tale of two girls in New York in which the height of ludicrousness and gaiety came the moment a detachment of Brazilian sailors invaded the basement apartment over which Morris Carnovsky, the misunderstood artist-landlord, reigned supreme.

Imagine a play in which more than a score of people are murdered, a dozen of them before the curtain goes up, and you have a perfect recipe for a Boris Karloff mystery. Joseph Kesselring, however, was not bound down by convention. He saw in such a situation a perfect opportunity for high comedy and his "Arsenic and Old Lace" became one of the hits of the season, the first wholesale travesty on the long murder series with which the audiences are all too familiar. The spectacle of two pleasant old ladies and their half-crazed nephew calmly disposing of gentle old men was in the style of "A Slight Case of Murder." But it elaborated upon the profession of killing and made it Aristophanic art.

Moss Hart and George S. Kaufman were together long enough to turn out "George Washington Slept Here," a take-off on the city dweller's frenzy for collecting country houses and attendant curios. Then, of course, there was "The Man Who Came to Dinner," by the same authors, which lasted into a second season and then gallivanted off into summer theaters from Maine to California.

Rose Franken's new comedy, "Claudia," was moderately successful.

Phil Baker made a stab at "Charley's Aunt," but the one production of that play which will always stand out is the Broadway show which did justice as justice has never been done to the old wheeze.

Then Sylvia Sidney and Luther Adler toured in "Accent on Youth" and the road as an institution drew new breath from the prosperity engendered by defense orders.

The season to come gives promise. For one thing, Eddie Cantor is planning to return. For another, the summer theater has turned up one or two new talents of more than usual promise. But 1940 and 1941 will be remembered chiefly for two plays, "Lady in the Dark" and "Watch on the Rhine."

POLES BREAK DOWN PART OF GHETTO WALL

New York.—A group of Poles in Warsaw recently broke down a section of the ghetto wall as an "answer to Nazi attempts of spreading racial hatred in Poland," the American Friends of Polish Democracy, headed by Prof. Robert M. MacIvar of Columbia Universtiy, reported here.

"This is an extraordinary deed, considering that it had to be achieved during one single night—in fact, under the eyes of the German police," the report said. "To avoid any misunderstanding as to the reasons of the destruction of the ghetto wall, a Polish flag has been placed over its ruins."

The report also quoted a Pole recently arrived in the United States as stating that a League to Fight Anti-Semitism was organized by a group of prominent Polish democratic intellectuals in an important Eastern Polish town. The league's activities were checked when some of its members were arrested, but other groups of the same character have sprung up, the informant said.

"Several secret meetings were devoted to the formulation of the program and discussion of methods to combat anti-Semitism," it was said. "The speakers of these meetings emphasized that friendship among the nationalities of Poland is fundamental to the successful prosecution of the struggle against German domination and also declared that full collaboration between Gentiles and Jews will provide one of the basic conditions towards the solution of their common problem."

150,000 JEWS IN FORCED LABOR OF TWELVE-HOUR SHIFTS

Geneva (JPS)—The German authorities have inducted 150,000 Jews from the Vilna and Minsk districts into forced labor battalions operating in two shifts of twelve hours each, the Koenigsberger Zeitung reports.

The men are at work on the railway between Minsk and Vilna which the Nazis want to finish before winter sets in.

Investigate the libels, untruths and generalizations which make otherwise fine American homes the breeding grounds of intolerance.—*Dr. Everett R. Clinchy.*

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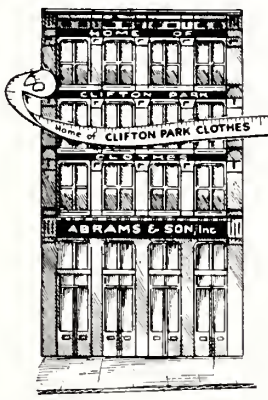

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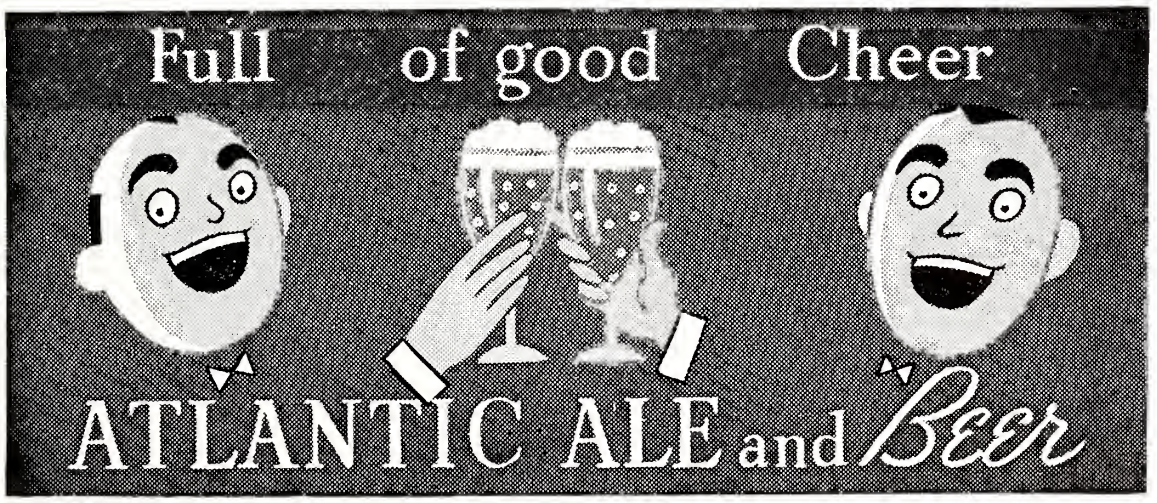

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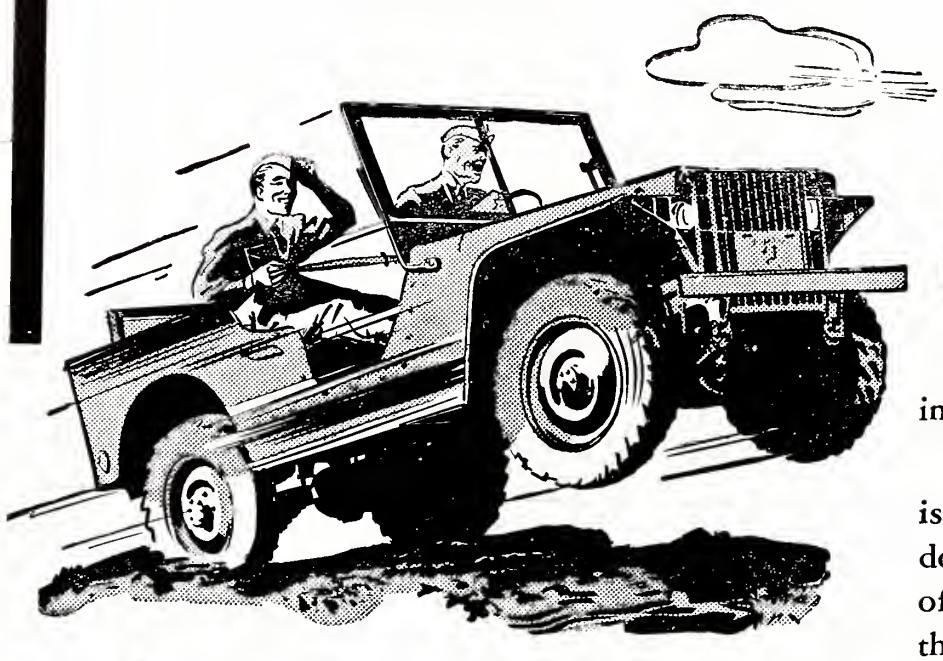

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The AMERICAN JEWISH TIMES

Yom Kippur
Tishri 5702

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October 1941

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The American Jewish Times

VOLUME 7 — OCTOBER, 1941 — NUMBER 2

EDITORIALS

Yom Kippur - 5702

Yom Kippur, the Day of Atonement, will be observed by Jews from sundown Tuesday, September 30, to sundown Wednesday, October 1. On this day, the most solemn and sacred of the Hebrew calendar, observant Jews will abstain from food and drink and spend the hours in the Synagogue praying and asking divine forgiveness for sins committed during the year.

The Day of Atonement brings to a close the "Ten Days of Penitence" which began with the New Year. The traditional music of Kol Nidre is heard at the beginning of the evening service, and the whole day is given over to serious meditation and repentance.

On the eve of the celebration of the Day of Atonement, 5702, it may be somewhat incongruous to inject a note of levity. Yet as we approach this most solemn day, two items in the news should be studied as good omens for the future. The first comes to us from Nazi Germany, and it states the Nazis cannot put into effect the order requiring all Jews to wear yellow badges because of the shortage of materials. The other originates in New York and it comes in the form of a unanimous resolution adopted by the New York City Council demanding that the opening of the World Series be postponed from Wednesday, which is the Day of Atonement, to Thursday, as a concession to the Jewish population.

These are straws in the wind. Now the Nazis are running out of material for patches. Tomorrow they may be running out of barbed wire for concentration camps and concrete for ghetto walls. As for the matter of the World Series, that sounds like the good old times when the greatest issue confronting the American community, Jew or Gentile, was whether the National or the American League would win the pennant. Here's to the return of the good old days.

Americanism vs. Americanazism

William Allen White, Editor of Emporia, Kansas, Gazette, Answers Lindbergh

"Shame on you, Charles Lindbergh, for injecting the Nazi race issue into American politics. Why was it necessary to defend an honest, patriotic cause by the indefensible injection of Hitler's anti-Semitism into the issue? You single out the Jews among all the creeds and religions for your cruel, unjustifiable attack. Man for man I can name as many Methodists, Congregationalists, Catholics or Episcopalians who are supporting with entirely patriotic motives your isolationist cause, as you can name Jews who are supporting the American foreign policy. What if we who differ with you and your associates should pick out one denomination for instance, the Catholics—and should accuse the Pope and the American hierarchy of playing Hitler's game of bloody conquests, how your friends would rage at such injustice—and rightly, too. I on my side would protest against my associates for foul play. You know how quickly I should join all patriots supporting our cause to disavow such un-American treasonable disobedience to our Constitutional Bill of Rights.

"When the President called you a Copperhead I defended you in my newspaper. When they tried to stop your meeting in Oklahoma I denounced the Ku Klux Shirttail Rangers who would defy your liberty of speech. I should defend you today in your right to speak your mind. You can pillory the Jews if you will, or the Methodists or the Catholics if you dare, but, alas, in defending your inalienable right to speak your mind I cannot hold my silence at the moral treason of your words, at your unkind, unneighborly, dishonest words. Shame on you, Charles Lindbergh!"

Anti-Semitism a State Platform

There are ominous rumblings in America. Jews would have to be deaf not to hear the sounds. In the East, a farce of a Senatorial inquiry makes anti-Semitism a key witness against Jewish leaders in the movie industry. In the Middle West, Charles Lindbergh throws off the cloak of "objectivity" and issues a blunt warning to Jews, after alleging that they, the British and the Administration are the principal prompters of American "war fever." It is not helpful to become hysterical. But it is not wise to remain complacent. It is fair to say that anti-Semitism has assumed a "respectability" which it never had before, even in the days of the Ku Klux Klan.

To suggest measures to counteract this rising tide of venom which threatens to scar American Jewry requires courage to face the fact that we are being challenged as Jews and demands the sound use of the facilities of counter-propaganda. The first remedy that suggests itself is the immediate unification of the four large civic-protective agencies. American Jews are no longer interested in their private grudges or their outmoded techniques. For the American Jewish Committee, the American Jewish Congress, the B'nai B'rith, the Jewish Labor Committee to continue functioning as though each was independent of the other can only add to the common confusion and helplessness. Each of the organizations has great potentials of wisdom and ability. They should be transformed into an effective machine to fight forcefully, forthrightly against the enemies of democracy who are using anti-Semitism as a battering ram.

Senator Nye Asked to Investigate "Chinese Control of Laundries"

The Non-Sectarian Anti-Nazi League recently wired Senator Gerald P. Nye, of North Dakota, asking him if he felt that an "investigation of Chinese control of laundries" in the United States might be in order. The text of the wire follows:

"Have you considered the large control over our laundries exerted by Chinese-Americans? In view of your repeated attacks, together with Charles A. Lindbergh, upon racial groups for alleged control of various industries, just think of the magnitude of the control of laundries by Chinese-Americans.

"Chinese laundry-owners are attempting to influence the American people to keep having their shirts washed. There is a vast conspiracy to influence Americans toward participation in a cleanliness drive which is opposed by 80 per cent of the people, particularly the younger generation.

"Is our youth to be forced to participate in matters with which it feels it has no concern? Is our youth to be sacrificed upon the altars of unwanted cleanliness by a minority group?

"We want you to realize that despite this request, some of our best friends are Chinese. You really can't blame them either for trying to make an honest living. But we feel that the investigation suggested above would certainly be in the same class as the other samples of Nazi propaganda you are dishing out, and should be treated with just about as much respect and consideration.

"Maybe we'd better not take any chances (in view of the absurd statements going around lately) of your taking this proposition seriously too. It's just a gag, Senator. The Chinese don't really control the laundries anyway—and are as patriotic a group as you can find in the country."

The AMERICAN JEWISH TIMES. Published Twelve Times a Year . . . Monthly Except August . . . Semi-Monthly in April . . . at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. Member Independent Jewish Press Service. New York Office, 2426 Grayhar Building; Baltimore Representative, Harry Snyderman, 3303 Eastern Avenue. $1.50 Per Year, Payable in Advance, Single Copy, 15c. Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under the Act of March 3, 1879.

GOOD WILL IN ACTION

IT HAPPENED IN AMERICA

By BERNARD POSTAL

That hate and prejudice had their innings but good will hit harder and made the greater impression during the past year is the theme of this third annual round-up of outstanding instances of specific examples of good will in action, compiled by Bernard Postal.—THE EDITOR

ONE of the most far-reaching American movements born of the first World War was the organized effort to further inter-faith good will that came into being in the 1920's to allay war-engendered prejudices and to stem the post-war tide of intolerance. History will record that the cushioning provided by this far-reaching undertaking was a considerable factor in softening and minimizing the effects of subversive propagandists who sought to undermine American unity by appeals to racial and religious hatreds.

Today the good will movement is more vital than ever before to the social health of the nation for the future of America depends upon how deep-rooted is the attachment of its people to what Dr. Everett Clinchy has aptly called "a common devotion to American ideals and unity of action on matters of common concern to Americans of all faiths and classes as citizens of the one democracy."

Measured solely by the character and number of the ever-increasing inter-faith measures and activities calculated to strengthen and improve friendly relations between Catholics, Protestants and Jews, there can be no gain-saying the fact that in the face of the tensions of war and the social, moral and economic dislocations and strains which are its concomitants, the American people retain as a basic conviction their adherence to and faith in the underlying principles of good will.

For the third consecutive year this writer has endeavored to assay the intensity of this devotion by assembling a variety of representative incidents that occurred during the past twelve months to demonstrate that by and large the good will pronouncements, manifestos, speeches, writings and meetings are being translated into definite deeds of good will in action.

Perhaps the most remarkable expression of good will in action was the frequency with which Christians voluntarily contributed to Jewish institutions and the succession of Jewish benefactions to Christian agencies. Typical of these gifts was the act of General W. H. Hodges, of Elm Grove, Louisiana. From his post at Camp Beauregard, General Hodges sent an unsolocited contribution to this year's United Jewish Appeal, with a note declaring that the movement to provide relief for the distressed should be supported by "all people of every race and creed in this free country." Prompted by similar sentiments, the non-Jewish officials of the town of Bogalusa, also in Louisiana, participated actively in the U. J. A. campaign and stimulated many non-Jews to contribute. The First Church of Christ, in Berea, Kentucky, also made a very substantial contribution to the U. J. A.

What was probably the largest Good Samaritan gift to an institution not of his faith was the $25,000 contributed by Simon Guggenheim, of Corpus Christi, Texas, to the local Young Men's Christian Association. Maurice Rothschild, Chicago philanthropist, bequeathed $10,000 to the Little Sisters of the Poor, a Catholic agency in Minneapolis. In like spirit was the $8,000 bequest of Ernest Pick, a Pittsfield member of the Shaker sect, to the Jewish National Fund. In Portland, Oregon, the Salvation Army's building fund received a check for $100 from Congregation Beth Israel. David Robinson, Joseph Shemanski, and one or two other leaders of the Portland Jewish community, were among the most active workers in the campaign. In the same city Aaron Frank gave $250 to the annual appeal of the Portland Council of Churches.

One of the most unique contributions of this character was recorded in St. Louis. Samuel L. Wisehart, a Jew, in response to an appeal for funds from the Church of the Immaculate Conception at New Madrid, Missouri, sent ten dollars. In return he received several chances on an automobile, which he won. But Wisehart refused the car, asking the church to sell it and use the funds for the parish or other charitable needs. Sale of the car netted $600. Of this the Catholic church kept one third. Another $100 was sent to the Methodist church in New Madrid; another $100 went to the Presbyterian church; $80 was given to four Negro churches, and the remaining $100 was returned to Wisehart. He then gave it to the St. Louis Round Table of the National Conference of Christians and Jews.

Not so many weeks ago a delegation from Temple Emanuel in Greensboro, N. C., attended Sunday services at the First Presbyterian church and handed the minister a check for $525 to the church's debt clearance fund. The first contribution to the building fund of Westminster Encampment, a Presbyterian institution at Kerrville, Texas, came from the Aleph Zadik Aleph, B'nai B'rith youth organization, whose 18th annual convention was held at Kerrville on the Westminster grounds. The library of Schreiner Institute, another Presbyterian institution at Kerrville, whose facilities were used by A. Z. A., has been enriched by a collection of books on Americanism, a gift of A. Z. A. In Chicago, the South Side Hebrew Congregation donated $250 to the Greater St. John Baptist Colored church.

When St. Peter's Catholic church in Washington, D. C., was badly damaged by fire, the Foundry Methodist church, which had been established in the same year as St. Peter's—1820—subscribed $520 for the repair of the Catholic house of prayer. In Allentown, Pa., the Good Shepherd Home, a Lutheran institution for crippled children, received several hundred dollars from the proceeds of a city-wide sale of tickets to a baseball game sponsored by the B'nai B'rith lodge. Shriners and the Knights of Columbus played a tolerance baseball game in Tulsa, Okla., with the proceeds being divided among various charities. In appreciation of a contribution by the San Francisco B'nai B'rith Anti-Defamation Committee toward a deficit campaign fund for the First Congregational Methodist Temple, the pastor of the temple made a personal gift to the B'nai B'rith's refugee aid work.

Even more striking than these examples of inter-faith giving is the

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Tri-Faith Prayers for Britons Symbolize Good Will in Action

Photo by Newspaper PM.

Goodwill in action during 5702 was most strikingly revealed by collaboration of Catholic, Protestant and Jew in efforts for the relief of the suffering population of Great Britain. No picture epitomizes this inter-creedal unity better than the above photo taken before a solemn pontifical mass celebrated at New Yrk's St. Patrick's Cathedral for the stricken civilians of England. Attending the service were (left to right) Governor Herbert H. Lehman; Lord Halifax, British Ambassador; Archbishop Francis J. Spellman; Newbold Morris, president of the New York City Council; Joseph P. Kennedy, former Ambassador to Great Britain; Lady Halifax, Mrs. Lehman, Wendell Willkie, Postmaster General Frank C. Walker, Mrs. Walker, and Kathleen Kennedy.

A Symbol for World Justice

By General Sir Arthur Wauchope
Former British High Commissioner for Palestine

For almost seven years Sir Arthur Wauchope, famous soldier and administrator, represented Great Britain in Palestine and Trans-Jordan. He had intimate contact with every aspect of the upbuilding program in Palestine. In a recent speech in London, now made available in the United States by the United Palestine Appeal, Sir Arthur paid high tribute to the communal settlements which are the chief contribution of the Jewish pioneers to the reconstitution of the Jewish National Home. The funds for these settlements are provided by the Keren Hayesod and Karen Kayemeth, the two agencies which constitute the United Palestine Appeal, American Jewry's central instrument for the upbuilding of Palestine.—THE EDITOR.

AFTER having lived for nearly seven years in Palestine, I believe I have a more intimate knowledge of these communal settlements than most people.

We are all interested not only in the war, but also in any social or economic changes that may take place after the war, especially those needed to bring about a more equal distribution of wealth.

Many economic changes have been proposed, but some of these suggestions seem to me rather theoretical than practical. I cannot myself believe that any form of Utopia will follow on immediately after the war.

But I thought it might be of some general interest were I to explain today how 30,000 Jewish settlers have, not only in theory but in actual practice, solved the problem of the equal distribution of wealth by the simple, if drastic, method of having none.

Not that I suggest that this system, whereby no man or woman may own or acquire any personal possession, is in any way suited to the sprit of this country or to the traditions and ideals of my countrymen; but I do suggest if changes in our social or economic structure are to be discussed, then it is worth while to consider, if only for a few minutes, the one example of such a system where people actually do live on an equal economic basis. And this example is of a people who can be judged by their deeds rather than by their theories, and who have made a success of their life for more than a generation.

As you know, similar experiments have been attempted mainly in America and Australia, but none has succeeded. I do not count any experiments that are being made in Russia, for little is known of them except that they are State-controlled; it is questionable if they are purely communal, and the one fact we can be sure of is that their future is very precarious.

The earliest experiment I know of was made nearly 2,000 years ago in the Early Christian church: it is best known to us by the story of Ananias and Sapphira who, you remember, came to rather an abrupt and painful end. The members of this early church held all things in common.

I will read how that society is described in the Acts of the Apostles:

> "They held all things in common. Neither was there any among them that lacked for anything.
>
> For as many of them as were possessors of lands and houses, sold them, and brought the prices of what they sold to the Apostles;
>
> And distribution was made unto every man according as he had need."

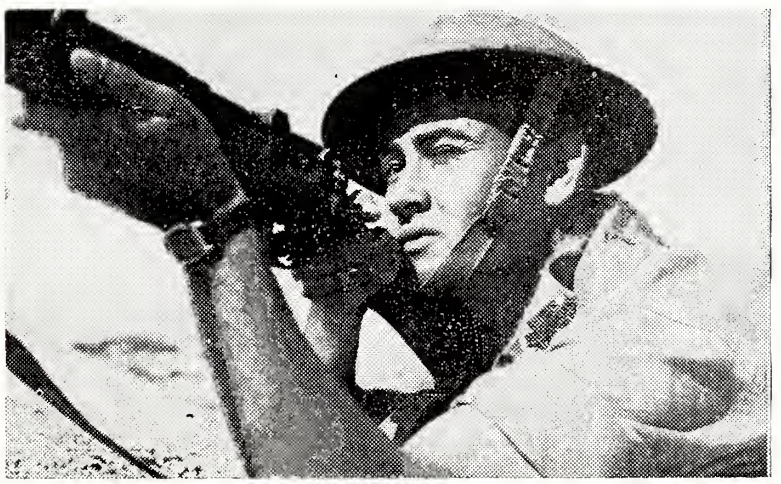
Though we hear no more of this communal life in the Early Christian church after the death of Ananias and Sapphira, I have recalled its existence because the principles of their method of living seem to have been very similar to those of the communal settlements in Palestine which I speak of today.

It is generally said that without the incentive of personal gain little work would be done, many would be idle, others remain incompetent to carry out their duties, and the people of such a community would soon starve.

But the very reverse of this has happened and is happening today in Palestine, as even a most cursory study of the condition of Jewish agricultural settlements shows.

During the last twenty or thirty years the Jewish immigrants have proved most successful farmers. The villagers generally prefer mixed farming. They own many herds of dairy cattle, the number of their sheep and poultry increases every year. They produce over half the oranges grown in Palestine.

At this season of the year the valleys and foothills are covered with green fields of young wheat and barley and lucerne—with many vineyards and orchards, so that the country now occupied by Jewish settlers more than justifies the words of those spies who long ago reported to Joshua that Canaan was a land flowing with milk and honey.



A Jewish Soldier in Palestine

Over 80 Communal Settlements

Some 200 of their farm settlements are run on ordinary lines of individual ownership, the land usually being divided into small holdings, and the produce sold for the profit of the individual cultivator.

But in over eighty well-established settlements the land is held in common; and not only the land, but also the produce, the means of production and transport, are all owned by the community as a whole.

For no individual owns a field, a cow, or a hen; no worker receives any wages, no man gains profit from the fruit that he gathers; no woman from the cow that she milks. But whatever is needed is shared equally by all the villagers, and the surplus sold for the good of the community as a whole.

In other ways these settlers live much as our villagers do in this country. All the grown-up people work over eight hours every day, bar the Sabbath, which is kept as a much-needed day of rest.

Indeed they live laborious days, and as women work in the fields with the men, the small children are looked after in communal nurseries by trained helpers; all the young boys and girls spend the whole day with the school teachers till the evening comes, when the day's work is done, and they all very happily rejoin their fathers and mothers. I have often been witness to these meetings. The children's cries of joy and their unrestrained signs of affection show at once that the daily separation during the hours of labour causes no lessening of devotion on one side or the other. On the contrary, I believe the relationship between parents and children is peculiarly happy in these communal communities.

Each year a committee is elected by popular vote, and this committee decides how the profits of the past year shall be spent, and determines what tasks shall be allotted to each labourer for the coming year. The first profits of a new settlement are usually spent in building the school and communal nursery, for care of children is one of

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While Jewish soldiers are preparing to meet enemy attack, Jewish women are taking up their positions in industry and agriculture on the home front. Photos show Palestinian women driving buses in the all-Jewish city of Tel Aviv and working as linemen.

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PRESIDENT ROOSEVELT AND THE NAZI EXPOSE

THE "world-shaking" expose of President Roosevelt as a Mason recently carried a major portion of Nazi headlines. The Nazi's shocking revelation—a story and picture of the President of the United States and his sons wearing Masonic aprons—tore the lid off practically nothing but a well-known fact, and surprised no one at all but the Nazis. President Roosevelt has been listed as a Mason for years in practically every newspaper in the United States, as well as all the Masonic publications in this country and elsewhere. But what a crime that is in Germany! The German "discovery" was made in far-away Oslo, Norway.

The Nazis might have gone further in their exposures. George Washington, whom the Nazis like to think of as a counterpart of present-day German leadership, was a Mason, as was Germany's own great Frederick II, a keen Freemason who is credited with being responsible for the Revised Constitutions of the Ancient and Accepted Scottish Rite, under which all of the regular Supreme Councils of the world function. The leaders in Germany for generations have been Masons until Hitler's time. Until then, there were nine Grand Lodges in Germany, three of which comprised four-fifths of the Masonic membership in that whole country, and were called Christian Grand Lodges—that is, no one could become a member unless he believed in the Trinity. The other six Grand Lodges were called "Humanitarian," because they accepted members who owned other religious beliefs, but who, however, professed a faith in God.

Branded Chief Tool

The Nazi party newspaper, *Voelkischer Beobachter*, branded Roosevelt as the "chief tool of Jewish world Freemasonry." And yet, there were no Jews in Germany's three Christian Grand Lodges mentioned. In truth, not 5 per cent of the Masons in the world profess the Jewish religion, and there is no such thing as a world Freemasonry governed by Jews. There is no world Freemasonry governed by any race or individual.

The Nazis might also be surprised to learn that fourteen of the Presidents of the United States have been Masons, and that six of the Chief Justices of the Supreme Court of the United States, many of the Associate Justices, hundreds of Governors of States, Senators, Congressmen, and thousands of industrialists and professional men have been and are Masons. About half of the signers of the Declaration of Independence and more than half of the signers of the Constitution of the United States were Freemasons. Over half of the present members of both the upper and lower houses of the United States Congress are Masons.

Claim Masonry Suppressed

The Nazis have said that Masonry has been suppressed in many European countries for political and atheistic activities. For the Nazis' information, the Grand Lodge of Switzerland still exists. The Grand Lodge of Sweden has been ruled by the Kings of Sweden for 150 years. It is Christian and so are the Grand Lodges of Norway and Denmark. The Grand Lodge of Czechoslovakia did not cease to exist until Hitler overran that country. In Italy, before Mussolini's day, the Supreme Council was recognized by practically all the Supreme Councils in the world.

It must be remembered, too, that Garibaldi, Cavour, Mazzini—all Masons—were responsible for the establishment of the United Kingdom of Italy and of its colonies, and placed King Victor Emmanuel I, a Mason, on the throne.

The Axis, of course, has outlawed Freemasonry in Italy, Spain and France. No dictator wants an organization standing for freedom in his domain.

A Yom Kippur Message From Sidney J. Stern, Member of Executive Committee, B'nai B'rith

SIDNEY J. STERN

It is my wish, as I know it is yours, that the New Year may bring about the destruction of the barbaric hordes whose fury lashed out against all races and creeds and especially against the Jewish people.

May the cause of humanity, liberty and democracy speedily reach its goal.

Until It's Time To Run or Shoot

By MICHAEL FREDERICK

Ben Hecht, the "Bad Boy" of Modern Literature, Gives His People a Bit of Advice

FORGET "Eili Eili" and the Wailing Wall. Laugh away the pinpricks of hate. Laugh and be free and elated and proud—until it's time to run or to shoot. That's the advice which Ben Hecht, the "bad boy" of the American stage, screen, literary and newspaper world, wants to give to the Jews of America.

The author of "The Front Page," "Count Bruga," "A Jew in Love," and many other plays and books is disturbed by the failure of the Jews to recognize that wit is their greatest strentgh and weapon. "The Jew is about eighty or ninety per cent wit. Without it he might just as well be a gypsy," Mr. Hecht says. If you ask him for a method to fight anti-Semitism he'l tell you to be of good cheer and read Sholem Aleichem every night before going to bed.

Ben Hecht has been a bad boy for two decades. It was a bit sad to see the wrinkles of respectability around his eyes. And the fact that the writer who stood Hollywood and the literary world on its ear was dressed in the dull-toned, somber fashion of a middle-class businessman was merely another testimony to the fact that he had given up playing the role of the bull in the china shop.

But there we were in the perfect "Ben Hecht setting"—the exclusive "21" Club—a small barroom one flight up with the stuffed heads of almost every animal in the zoo as well as a swordfish staring down from the walls at us and the few tables around the small bar. Hecht himself must have felt a bit embarrassed by the fact that he was in the barroom not because he felt like having a drink, but because of a deep political and spiritual urge to attend a Fight for Freedom committee meeting. That definitely put our "enfant terrible" in a bad light of wholesomeness and purpose.

But it is erroneous to think of Ben Hecht as being without purpose, as some talent spilling over without control or direction. For example, he has a razor-edge, precise conception of Jewish life which has projected him into many a verbal free-for-all. And he speaks of Jews with a provocative candor. He has a sound view of the Jewish position and he believes in the frankest kind of self-criticism.

Mr. Hecht outlined the following types of Jews:

"There are the Hollywood Jews. They're terrified, ashamed, yellow, scared and silly, instead of being proud of their achievements, proud of their success, their brains, their money and their intelligence.

"Another type of Jew"—and here Burgess Meredith, the actor, interrupted to ask what could be done in the way of a special movie in support of the democratic cause, "is the 'Yeshiva bocher' or talmudic Jew, who examines with a microscope what is right or wrong, good or bad for the Jews. They seem to be sick—sickened by the long history of trouble. They are weak, frightened to death. Their nerves are shaken, panic-shocked."

But he believes that beyond the fringe of the "Jew-frightened" Jews is a big flock of very strong Jews and among them he places the Jewish writers and journalists and the Zion-

BEN HECHT

ists. They are delighted to be Jews. They have no shame, no fear; they're always full of creativeness, stirring up excitement, organizing armies, getting places.

Mr. Hecht looks with scorn upon the "I'm-an-American" type of Jew which he has met so frequently in his world. He considers this type stupid. "While this fellow protests that he is an American, his Jewishness is constantly being pushed forward and made the target of attack. The time to stand on your rights as an American is when your Americanism is attacked, but not when your troubles are tied up with your Jewishness. You can't tell the mud-pie that has just hit you that you're an American."

We must not gloss over the fact that a Hitleresque attitude exists among some Jews in this country. To prove his point, Mr. Hecht related the story of the establishment of the Mt. Sinai Hospital and the philanthropic efforts of the late George Blumenthal, the art patron, which made it possible. "Blumenthal gave his millions for the founding of the Jewish hospital on one unalterable condition: that there would be no obstetrical ward so that not a single Jewish child would be born there. That's a clear case of the Hitler attitude. He was quite ready to see the Jews die out," said Hecht.

His inability to read Yiddish or Hebrew has not prevented Hecht from delving into the most obscure corners of Jewish life. He has been able to overcome this difficulty by prevailing upon his father-in-law and uncle to translate the Yiddish newspapers for him. Analyzing the Jewish approach to anti-Semitism, Hecht has come to the conclusion that "hollering" is undesirable and ineffective. "Holler you are hurt and you get four bullies on your neck to finish you off. The Jewish writers should be a little bolder and a little gayer. They should stop complaining and do a little thinking in their counter-attack on Nazism," said Mr. Hecht. He is convinced that the mere recital of the tragedies that have been piled on the Jewish people does not represent a condemnation of Hitlerism. The Jews must attack the Germans ruthlessly, with all the historical ammunition that has been used against them. They must not complain.

Though he spent one entire year reading Graetz, studying the historians and commentators of Jewish history, he has not been able to find a solution to the Jewish problem. Mr. Hecht cannot see any hope for the Jews of Europe who, he says, will probably be wiped out in the next five years. But Zionism and Palestine will "ultimately be the salvation of the Jewish people. The Zionists give the word 'Jew' a high focus and dignified stand."

Placing himself "1,000%" in favor of a Jewish army, he said that a fighting army of 100,000 Jews with an appropriate air arm would make the most important contribution to the Jewish people. He felt that the British were a bit slow in arming the Jews of Palestine.

It was somewhat of a shock to learn that Hecht has a daughter who is married and lives in Rio de Janeiro. Apparently the "bad boy" has grown older. At present he is writing a new play which he hopes to have produced on Broadway in the fall. The subject matter is a deep secret and nothing can be pried out of him that might furnish a clue.

But in the midst of the present world upheaval Ben Hecht cannot keep aloof from the fight. He has been writing speeches, advertisements, letters and radio sketches for the Fight for Freedom group. Here he told us of the sketch he had written for the radio which had Washington in a dither. It concerns Senator Wheeler, the isolationist leader. According to Mr. Hecht's fertile brain, the radio sketch finds Mr. Wheeler asleep for a long, Rip Van Winkle period. Then suddenly the isolationist Senator awakens to find that America has been overrun and conquered by the Nazis. Democracy remains only as a dangerous underground movement. Any shreds of freedom that exist must be

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Otto Hans Herschel

By Samuel Newman, M.D.

THE stream of refugees from the engulfing wave of Nazi domination of Europe brought an interesting Jewish personality to this part of the country. Otto Hans Herschel, famous Viennese painter, will constitute a welcome contribution to the artistic life of this section.

It was my good fortune to pursue post-graduate studies in Vienna after the first World War before that famous center of medicine and art entered upon its slow but certain process of decay.

While interested primarily in medical sciences, I was not immune to the impingement of the strong artistic currents which have so strongly tinged Viennese life. At the art exhibits of a more selective nature at which the works of only the upper stratum of Europe's most noted artists were presented, I recall works by Otto Hans Herschel.

Mr. Herschel is a deseendant of an old Jewish family in Bohemia. He studied in the art schools in Vienna and graduated from the famous Aeademy of Fine Arts of Munich. His artistic education has been mellowed by extensive travels to all the art centers of Europe.

Mr. Herschel's art is varied. While primarily belonging to the impressionist school, his later works show some influence of the moderns. His ideal is Rembrandt and Raphael. His peasant types are reminiscent of Josef Israels. Indeed, Mr. Herschel has a penchant for types and characters of the Low Countries. Mr. Hersehel's brush has been very fertile. Particular recognition has been accorded him as a master in *still* life and in color harmony, while his prowess in portraiture is also renowned in Europe.

Otto Hans Hershel, *with the portrait of* Mrs. Sara Coppridge, *wife of* Dr. Wm. M. Coppridge, Durham, N. C.

Mr. Herschel's achievement and standing in the artistic world are rather high. He was a member of the Kuntslerhaus of Vienna, membership in which was limited to ripened artists of world fame. He was also a member of the Society of German-Bohemian Artists of Prague. Mr. Herschel's name is also included in the Almanac of the Prominent of Vienna, 1930, containing a collection of only the most prominent names of that world-famous cultural center.

Mr. Herschel's works are among the valued acquisitions of the Museum of the City of Vienna and the National Museum of Prague. Mr. Hersehel has

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The Voice of Russian Jewry

by

ILYA EHRENBOURG SERGEI EISENSTEIN
DAVID BERGELSON SOLOMON MIKHOELS

An historic meeting took place in Moscow recently. Outstanding Jews of Russia gathered for a "Jewish people's meeting" to call on the Jews of the world for support of Russia in her war of defense against the Nazis. Because Russia has been closed to Jews from abroad for more than a generation, the appeal of the noted writers and artists at that meeting is of great personal and historic interest, especially since it represents the first recognition of any link to the Jews as a people.—The Editor.

By ILYA EHRENBOURG
Novelist

As a boy I saw a Jewish pogrom. It was engineered by Czarist police and perpetrated by a gang of louts. But Russian people gave shelter to the Jews.

I remember how my father brought home Leo Tolstoi's letter, copied on a scrap of paper. Tolstoi lived in the next house. I saw him frequently. I knew that he was a great writer. I was ten years old.

My father read aloud to us Tolstoi's message: "I cannot keep silent . . ." in which Tolstoi expressed his indignation at the Jewish pogroms. My mother wept.

The Russian people was not guilty of the pogroms. The Jews knew this. I never heard the Jews say a bitter word against the Russian people. And I shall never hear it!

I grew up in a Russian city. Russian is my native language. I am a Russian writer. Now, like every Russian, I am defending my native land.

But the Nazis have made me recall another thing: My mother's name was Khana, I am Jew. I say this with pride.

Above all, Hitler hates us. This is to our credit. I saw Berlin last summer—this den of robbers. I saw the German army in Paris—it is an army of ravishers. All humanity is now waging war against Germany—not for territory, no—for the right to breathe!

By SERGEI EISENSTEIN
Film Director

The great traditional Russian intelligentsia, which found its highest development in the Soviet intelligentsia, has always espoused a broad internationalism. This internationalism is inseparably bound up with ardent love for our native land. It is far from that cosmopolitanism which knows not its kin or place of birth.

This tradition found its splendid consummation in the creation of our multi-national state, in the free self-determination of peoples which that state unites, in the flowering of international cultures and arts.

"Give me a fulcrum and I shall tip the earth," Archimedes said. "Give us a fulcrum and we shall make short work of our enslavers," the peoples oppressed by Nazism cry from the darkness. There is such a fulcrum. The fulcrum in this just war is the Soviet Union.

The Slavs have already risen. And now there should not be a single Jew in the whole world who will not pledge to take part in this holy struggle with all his strength and means. The issue is not merely that of preservation of the nation which gave humanity great poets, thinkers and artists, but of the triumph of humaneness over bestiality, barbarism and violence. The issue is the preservation of the bright future of all mankind.

By DAVID BERGELSON
Writer

The issue of the very existence of the Jewish people is now acute as never before in the course of the whole history of this much-suffering people. Never before has the Jewish people bled as it is bleeding now.

But there is one thing that inspires our hearts with hope at a time when all injustices have been perpetrated upon the Jewish people: this people had been alone and abandoned to its fate; it had no one to lean on for support and protection—but now the Jewish people is living in different times.

This time the most ferocious foe of the Jews is at the same time the most ferocious foe of the French, Poles, Czecho-slovaks, Yugoslavs and dozens of other peoples whose countries have been seized and enslaved by Naziism. Their foe is also the most ferocious foe of the great Soviet people and of the people of Great Britain, which with the assistance of the United States of America are waging a life and death struggle against Nazism.

What are the Jews in all countries to do now? Is it possible that the Jewish people will submit and perish—the people which gave the world Spinoza, Heine, Mendelssohn, Bernais, Disraeli, Offenbach, Brandeis, Levitan, Reinhardt, Einstein and many other outstanding thinkers and scientists?

This shall never be! All Jews everywhere, regardless of their political views and outlook, should without a moment's hesitation join this holy war against Naziism. They must raise not only their voices but also their mighty hands to strike a deadly blow at Hitlerism.

By SOLOMON MIKHOELS
Stage Star

From the free Soviet Union, where Jews are builders of a new society and a new life, I address you — Jews of the whole world. It is on you, on your sons and daughters, that Hitler sharpened his highwayman's dagger. It is on the destinies of scores and hundreds of thousands of Jews that he practised his poisonous sting. On his banner he wrote, among other crimes: "Complete extermination of the Jewish people."

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Jews Must Choose

By HENRY MONTOR

THERE are Jews who still think theirs is a choice between participation in and observation of the world struggle. There are many who believe that security may be garnered from silence; who play above the battle.

But while Jews, in sincerity or in fear, promote good-will movements for a healing poultice, the poison which they would combat floods the channels of public thought. These poisons are not brewed only in Berlin. They are distributed by those who believe they have none but the most generous thoughts toward the Jews.

Typical are two new books which are destined to be widely read in the United States. One is "France on Berlin Time" by Thomas Kernan (J. B. Lippincott Co.) The other is Raoul de Roussy de Sales' compilation of speeches by the Nazi Fuehrer, labelled "My New Order" by Adolf Hitler (Reynal & Hitchcock).

The other day a Jewish speaker at the Williamstown Institute of Human Relations was the first to insist that "freedom of speech means freedom for all." Under that generous prescription, it is as wise for Americans to be familiar with the vulgar rantings of Adolf Hitler as with the sonorous prose of Franklin Roosevelt. But when it is considered that Hitler strode to power and has been instrumental in holding it by his capacity for exploitation of the mass mind, one wonders whether the greatest failing of democracy may not be its inability to appreciate its own intellectual immaturity.

The scurrilous creeds which Pelley and Deatherage write are contemptuously dismissed by reputable journals and publishers. But they see no harm in giving the dignity of conservative print to all the fulminations which a cunning propaganda brain radiates from Berlin and its sub-centers. Day after day, month after month the people of America are given extraordinary doses of every foul word uttered against the Jews, of every libel manufactured by a crippled brain. Why is the mass mind of America so utterly different from that of the rest of the world?

Mr. Kernan, publisher of the Paris edition of "vogue" who returned to his native America after observing the Nazis in action for half a year in Paris, analyzes the effect of French collapse on her own morale and future and describes the plans of the Germans for harnessing the industrial machine of France to their own ends.

Being sympathetic to the Catholic, conservative viewpoint, Mr. Kernan finds much that is healthy in the French defeat and the new order introduced by the Nazis. One must not accuse Mr. Kernan of sympathy with the Nazis. On the contrary, he is careful to detail all their evil-doing and their sinister plans, affecting even Americans. But he feels that France was corrupt and slothful, that she needed to be returned to those slogans which are symbolized in the corporative state of Vichy: family, labor and nation. One may have pity on France and yet understand the vices which brought on her plight.

Mr. Kernan believes that resentment against the Jewish refugees who flocked

(Please Turn to Page 17)

As the Nazi juggernaut of war swept across the European continent, it left in its wake indescribable tragedy and destruction—and women weeping in mourning for their children and their husbands cut down by brutal attack.

A SYMBOL FOR WORLD JUSTICE

(Continued from Page 5)

the noticeable features of these communal villages.

In succeeding years, additional farm buildings and equipment, tractors, the purchase of new herds, the planting of new orchards—all add to the productive capacity of the community.

There is, of course, no compulsion. A man is free to join either a communal settlement or a settlement where the principle of individual ownership is maintained—just as he pleases. And should he find after experience that the communal life does not suit him or his family, he is always free to quit. And if he quits, he has no bother about settling accounts or packing up his goods, for he has no implements to trouble him.

Hardship Their Garment

We may consider the economic ideas of these people fantastic, but I can assure you they are very human. For instance, if a young man feels he wants an outing for a few days, the committee will give him a pound or two provided he does not ask too often. Or, if a girl wants a new frock, if she is a good worker, she will get one. In fact, an annual holiday of a week or ten days is quite usual in most of these settlements.

As you may imagine, when the community is first formed the hardships are great, the labor severe, and as for luxury and comfort, there is little or none. The settlers live not to be sheltered from dangers, but to be fearless in facing them. Hardship is their garment, but constancy their shield. Their manner of living compels them to bear and forbear. No people carry out so thoroughly that precept of the Talmud which says that he who fails to teach his son a trade teaches his son to steal. The sacrifice of personal wealth, the surrender of personal possessions having once been made, then all must of necessity work and their children taught the need and dignity of labor.

But as the years pass, the land is improved and where necessary irrigated, more vegetables are grown and the resources of the villagers increased. The settlers can then afford to build a library or village hall for meetings, concerts, lectures, or occasional dances. Amenities are naturally far greater in a settlement after a dozen years of labor and constant cultivation than when it was first founded by the pioneers.

It is easy to understand how much self-sacrifice is needed for this method of living, and how much each individual must give up to share in this communal life. But without visiting and talking to the settlers it is harder to realize how much they gain by their disregard of personal wealth.

They have no fear of want; no envy of another's possessions; if labor is arduous, it is regular; there is, of course, no unemployment, and a livelihood for every family is assured.

For there is more gained than only material advantage. These people are free to form and live up to their own set of values. They are not bound by those shackles that grip many whose chief aim is wealth and great possessions. Freedom of thought is far from leading to anarchy. If it be better to give than to receive, then perhaps more happiness comes from living for the good of the community than for self alone.

As I said earlier in this talk, in other countries and in other centuries similar experiments have been tried and all have failed. But, as we say in Scotland, "Facts are chiels that winna ding." Facts that stare us in the face cannot be brushed aside. These communal settlements increase in number and prosperity every few years. Formerly a good many members grew dissatisfied and walked out, for every man is always free to do so; but now few quit, and many sons follow in their fathers' footsteps or form new communal settlements.

Palestinian Women Training as Fire-Fighters for Defense

The Spirit of the Pioneers

What is the reason for this astonishing success? The reason is to be found in the spirit of the settlers. The spirit that fills them is the faith of a people believing themselves to be more happy leading a simple life without money, than if they joined in the general world-struggle for wealth and yet more wealth.

Such a faith demands great unselfishness in the individual, as well as great devotion to the community.

Should that faith ever fail, should they ever, like Lot's wife, look back then will this economic experiment in plain livng also fail; it would soon prove to be but Dead Sea fruit.

And so will it be in whatever form of reconstruction may be made after the war in this country. Faith in our country and our ideals is essential. Wealth must be the servant, not the master of the people. As Mr. Winant, the American Ambassador, said the other day: "People in future must either cooperate, dominate, or perish."

These communal villages in Palestine are an example of cooperation working in its extreme form. Not the best form suited for this country, but worthy of study as a society where wealth is unknown, but where "distribution is made unto every man according as he has need."

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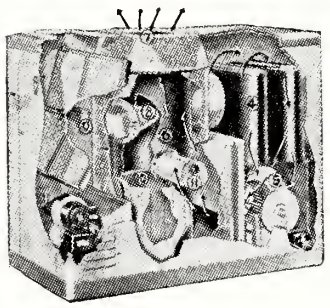

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The World of Tomorrow

By WALTER W. VAN KIRK

Noted Radio Commentator and Secretary of the Federal Council of Churches

THE institute of Human Relations recently held at Williamstown, Mass., under the auspices of the National Conference of Christians and Jews, was an event of genuine national significance.

More than 850 people went to Williamstown. They wanted to talk about tomorrow. I was there. I saw these people. What I saw was a cross section of America — statesmen, school teachers, preachers, rabbis, priests, young people in college or just out of college, newspaper men, economists, political scientists, professors and business men. Some of these people were Catholics, some were Jews, some Protestants. But they all spoke the same language. There was no confusion of tongues, no Tower of Babel. As you might expect, there were differences of opinion about the war. But there was agreement about the kind of world we want to live in when the shooting is over.

Among the nation's outstanding public men at the Institute was Thomas E. Dewey, District Attorney of New York County. Mr. Dewey is a law enforcement officer. It's his business to round up the crooks in Manhattan. And he certainly rounds them up. He's in a position to know that something more than a policeman's club is necessary if the law is to be respected and obeyed. And if that's true of Manhattan, it's true of America, of Europe, of Asia. So, Mr. Dewey looked forward to the day when religion would get on the job and stay on the job of uprooting gangsterism in the relations of nations "Our form of government," he declared, "was devised on principles flowing from deep religious conviction." The American way of life, he said, "springs from concepts of morality, family life and duties and faith in the Fatherhood of God and the Brotherhood of Man." Mr. Dewey saw these values denied by the purely materialistic philosophies of totalitarianism. Nor did he see any hope for America or for the world unless each citizen, regardless of race or religion, respected the rights of his neighbors.

The same note was struck by Roger W. Straus, "If intolerance gains strength the right of freedom of worship will be limited first against one religion or against the right to belong to no religious group at all, and gradually each way of thinking will be prohibited except that agreed to by the ruling power." Miss Mildred McAfee, President of Wellesley College, agreed with this. "Rights are never inalienable unless they are universal," said Miss McAfee who is teaching 1,500 young ladies at Wellesley, including my own daughter, how to think and what to think about.

So much for the religious and cultural aspects of Tomorrow's World. Speaker after speaker mounted the rostrum to denounce religious and racial bigotry. They talked about a new declaration of the rights of man—the right to one's own culture; the right to worship God according to the dictates of one's own conscience; the right to call upon God in any language, in any creed or with no formal creed at all.

Intolerance and Insanity

One speaker, Dr. David M. Levy, noted New York psychiatrist, went so far as to say that intolerance may very easily lead to instanity. And that's not far from the truth. Much of what is happening in the world today is a form of insanity induced by the perfectly crazy idea that you can regiment people's culture and religion. If we're going to have a World of Tomorrow fit to live in it will have to be a world where each man respects the racial heritage and the religious rights of his neighbors. That's what they said at Williamstown. And that's what should be said at every street corner and at all crossroads in America. And that's what they'd better say at the tomorrow's peace conference when the shooting is over if the peace is to be any better than the war.

The discussions at Williamstown then turned to economics. Everybody recognizes that a peace treaty if it is to be anything more than a scrap of paper will have to set up machinery designed to secure economic justice to all nations, great and small, victors and vanquished. That was one of the things that President Roosevelt and Prime Minister Churchill talked about in their memorable conference somewhere in the Atlantic. This matter of economic justice was echoed time and time again at Williamstown. There was Mr. Howard Coonley, chairman of the Executive Committee of the National Association of Manufacturers who called for the formation of a national economic council to consider the problem of shifting from a war-time to a peace-time economy.

There was A. Philip Randolph, President of the Brotherhood of Sleeping Car Porters who advocated "planning for social ends in the interest of all peoples regardless of race, color, creed or national origin." Said Mr. Randolph, "Either we extend the democratic process to wider areas of our economic life or we are doomed."

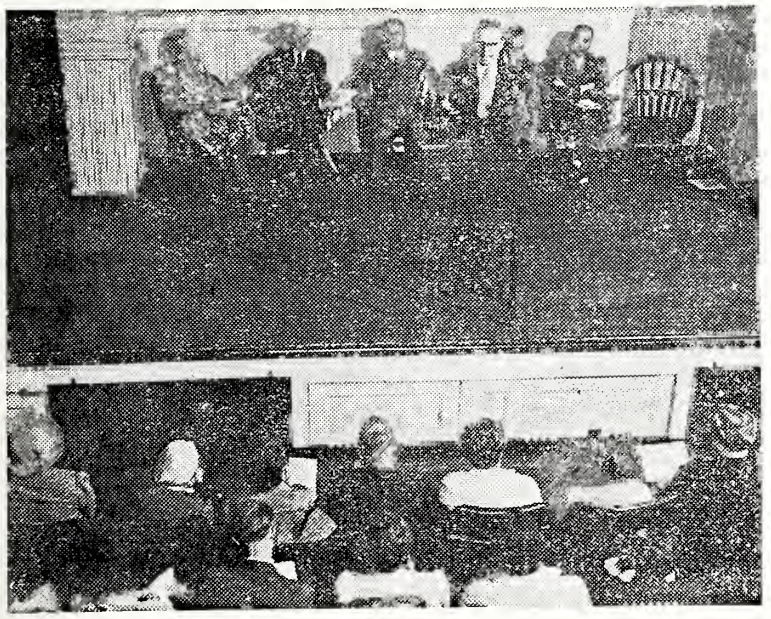
There was Reuben H. Markham of the Christian Science Monitor, whom I first met in Prague when that city was still the pride of the Czechs. Mr. Markham declared that in Tomorrow's World destitution, ignorance, slums, and class chasms must be eliminated. A rather large order, I'd say, but it is imperative that we tackle this job of economic security after the war is over. None of us, I expect, are looking for economic utopias. But short of that there are many steps that can be taken and that must be taken if the World of Tomorrow is to be any better than the World of Today, nor can any of us any longer believe that we may have economic security for ourselves

while much of the rest of the world is hungry or in rags.

Political Foundations of Peace

But that was not all they talked about at Williamstown. They talked about the political foundations of a just and durable peace. I shared the speaker's platform one night with Professor Carleton Hayes of Columbia University. We were agreed that the selves the virtues that we prescribed for others. We were agreed that the League of Nations should be reconstructed after the war and that all nations great and small, victor and vanquished, must be admitted into the League on a basis of juridical equality.

Professor Hayes declared that Tomorrow's League of Nations would have to be provided with a full set of



Williamstown Institute of Human Relations, Williams College, Williamstown, Mass.

Godfrey Schmidt, cultural authority with the New York State Labor department, is seen driving home a point before an audience of more than 700 Protestant, Catholic and Jewish leaders from all parts of the country. Seated in the rear, left to right, are: Ruth Benedict, Columbia University, anthropologist; William Heard Kilpatrick, dean of "American classroom" teachers; Otto Klineberg, eminent psychologist; Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews; and Dr. Raymond W. Logan, Negro historian at Howard University.

United States would have to accept its full share of the responsibility in establishing some form of world government. We were agreed that the time had come for the United States to stop its preaching about international cooperation and begin practicing for ourteeth, sharp teeth, so that nations bent upon aggression against the world community might be restrained.

One thing was absolutely clear in this discussion of the political bases of peace — the United States would simply have to abandon its historic policies of economic and political aloofness from the rest of the world. At no other point was the Williamstown Institute more insistent. To crush gangsterism in time of war only to return to international anarchy after the war was seen to be the counsel of fools, an act of cowardice and a prelude to yet more wars.

There were no isolationists at Williamstown. I don't mean that the 850 registered delegates advocated American entrance into the war. Some did. Others didn't. But all were agreed that

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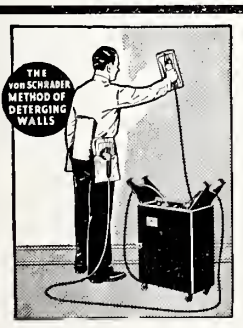

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A Message From the President of the North Carolina Association of Jewish Women

FOR the past twenty years North Carolina Jewry has been united under the North Carolina Association of Jewish Women. Now at the close of one year and the beginning of a new it is rather fitting that we review the work of this unique organization.

The aim of the Association is "to deepen the religious life, stimulate interest in Jewish affairs, to increase Jewish community activities, to administer funds for religious, charitable and educational purposes." And what have we accomplished up to this date? First of all, a closer union between Jews in the entire state, including the smaller towns and distant cities. At least once a year we hold district meetings where a central city is selected and all nearby towns gather with their members and friends. Then at our annual convention all members throughout the state attend where they meet their Jewish neighbors and enjoy a varied program. Those of the smaller towns who have so very little Jewish contacts throughout the year are happy to meet and do their bit in something Jewish, and those of the larger towns are pleased to join their fellow Jew and form new and interesting friendships.

MRS. MAX ZAGER

Aside from the meetings and conventions which bring about better Jewish relationships, we also have two educational funds in the form of the Etta Spier Memorial Fund and the Sophia Einstein Loan Fund. The Sophia Einstein Fund lends money to worthy college students who are unable to pay for a college education. When this student is in a position to repay this loan no interest is charged but the repayment goes back into the fund and is reloaned again. The Etta Spier Memorial Fund is an outright loan fund and no repayments are required.

Another outstanding achievement of our Association along educational lines is the Teacher's Institute which helps improve our religious schools throughout the state by training Religious school teachers. They gather at the Institute and discuss teaching technique and teaching problems.

Our most recent achievement is the forming of the Youth Association which will develop worthy members for our Adult Association.

This condensed review is meant to acquaint newcomers to North Carolina with our work and to enlighten those who are always asking "What does the North Carolina Association actually do?"

Those who are familiar with our work and have served as worthy members are pleased with the accomplishments and will do all in their power to further our interests.

May this coming year be a successful year to the Association and its members—and to all North Carolina Jewry I extend best wishes for a very Happy New Year.

GRAPE HARVEST YIELDS OVER FIVE THOUSAND TONS

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A New Year Message From the Governor of North Carolina

J. MELVILLE BROUGHTON

On this, the eve of the most important holiday in the Hebrew Calendar, Rosh Hashonah, I desire to extend a word of greeting to the Jewish citizenship of North Carolina, and to again add a word of commendation upon the accomplishments of this noble people.

At the beginning of the Jewish New Year, 5702, I would commend a rededication to the principle of keeping America the land of opportunity for all.

On the shoulders of each of us, regardless of race or creed, rests the responsibility of preserving the American way of life and of keeping away from our shores the "isms" of dictatorships and of maintaining complete unity among ourselves.

I am sure that the Jewish citizens of North Carolina will observe Rosh Hashonah in such a manner as to inspire renewed faith, hope and courage.

J. MELVILLE BROUGHTON,
Governor of North Carolina.

OTTO HANS HERSCHEL

(Continued from Page 8)

also the distinction of having two paintings in the *Bezalel* Museum in Jerusalem. These were acquired for the museum by the late Professor Boris Schatz.

Asked for a definition of art, Mr. Herschel said, "Art is nature seen through temperament." Mr. Herschel insists on fidelity to nature; he does not take liberties with nature. While he insists on a subjective approach to the appraisal or depiction of nature, yet he condemns the purely subjectivism of the surrealists. Mr. Herschel insists that an artist must be a master draughtsman, but he must also be able to submerge himself in the soul of his subject.

Mr. Herschel has treated with his brush every aspect of man's environment. His supreme interest is Man. The universe has reality only to the extent that it is reflected through man's mind and soul. It is Man that gives value to and ennobles his environment.

Mr. Herschel believes that art is universal. With understanding and sympathy the artist should be able to interpret every situation and every human soul.

Mr. Herschel has made some notable contributions to the interpretation of purely Jewish life. His portraits of East European types are stamped and enshrouded with a subtle charm and pathos. On the score of his Jewish types alone Mr. Herschel's fame as a great artist would rest secure.

Mr. Herschel has been in this country only a year. His first home was Chapel Hill. In this short time he has executed some rather important commissions. He has painted Dr. Marcus Cicero Stephens Noble, Chapel Hill, N. C.; Mr. Julian R. Meade, the late famous Virginia author; Mrs. Sara Coppridge, wife of Dr. William Maurice Coppridge, Durham, N. C.; Mrs. Morgan Simmons, Martinsville, Va.; the late Colonel Dudley, Danville, Va., and the daughters of Dr. Samuel Newman, Danville, Va.

Kingdoms arise and kingdoms pass away, but Israel endureth for evermore.—Midrash.

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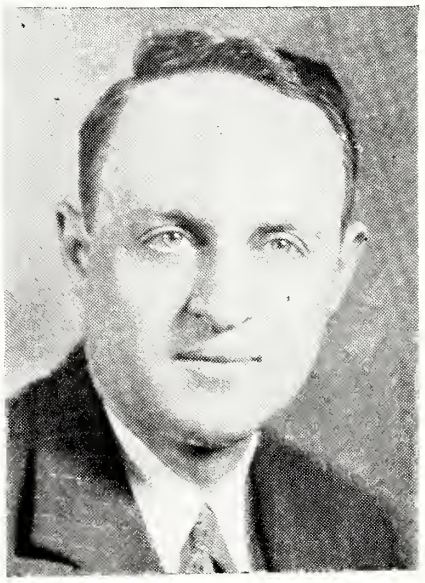
A Message from the President of the North Carolina Association of Jewish Men

THIS year 5701 in the Jewish calendar will go down in history as a year of momentous decisions, a year when the fate of entire peoples and nations was weighed in the balance, when the future course of humanity and human values was determined to a large extent.

And if the past year was a sad and tragic one for mankind in general, it was doubly so for our people. The heart sickens at the very thought of the suffering endured by our brethren across the sea. Yet our people will face the year 5702 in the Jewish calendar with hope and optimism for Rosh Hashonah itself is a symbol of the pro-



E. J. EVANS

found faith of the Jew in the ultimate triumph of good over evil, of freedom over tyranny.

But faith alone is not sufficient. The hour calls for sacrifice. Our young men will be called upon to give two and a half years of their life for the defense of their country. They will do so gladly, I am sure, and without protest, as a small token of the gratitude which they have in their hearts, for the land of the free and the home of democracy.

All of us stand ready to give of our time, wealth, and energy, for the defense of our beloved country. It is also our sacred duty to make sacrifices on behalf of our suffering people. With the same zeal that we rally to the defense of democracy we must rally to the support of your co-religionists—particularly the Yishuv in Palestine which now represents one of the first lines of defense of democracy.

Let us then face the coming year with hope courage and a willingness to sacrifice. We shall then have cause to expect the new year to be a happy and prosperous one.

That nation has not lived in vain which has given the world Washington and Lincoln, the best great men and the greatest good men whom history can show.—*Henry Cabot Lodge.*

A Happy New Year

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JEWS MUST CHOOSE

(Continued from Page 10)

to France after Hitler is widespread. "These refugees," says the author, "numbering probably 150,000 had been generously received by France because they were Jewish, but they remained suspect because they never seemed to forget that they were Germans." He cites the contention that at the beginning of the war the French could secure only a few hundred enlistments for the Foreign Legion from among tens of thousands of German refugees in concentration camps. The refugees refused to become citizens, because they would be subject to military conscription or to special taxes. "The Blum Government was in power when Vienna fell, and M. Blum's sympathetic attitude to his co-religionists was a godsend to many Austrian Jews."

The former Paris publisher, pointing out that Polish Jews have been coming to France in large numbers since 1907, feels that after the war immigration into France will probably be rigorously forbidden for decades "and we may even see the mass expulsion of several national groups which, so the French believe, accepted their hospitality and failed to requite it in France's hour of peril."

Although painting Pierre Laval in sympathetic terms which few American newspapers would use in 1941, although seeing much good come even though at the hands of "the devil," Kernan warns Americans, as has Douglas Miller, that "you can't do business with Hitler." The depressing thing to Kernan in the United States is that he found as in France before September, 1939, "the same comfortable routine of life going on beneath a surface coating of tall talk and self-assurance." To Americans who windily say we can "out-produce" the Nazis, Kernan cites the figures of the World Almanac, showing that in 1939 America produced some 52,000,000 tons of steel. What is today German-dominated Europe (without Russia) produced 50,000,000. If America can step up production, so can Nazi Europe. He concludes "the epitaph of democracy might well be business as usual."

To Jews "My New Order" is even more sickening than "Mein Kampf," because the latter book came from a prisoner in Germany, while the compilation by de Sales is the blueprint of the master architect of Europe's destiny.

From his first recorded speech in Munich on April 12, 1922, to the latest libels purring over the air waves from Berlin, Hitler has made the Jew both an end and a means of destruction. As far back as 1922 when Jews who referred to Hitler dismissed him with a derisive grin and became apoplectic at Jews who took him seriously, Hitler was saying that "democracy is fundamentally not German: it is Jewish." The book by Maurice Samuel, "The Great Hatred," finds its corroboration nowhere better than in Hitler's own speeches. The Jew represents liberalism, freedom, imagination. To stamp out all these to establish living room for the robots of Hitlerism is the aim of the Fuehrer. The Jews, then, are an end. But they are a means, too, for the greatest successes have come to Hitler with a hyphen. He couples Jewish with communism, capitalism, plutocracy, democracy, Masonry — and he has a sure formula for winning hatred for that doctrine.

It is interesting to note that in Munich in 1922 Hitler was saying "it is beside the point whether the individual Jew is 'decent' or not. In himself he carries those characteristics which Nature has given him, and he cannot ever rid himself of those characteristics."

The Jews believe that they are the thermometer of civilization's health. History would confirm their belief. But there is no reason for them not to interpret the world struggle today in terms of their own survival as well as that of mankind's highest values. If Germany wins, the Jew everywhere must return to the cave or the tomb.

It should, therefore, be the mission of the American Jew—consciously, incessantly, straightforwardly—to aid all those fighting Hitler; but more—to fight himself. For American Jews to urge America to go to war is no more daring nor more selfish than for a vengeful Irish Catholic to put every obstacle in the way of the American government's assistance to Britain out of remembrance of a fancied or real wrong done a century ago.

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Once again, Mr. and Mrs. Curt Freiberg have re-opened their restaurant in the Guilford building on E. Washington street after having been closed for the summer. During the opening week a capacity crowd dined and delighted in the delicious foods prepared by Mrs. Freiberg. The kitchen has been entirely renovated and the food is prepared under strict hygienic conditions. You will find a pleasant, hospitable environment, and tasty, wholesome American and continental dishes.

A CITY WITHOUT JEWS

Budapest—The Jews of Vienna will be transported to the Lublin "reservation" in Poland at the rate of 15,000 monthly until the city is "free of Jews," several Budapest newspapers reported.

The first group of 1,100 have already been sent to Lublin. The remainder will be transported in 12 trainloads monthly with the aim of "cleaning up" the Austrian capital by June 1.

Deportees are permitted to carry a maximum of 100 kilograms of baggage. They are allowed whatever money is available, but must exchange it for zlotys at the National Bank before departing. It is announced that they will be housed in "comfortable, electrically-heated barracks," but it is not mentioned how they will be able to earn a living.

The Nazis had begun deporting Jews of Polish origin from Vienna three months ago, but the transport of 1,100 marks the beginning of the expulsion of Austrian Jews. The papers recalled that Marshal Hermann Goering, in a speech shortly after Anschluss, predicted that "four years from now there will not be a single Jew left in Vienna."

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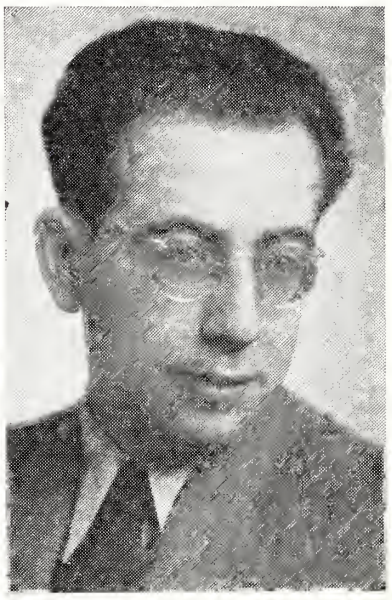
"LET US SING UNTO THE LORD A NEW SONG"

By RABBI FRANK ROSENTHAL

WHEN in times of old the pilgrims in the Holy Land waited before the doors of the Temple for the hour of new worship, the Priests of Service asked them the traditional question: "Brethren, where do you come from?" And the pilgrims answered them in their trembling lamentation: "We come from the valley of distress to sing unto the Lord a new song."



RABBI FRANK ROSENTHAL

As our fathers of old, we are but pilgrims on earth. Our pilgrimage goes from one year to another. We take leave of the old year and start before the gate of a new one. We come like the pilgrims of the Holy Land from a year of sorrow, disappointment and trials, and we long to enter into a new year of hope, success and security. We come from the valley of distress to "Sing unto the Lord a New Song."

Nothing in the world is born without pain, especially not a New Age. We are in the midst of the melting process of a new Epoch. What seems to us to be hardship and injustice has a historical reason. We Jews face a new period of our historical way throughout the nations of the earth. Our innermost wish for the years to come is that every development might find us worthy of our heritage of ancient history and traditions. Our source of life, resistance and existence, was our belief in the Fatherhood of God and the Brotherhood of Man, that gave us power to walk through the valley of distress and renew our hopes and wishes in "Singing unto the Lord a New Song."

HUNGER

I come among the peoples like a shadow.
I sit down by each man's side.

None sees me, but they look on one another,
And know that I am there.

My silence is like the silence of the tide
That buries the playground of children;

Like the deepening frost in the slow night,
When birds are dead in the morning.

Armies trample, invade, destroy,
With guns roaring from earth and air.

I am more terrible than armies.
I am more feared than the cannon.

Kings and chancellors give commands;
I give no command to any;

But I am listened to more than kings
And more than passionate orators.

I unswear words, and undo deeds.
Naked things know me.

I am first and last to be felt of the living,
I am Hunger.

—*Laurence Binyon*

From *Selected Poems*. Laurence Binyon. By permission of The Macmillan Co., publishers and copyright holders. Republication forbidden.

A New Deal for the Old Yishuv

By DR. SAMUEL BENSION
Haifa, Palestine

PRIOR to his departure from our shores recently to return by a circuitous route of ship, aeroplane and rail over half the globe's surface to return to harassed and war-imperiled Erotz Israel, the Right Reverend Dr. Isaac Herzog, Chief Rabbi of Palestine, left behind him a message for American Jewry.

"I deem it my duty to impress upon American Jewry that Providence has set out before it—like unto Joseph of old—the historic task, arduous and glorious, of rescuing both Jews and Judaism—in the Diaspora and in the Land of Israel, from the deluge of fire and blood and tears let loose upon the old world."

These stirring words struck the keynote of the distinguished Rabbi's first and only pastoral mission to American Israel.

But to this he added a signed statement expressing his deep gratification at the founding of a central organization on a nation-wide scale whose aim it is to ensure the continued existence of the philanthropic and spiritual institutions of the Holy Land. For no one knew better than this Prince of the Torah that the Federated Council of Palestine Institutions, with offices at 38 Park Row, New York, N. Y., is the only answer to the tremendous question, how to keep alive the 133 welfare and religious educational institutions in Palestine which have not been placed on the budget of the Jewish Agency, and on which nevertheless tens of thousands of needy, the aged, the orphaned, and the physically and mentally sick throughout Palestine are completely dependent for their maintenance. Needless to mention that these institutions include the famous Yeshivahs and Talmud Torahs.

In American Jewish circles the organization of the Federated Council has been acclaimed far and wide and with excellent reason. It stands out as an intelligent, systematic, money-saving and most welcome unifying effort of the greatest importance in the direction of American Jewry's philanthropic activity on behalf of the Old Yishuv.

It is not generally known that the bond between America and Eretz Israel has a long and interesting history behind it. It harks back almost two centuries to those stirring days of the American Revolution. In the recently published *Literary Diary of Ezra Stiles*, Yale University President, we read of frequent visits that has been paid by the meshulachim of that time, all of them Sephardim or descendants of the old-time oriental families, from the ancient and holy communities of Jerusalem, Hebron, Tiberias and Safed, to the pioneering little communities in Newport and New York, and Charleston in the South, and perhaps in old Philadelphia. An oil painting of the most colorful of these meshulachim, the grandiose Rabbi Chaiym Isaac Karigal, still hangs in the library of Yale University, and the record of his pilgrimage to pre-revolutionary American Jewry has been dutifully and elaborately set down by President Stiles and edited by the late Dr. George Alexander Kohut.

Now for more than two hundred years the stream of meshulachim has never ceased to flow from Eretz Israel to America. They left in thousands of Jewish homes pushkes (charity boxes) and came back on their annual pilgrimages to collect. They also solicited continuously year in and year out from individuals and sent the brains across the ocean for the maintenance of those institutions.

And all this was in accepted usage; it became a time-honored tradition; and even though an insistent meshulach now and then brought upon his head the ire of a local gabbai or even if a baal-habos here and there grumbled a bit at the growing number of these meshulachim, the signs of dissatisfaction were quickly obliterated.

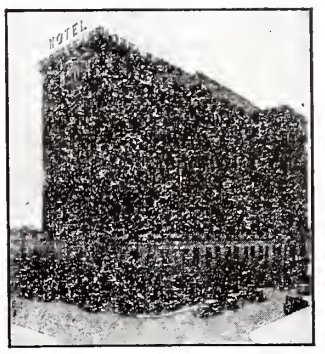
But with the progress of our times and the social changes which progress brings in its wake, there had been evoked within recent years a more or less general disaffection with this individualistic approach to an ever-growing philanthropic problem. Many social service workers, Rabbis and communal leaders felt that separate appeals by individual representatives of a multitude of institutions presented a chaotic, expensive and generally un-

(Please Turn to Page 30)

The Wandering Jew, by Arthur Szyk

5702 1941

May Health, Happiness and Prosperity Be Yours for the New Year



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Teeth and Anti-Semitism

By PHILIP SLOMOVITZ

Professor Bernhard Gottlieb, considered the world's outstanding dental pathologist, who will be on the faculty of Baylor College this season, is here sketched and interviewed. What he has to say about the need for American Jews to examine their future realistically has special pertinence because of Professor Gottlieb's own experience.—THE EDITOR.

DENTAL authorities anywhere in the world will tell you that Professor Bernhard Gottlieb is the world's outstanding pathologist and that his recent arrival in this country is considered of great significance to the progress of dentistry in America.

Worldwide recognition has been given Professor Gottlieb's work in dental and parodontal diseases, and the results of his research have revolutionized previous teachings and concepts. He was born of poor parents, the youngest of six children, in the Carpathian Mountains, in the village of Kuty, Austria. He supported himself while he studied medicine and dentistry, receiving his M.D. at Vienna, his LL.D. at Loyola and his M.D.M. at Bonn. Many universities clamored for him when it became known that he was in this country.

His first dental study was of the vitality of tooth enamel: he used intravitam staining methods. Then he studied enamel lamellae, winning a prize in a competition in this subject. The prize money he used to buy army dental equipment. He served for four years during the first World War on the Russian-Rumanian front, occupied himself in oral and dental surgery and received three medals for distinguished service in the field.

He returned to Vienna after the war and began an intensive study of pyorrhea. Thus he formulated his present theory of the continuous eruption of teeth and the epithelial attachment on the enamel.

Impressive-looking, emphatic-speaking, convincing, Dr. Gottlieb is an interesting man who leaves you with a great deal to think about. He had to leave his home city of Vienna, where he was a professor at the famous University of Vienna, and lived for two years in Palestine, where he had visited three times before, for a few weeks every two years. During the first seven months of his residence in this country he was visiting professor at the University of Michigan, serving as lecturer in Oral Pathology in the pathology laboratories of the Kellogg Foundation Institute. He has just assumed a new post as Professor of Oral Pathology at Baylor University in Dallas, Texas.

Dr. Gottlieb is disturbed over the status of Jewish students in America. Coming from one of the seats of anti-Semitism, where he saw it descend to a new low in human degradation as a result of Nazi domination of Austria, he learned that hatred of the Jew is more serious in this country than he had ever imagined it to be. He admits frankly that he saw manifestations of anti-Semitism in American universities. He is upset by the fact that there are unwritten laws which impose an American numerus clausus upon Jewish students. He believes, with strong conviction, that something must be done about it.

Jewish students, Dr. Gottlieb believes, ought not to be deprived of an opportunity to study the medical sciences. He believes that if the doors to such opportunities are closed to them here they should be provided elsewhere—and there is only one elsewhere for this eminent pathologist: Palestine.

Dr. Gottlieb fears that Jews are losing precious time by delaying the creation of all-important institutions that will lead towards the creation of a healthy Jewish people as an entity on its own soil. He feels that one such institution which is needed more than any other is a dental school in Palestine.

Who are the best dentists in the world? Americans, Professor Gottlieb declared emphatically. Who are the poorest? Germans and Russians. Palestine, he warns, is suffering from the influx of the poorer dentists; Palestine, he insists must have a dental school.

But this is not his major concern. "American Jews need a dental school in Palestine," he told this interviewer. "Anti-Semitism does not stand still, and Jews will suffer unless avenues of freedom to study are opened for young Jews. Dentistry is one of the fields that are seriously affected by the virus of anti-Semitism. As in other fields, Palestine must be called upon to solve this problem."

A comparatively small sum will be required to lay the foundation for a dental college in Palestine as part of the Hebrew University, Professor Gottlieb believes, and he insists that something be done in this direction at once—immediately.

For Professor Gottlieb, Zionism and membership in the Zionist Organization of America are the minimum that a contented Jew can be asked to offer as his share towards the solution of the Jewish problem. "We are inclined," he said, "to blame others for our misfortunes, without taking into consideration our own behavior. After the first World War, Jews had an opportunity to settle large numbers of people and to buy large tracts of land through the Jewish National Fund at reasonable prices. Idealistic young Jews began to come, but little money was available for constructive work. The young idealists could hardly earn a livelihood and they were warned of desperate existing conditions. But they refused to heed warnings and they came nevertheless. Dr. Chaim Weizmann cried at the Congresses: 'Jews, where are you? Are you so blind as not to understand that you are missing a unique opportunity?' Then came the first Arab riots. The British and the Arabs seemed to feel that they had overestimated the cleverness of Jews, that Jews were starting constructive work too slowly.

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The smallness of the number of Jews who came to the land in spite of the great opportunity afforded the Jewish people was due to lack of funds. Only the Jews of the world are to be held responsible for that, not the British government.

"Then came the restriction of the Jewish National Home to Palestine exclusive of Transjordania. In the smaller area, a denser population could have been settled. There was plenty of land. If the Jewish National Fund had been provided with sufficient means it could have bought heavily. But this must be said once and for all time: There was not a single day in its entire existence when the Jewish National Fund had enough money to buy the land that was offered it by the Arabs. After twenty years of effort, the Jewish people does not possess even 10 per cent of the land in Palestine.

"Italian and German money financed the riots that began in 1936. The position of the Jews would have been by far greater if they had had twice the amount of land and twice the population. Both would have been possible had the Jews outside of Palestine responded properly. But the situation being what it was, and is, I can understand even the bad White Paper. If Jews do not understand the situation after twenty years of labor, and after the Hitlerian experiences, the authorities seem to be justified in their act of reducing further the possibility of the establishment of a Jewish National Home. The act seems to correspond to the stupidity of the Jews."

The blame is placed by Professor Gottlieb squarely on the shoulders of Jews outside of Palestine. Eliminating from the discussion Jews who aspire to abandon their Judaism, Dr. Gottlieb states that the conscious Jews were niggardly, apathetic and lacking in devotion to the Zionist movement. He charges that some Jews were concerned more with a "duty to protect the Arabs" than with saving persecuted Jews. He is especially impatient with Jews who claim incompatability of Zionism with their native patriotism. "It can be stated definitely," he declared, "that the vast majority of non-Jewish statesmen find it natural for a Jew to support the work in Palestine but become anti-Semitic when Jews work for internationalism."

Pointing to the large numbers who will have no other place to go to but Palestine when the present war is over, and emphasizing the importance of Palestine as the salvation for hundreds of thousands of homeless, Professor Gottlieb calls upon Jews to stop being indifferent, to become affiliated Zionists, to throw all their energies into the work for the redemption of the Jewish National Home.

Dr. Gottlieb feels that he will yet have an opportunity to devote himself completely to work for Palestine's redemption. He aspires to do it through contributions for the building of a dental college. He prides himself on his love for Palestine, and when the interviewer asked him where he had purchased his suit, the jacket of which was without lapels but cut like a vest, he replied with joy: "This is a Palestine-made suit."

A Message From the President of the North Carolina B'nai B'rith

IRA JULIAN

All thoughtful minds and sensitive hearts are burdened by the terrifying world tragedy.

On the eve of this New Year 5702, in view of the turn of the tide for the democracies, we hope and pray that a new era will bring justice, kindliness, brotherhood and peace.

The Torah was given in the wilderness of Sinai. This was intended to teach that one can best acquire knowledge of the Torah when one is unostentatious and simple like the desert.

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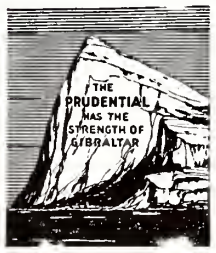

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GREETINGS
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To its Jewish Friends on this festival of Rosh Hashonah
Good wishes for your happiness and prosperity

Beth Ha-Tephila Temple Celebrates Its Golden Anniversary

THE golden anniversary of its founding was observed with fitting celebrations by Congregation Beth Ha-Tephila, the Spruce street synagogue of Asheville, N. C., during the month of August.

Two outstanding rabbis, Rabbi James G. Heller, newly elected president of the Central Conference of American Rabbis, and Rabbi of the Isaac M. Wise Temple of Cincinnati, spoke at the Anniversary Banquet at Grove Park Inn the night of August 18. Approximately 500 persons attended. Dr. Heller's address was "Time and Eternity in the Life of a Congregation."

Rabbi William F. Rosenblum, spiritual leader of Temple Israel of New York City, one of the metropolitan area's most popular rabbis, delivered the anniversary sermon at special services in the Temple the night of August 15. Rabbi Rosenblum made a special trip to Asheville from Fort Edwards on Cape Cod, Massachusetts, where he was resident civilian chaplain for the month of August. He is a close friend of Rabbi Robert P. Jacobs, spiritual leader of the Asheville congregation.

Other plans included a congregational picnic at Royal Palms near Asheville on Thursday, August 7; an anniversary memorial service at the congregation's Riverside cemetery on Sunday afternoon, August 10, and a special anniversary service in the Temple honoring the Jewish families who have lived longest in Asheville.

Officials of the City of Asheville, the president of the Asheville Ministerial Association, and representatives of the press, greeted at the special services and banquet.

The congregation published a booklet, entitled "The Golden Book of Memoirs." It contains a history of the congregation, written by Dr. S. Robinson, a list of the presidents of the congregation, sisterhood and brotherhood, and the various rabbis who have served it; outstanding personalities in Asheville who have been members of the congregation; pictures of the officers and rabbi, as well as a message from Rabbi P. Jacobson, now of Los Angeles, California, rabbi emeritus of the congregation; and a list of all scheduled anniversary programs and events.

Congregation Beth Ha-Tephila was organized August 23, 1891, with a membership of ten. Today the congregation is second in size of Jewish Reform congregations in the state of North Carolina, and has a membership of

Beth Ha-Tephila Temple

110. Only the Greensboro congregation is larger.

In 1908 it affiliated with the Union of American Hebrew Congregations, which today is an association of more than 300 Reform Jewish congregations in the United States and Canada.

Among the outstanding persons in Asheville who have been members of the congregation were Solomon Lipinsky, founder of Bon Marche department store; Siegfried Sternberg, Sir Philip Henry, and Mrs. M. D. Long.

Rabbi Robert P. Jacobs has been spiritual leader of the congregation since 1938. Max H. Crohn, Asheville florist, is president. Other officers are Leo Finkelstein, vice-president; Gustav Lichtenfels, treasurer; and Joe R. Sternberg, secretary.

Members of the Board of Directors are Joseph Dave, Harold Goldbloom, Dr. L. H. Feldman, Isaac Gradman,

MAX H. CROHN, President

Joseph M. Cooper, Dr. Samuel Robinson, and Mrs. Mortimer K. Kahn.

In addition to Mr Finkelstein, the anniversary committee is composed of Mrs. Joe R. Sternberg, representative from the sisterhood; Mr. Gradman, representative from the brotherhood; Mr. Crohn, Mr. Goldbloom, Joe R. Sternberg and Rabbi Jacobs.

Recent activities of the congregation that gained wide recognition were the classes for Sunday School children of various Christian churches, held in the Temple, where Rabbi Jacobs explained Jewish symbols and Jewish worship; a local "Message of Israel" 30-minute weekly radio program, which Rabbi Jacobs conducted for two years, and which will soon begin its third season, and which reaches a radius of 100 miles throughout Western North Carolina, Tennessee and Virginia; and the great activity of the congregation's membership in all civic clubs and civic endeavors. Rabbi Jacobs was director of Public Relations for the Community Chest campaign; Leo Finkelstein is Past President of the Lions Club and Editor of "The Lions Roar"; Marcus Sterne, Jr., active in Kiwanis Club; and many of the women of the congregation have been active in Red Cross work and in Bundles for Britain activities.

World of Tomorrow

(Continued from Page 13)

this business of each nation trying to build a wall around itself was the sheerest madness. To defeat armies on the field of battle may be the aim of generals in time of war. But to tear down the fences that divide nations must be the aim of statesmen, educators and religious leaders when the time comes to build the peace.

But Nelson Rockefeller isn't willing to wait until the war is over to tear down these fences. He's doing that right now, right here in the Western Hemisphere. He reminded the Williamstown Institute that among the peoples of the New World there were no inherited hatreds. Such misunderstandings as do exist were said by Mr. Rockefeller to be due more to ignorance than to ill will. He hoped the Americas would unite as a first step, toward the restoration of legal order throughout the world.

The voice of youth was also heard at Williamstown. Howard McClusky of the American Youth Commission called for more and better education for the young people of the United States. Hulda Tulley of the Student Christian Movement charged that American schools had not given our youth the philosophy of life required to meet the complex problems of a dynamic world society.

Significance of Institute

But the most significant thing about the Williamstown Institute was not what was said but the fact of the Institute itself. At a time when name-calling has become a favorite pastime of dictatorships of bigotry and intolerance, there met in the Berkshires, nearly a thousand Americans, of many faiths, of diverse racial and cultural backgrounds. They exhibited in their relations with each other the spirit of neighborliness. And that, more than anything else, is what is needed in the World of Tomorrow.

To be sure we need new machinery, new economic and new political machinery. But more than that, we need neighborliness. That's what the Williamstown Institute said to America and to the world. It told us to get rid of our grudges, to sweep out of our minds the cobwebs of racial and religious bigotry, to tear down the fences that have made of this world crazy hedge-podge of confused and conflicting loyalties. It is up to us to decide what kind of world we want to live in when the war is over. If we go on hating and setting race against race and religion against religion we'll get out of the jungle, and the world of tomorrow will be nothing more than a drab and monotonous repetition of today's bloodletting.

But if we abandon our hatreds and dedicate ourselves to the task of achieving cultural, economic and political security for all races and nations the World of Tomorrow will be one great big neighborhood. I am glad the National Conference of Christians and Jews saw the vision of the World of Tomorrow and that they shared this vision with the rest of us at the Williamstown Institute.

One should learn from his mistakes.

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A Message From Rabbi Jacobs, Asheville, N. C.

RABBI P. JACOBS

THE fundamental message of Rosh Hashonah, 5702, is this: "Let's build up morale."

The body may be conquered the spirit, never; if the will to live is strong. It is to the strengthening of the will of Jews that Jewish leadership must dedicate itself.

We—rabbis, organization presidents and helpers, in fact, all who have the responsible Jewish positions — must press larger and larger numbers of our fellows into service; must set up programs of action; must speak encouraging words; must express a positive philosophy of life that will revitalize Jewish behavior-patterns. Every Jewish institution must feel the direct influence of this program of energizing our activities. The synagogue, the mainstay of Jewish life, must be filled with vitality in all of its departments, —worship, education, fellowship. The Brotherhood and Sisterhood must set up programs that will maintain and stimulate the specifically Jewish interests of their memberships. The total result will be to lift morale. The Jew will feel that he is precious to humanity, a valuable member of society, and an important citizen of our country.

I welcome Rosh Hashonah this year, and wish for the Jewish communities of Asheville and North Carolina a fruitful year of endeavor.

Herman's Delicatessen

To the residents of Winston-Salem, Herman's delicatessen at 417 N. Main street is a landmark of delicious and delightfully prepared kosher delicacies, appetisers and a wide variety of delicatessens. To the traveling man a trip into Herman's will be an experience which will please the most epicurian taste. Food is served in a pleasant environment under the most hygienic conditions.

Recently at a public banquet I happened to sit next to a lady who tried to impress me by vouchsafing the information that one of her ancestors witnessed the signing of the Declaration of Independence. I could not resist replying: "Mine were present at the Giving of the Ten Commandments."

—Stephen S. Wise, 1923.

BRITISH SEE IBN SAUD AS FRIENDLY

New York (JPS)—The Arabs, who generally coyly withhold their aid until troops march in, are seen by the British as leaning toward their side now, as a result of the successful Anglo-Russian coup in Iran, the Cairo correspondent of the New York Times indicates.

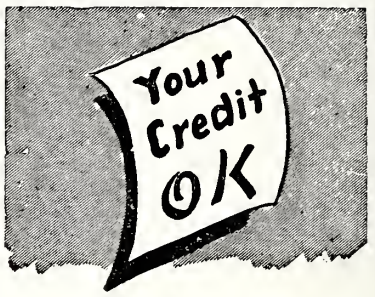
If Ibn Saud, King of Saudi Arabia, "has committed himself to any position, he prefers to keep it secret," the Times reporter states in prefacing a story that recently the Arab monarch called in his followers and said: "Our policy is neither pro-British nor pro-Axis, but pro-Arab; but we believe the hope of the Arab states lies with Britain."

The views of the famous Arab leader are of especial interest in view of recent rumors of British fostering of a Pan-Arab Federation in the Near East, with Ibn Saud as possible head.

32,000 STUDENTS NOW REACHED BY HILLEL FOUNDATIONS

Washington (JPS) — The impact which the Hillel Foundations are making on the future leadership of American Jewry is reflected in statistics showing that 32,000 Jewish students on various campuses are reached by the Foundations and their affiliates.

With the addition of units at the University of California in Los Angeles, the University of Southern California and Los Angeles City college, there is now a nation-wide network of 60 organizations serving the various Jewish needs of college men.



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Ex-President Hoover Hopes for Jewish Deliverance

New York (JPS)—An expression of hope for the deliverance in the coming year of the Jewish people who have suffered "unspeakable wrongs" was voiced by former President Hoover in a Jewish New Year message issued through the Independent Jewish Press Service here. His expression of the American spirit, written as Lindbergh was speaking and as Senator Nye was occupying the Washington stage, was seen as an indirect rebuke to both.

The former President asked that his greeting to the Jews of America be conveyed as follows:

"The people of the Jewish faith are passing one of the most terrible years of all their thousands of history. They may rejoice that here in America there is freedom of worship and a citizenry of other faiths who hold to freedom of worship and tolerance to all. I believe and pray that those of the Jewish faith who are suffering unspeakable wrongs in other lands will gain deliverance."

THE VOICE OF RUSSIAN JEWRY

(Continued from Page 9)

Today, when the great Soviet people, in alliance with the people of England and America, wages war against the armed gang of Nazi murderers; today, when the whole world is determined to standup in defense of peoples enslaved and oppressed by frenzied Nazism—you ancient Jewish people, tried in persecutions and humiliations, wherever your sons may be, at whatever latitude the Jewish heart is beating: hearken!

There is no more strength and no more sense to be only the object of violence, only the victim. You can no longer expose pitifully and show to the whole world your injuries.

A different generation has grown up in the new free Soviet country, a generation which assimilated the great progressive ideals of humanity.

This generation knows no fear and cannot feel itself a victim. Doors to universities were opened to Jews; they entered the army, went into the mines and laboratories. The Jewish people found a place for itself in the great family of peoples of the U. S. S. R.

In battles against the hangmen of the people, Hitlerism, the Red Army is bringing forth heroes the like of whom the history of mankind has never known. And in the list of these glorious men we read with pride the names of Jews who have gone forth to defend human culture against the Nazi barbarians. It is with pride that we see their names among those who are fighting against the Hitlerite gangsters in the air, on sea and on land.

80 Polish Rabbis To Enter Canada

London (JPS)—Eighty Polish rabbis now in Japan have obtained permission to enter Canada, the Polish Government-in-Exile in London has informed Dr. Ignacz Schwartzbard, Jewish representative on its council. The Polish government has been using its influence with British officials to expedite visas for hundreds of other Jewish refugees stranded in Kobe.

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EUROPE'S WAR VICTIMS AIDED BY RED CROSS

DURING the height of the air bombardment of London the headquarters of the American Red Cross in that city received an S.O.S. It came from the Women's Voluntary Services, British civilian relief organization!

"Can you find us 20,000 hot-water bottles with covers—at once?"

Twenty thousand hot-water bottles was easy enough. But covers! No manufacturer had them in stock, and none would undertake to produce that number at short notice.

Yet they were promptly forthcoming.

There are in the United States more than 1,000,000 volunteer workers, grouped in more than 3,700 chapters. They were told the British need. Within a month 20,000 hot-water bottles, complete with covers all hand-made by these volunteers, were in the hold of an eastward-bound ship.

When a town is badly 'blitzed' it sometimes happens that its lighting plant is put out of commission. To be plunged into darkness amid the din of bombardment is, to say the least, unpleasant. But for the surgeon it may be heart-breaking and for his patient it may mean death.

"We need badly thirty portable x-ray plants" came a request from the British Red Cross one day. "We need them because, since they carry their own lighting and power units, we can carry on whatever befalls the municipal power house in a blitz."

"Thirty mobile x-ray units, please and at once" a cable flashed from the London headquarters of the American Red Cross to Washington. Back, within an hour, went the authorization. A week later thirty crates swung down into the hold of a ship loading at Jersey City for a British port.

The range of medical supplies that flow from the vast cornucopia of the American Red Cross embraces every kind of medical requirement. There are 152 motor ambulances now in service bearing the American Red Cross symbol. More than 1,500,000 items of hospital equipment, exclusive of 155,000 hospital garments have been distributed. Through the organization's New York warehouse thousands of coats and raincoats have been routed to England, as well as thousands of sets of infants layettes.

At the height of a bombardment hundreds of thousands of civilians take cover in the air raid shelters. Many sleep below ground level habitually.

To the American Red Cross came this request: "We need kits to enable us to handle child births in air raid shelters during bombardment."

"What precisely do you need and how much of it?"

"A kit for midwife or doctor, complete with aprons and rubber gloves and all things necessary to bring a new life into the world. Next, a layette for the newcomer; last, all that a woman requires at such a time."

No less than 5,000 kits for this purpose were requested. Soon American volunteers were busy at their new task. Today these kits are known as Stork Satchels.

For air raid shelters, also, are the 20,000 warm overalls, with cloaks and hoods, for children taken from warm beds in small hours to a place of comparative safety below ground.

When a special request for 120,000 layettes had been filled, there came another demand.

"The layettes are excellent, and many thanks for them. But what about our toddlers. Is there anything for them?" So, the next job was Toddler's Packs. They contain every essential for a small child separated from its nursery and bedroom.

When the American Red Cross receives by cable or trans-Atlantic telephone a call for relief supplies, the decision is given with least possible delay.

The goods are collected, stored in the New York area warehouse, then shipped direct as soon as possible. For purposes of distribution England is divided into thirteen zones. London, because of its monster size, gets one-fourteenth of the total allocation. The system works smoothly and without hitch and is 100 per cent efficient.

Eaton square, London, is one of those residential quarters that still breathe the air of dignity and ease of a vanished era. Here the great ones still have fine houses, and, among others, it is here one finds the London

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home of Lord Halifax, British Ambassador to the United States. Today this fine old house is the head depot for the distribution of an unending stream of relief equipment and commodities.

If washing flutters in the breeze today in London's most exclusive square it is merely because some part of a Red Cross consignment from America has gotten damp in transit.

Up to the present time the vast bulk of this American aid has taken the form of goods and gear. For example, nearly 100,000 pounds in cash has been contributed for war nurseries and nursing centers and for convalescent homes for bombed out children. They have been largely staffed by English personnel. Now this impulse to serve is finding expression in personal service. American nurses are already at work in England, and very soon the

Red Cross Harvard hospital, now being erected to afford a better study of epidemic diseases in war-time, will be in operation. It will be staffed by doctors, nurses and technicians from the United States.

At the same time that the American Red Cross has been active in relieving the distress of war abroad, it has also been expanding its services at home. Approximately 5,000 nurses have been furnished the armed forces from the Red Cross Nurses Reserve. At every camp and naval base are trained Red Cross representatives who are ever prepared to help the men meet such non-military problems as may crop up.

The chapters at home are also busy helping, through public health activities, teaching first aid, home nursing, nutrition and other subjects, to strengthen our country internally. All this work at home is supported from low membership dues received during the annual Roll Call. Because of the great expansion that has taken place in Red Cross services, millions of new members are needed this year. Every American is invited to join his or her local Red Cross chapter during the membership campaign which takes place from November 11 to November 30, and thus have a part in Red Cross defense services.

UNITED JEWISH APPEAL REPORTS EXPENDITURES

New York (JPS)—Although it had asked American Jewry for twice that amount to meet emergency needs, the United Jewish Appeal spent $26,000,000 through its three constituent agencies, the Joint Distribution Committee, United Palestine Appeal and National Refugee Service, it was disclosed in a report reviewing the accomplishments of the agencies in the two years of the war.

The total sum spent represented the income of the three organizations as follows: $12,945,072 for the J. D. C., $6,617,323 for the U. P. A., and $6,607,970 for the N. R. S.

The purpose of the review was to emphasize that despite the spread of the war, operations overseas were not only possible but required greater funds than American Jewry has shown itself willing to give in recent years, even though the standards of contributions have noticeably increased.

The J. D. C. reported that it had helped 43,500 persons emigrate from European countries during the past two years, appropriating a total of $5,013,000 for this work. It also continued rehabilitation work among the 110,000 Jewish immigrants in 17 Central and South American countries and aided religious institutions in Europe, Palestine and Latin America.

The U. P. A. pointed out that since September, 1939, some 35,000 Jewish refugees were admitted into Palestine, bringing to 310,000 the number of homeless Jews who had been received in Palestine since 1933. During the two years of the war fourteen new colonies were erected, agricultural production was increased 35 per cent, tens of thousands of additional dunams of land were acquired and greater support was given to the educational, cultural and economic activities of the country. The N. R. S. reported that 70,000 refugees had come here since the war began. During the period, the N. R. S. gave aid to 29,000 refugees, expending $3,500,000 on this item.

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"The Shofar Sounds"

By **RABBI JOSEPH I. WEISS**

ISRAEL'S attitude at this season of the year is dramatized in the story of Abraham and Isaac. Legend has it that God revealed to Abraham that the temple, which was to be erected on the spot where Isaac was to have been sacrificed, would be destroyed. Just as the ram, substituted for Isaac, extricated himself from one tree only to be caught by his horns in another, so Israel would pass from kingdom to kingdom. Delivered from Babylonia Israel would be subjugated by Media; rescued from Media he would be enslaved by Greece; escaping Greece he would serve Rome; and thus would it be down through the ages. Yet, in the end, so legend concludes, Israel would be redeemed in a final redemption at the sound of the ram's horn, when the Lord God shall blow the trumpet, and go forth with the whirlwinds of the south.

The Blowing of the Shofar

". . . *A memorial proclaimed with a blast of horns, a holy convocation.*" LEV. 23:24

The blowing of the Shofar, indeed, signals the hope of redemption. At this time, the afflictions which the Jew has suffered are pushed into the background as the blasts of the trumpet bid us look ahead, and call us to the recognition of our purpose, and, yes, of our success as a people. Redemption is reckoned in terms of spirit and not of body. Though the centuries have been harsh in their treatment of the body of Israel, yet has Israel ever sought to proportionately strengthen his spirit. Herein lies his fortitude. No people will meet dissolution except its steps leads away from the path of justice and righteousness, except its will to see a better humanity crumble with each stripe laid to its physical body. Down through history Israel has survived through his unconquerable spirit. According to the degree of his maintenance of that spirit will his redemption be reckoned.

Thus, the Shofar sounds its first blast, the notes of Malchiyoth, the kingly calls, whose ringing message of faith beckons us forward on the initial step of redemption, the uplifting of our spirits. The first sounding of the trumpet bids us renew our faith in ourselves as a people. Israel evolved as a Theocracy, that is a people ruled by God. In Israel's earliest national stages, when kings were enthroned in power the spirit of Jewish government still did not reside within mortal confines, but lay in the words of the Bible whose laws and commandments were high above the mundane concepts of the time. Even King David, the most powerful of monarchs, was helpless before the accusations of the prophet Nathan,

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who reviled him in the name of God's law for his theft of the wife of Uriah. Israel was early imbued with trust in Divinity, and saw the will of God working through history. The nations who subdued Israel were instruments of God's will, and Israel was the instrument whereby the ways of jutice and righteousness might be brought to earth. Israel had faith in God, and faith in himself as a divinely selected agent whose mission was to bring to light the fundamental truths necessary for a better and greater humanity.

In the past decade, we have run the whole gamut of disillusionment and despair. The tribulations of the past centuries might seem distant to us when we attempt to survey them on the printed pages of books. Past history has a way of seeming to be something just for the records. But, in the past decade, oppression and persecution, war and hatred have come to stare us in the face. Sullenness, and callousness appeared, and are still with us. God's goodness, the correctness of Israel's mission were questioned and are still being questioned. Our hope was shaken, our faith in God and in ourselves was shaken, and they are still tottering. The first rooted seeds of pessimism, planted early in the past decade, blossomed and covered the fertile soil of hope and faith with weeds.

Yet, the Jew must understand that history is not a mass of shapeless events fashioned by chance, but that it represents a divine plan, purposely slow, and even torturous, in its gradual unfoldment. There is purpose in history, else why did nations once powerful crumble into nothingness? Else how did Israel survive the torment of the centuries? How did the Jewish masses in Russia and Poland, starved and violently persecuted for many generations, multiply and through all their grief produce a great and lasting civilization? It was their faith in God, and faith in their mission, that made them and still keeps them today an unconquerable force.

The first trumpet blast, consisting of the kingly calls, is triumphant in its message to the Jew. Renew your faith, O Israel, your faith in God, your faith in yourself. Go forward, Light the way for humanity.

The second Shofar call, termed Zichronoth, is a call to memories. Without memories there can be no satisfactory interpretation of life's meaning either for the individual or for the nation. The individual sees life and judges it according to his past experiences. He is molded by his family background, and by his personal experiences in and outside of his family circle. He judges the future by what he has undergone in the past. So it is with a nation. The life-blood of a people is its history. The ancestral currents of a people's past, its traditions, its culture, its great men, are the mold into which a people's future is east and shaped. To forget this, would be for us to forget our own existence, and to shut ourselves up in a cubicle away from the world.

If the Jew decries his background, he blots out his own personality. If he forsakes his traditions, he cuts the cord that binds him to his people, and removes the stamp that impresses him

(Please Turn to Page 32)

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A New Deal for the Old Yishuv

(Continued from Page 19)

satisfactory situation. In any event, it did not click with the spirit of our generation which has taken unification, centralization, so fondly to its heart.

It is generally acknowledged that it is to the sincerity and the energy of the Federated Council that the great accomplishment of unifying the appeal in the communities where Federations and Welfare Funds exist, of all these independent 133 religious institutions of Palestne should be credited. The hearty endorsement of the Chief Rabbinate inspired its efforts and the difficulties of wartime intracommunication have made it possible to realize the great task.

Now it has been achieved. All of Palestine's orthodox institutions stand united in their heart-rending plea for succor that must and can come only from America. And these institutions are: 7 hospitals and sick-aid societies, 4 orphanages, 3 homes for the aged, 1 home for the blind, 1 home for the insane, 11 relief organizations, 4 soup kitchens and shelters, 2 free loan institutions, 39 Yeshivoth, 22 Preparatory-Yeshivoth, and 40 Talmud Torahs and elementary schools.

It should be clearly understood that these institutions serve many elements of the population, Ashkenazim, and Sephardim, Yemenites and recent refugees from European and Oriental lands. What Biblical, picturesque, poetic and symbolic names these institutions bear: the Gates of Righteousness, the Gates of Mercy, the Guardians of the Walls, the Lillies of David, the Torah of Truth, the Tree of Life, the Torah of Life, a New Light, the Voice of the Torah, the Mercy of God, Eternal Light, the Crown of Joseph, Pride of Volozhin. A colorful symbolism, an oriental luxuriance, a Biblical atmosphere — they radiate the very spirit of charity, the very breath of Torah. They convey a whiff of the air of old-time Palestine.

You have here the social and charity budget of a nation. Ancient Jerusalem, Tel Aviv the ultra-modern, Haifa the great industrial port, Safed—city of mystics, and Holy Tiberias; and parallelled by the townships and the villages of the New Palestine, Rishon l'Zion, Rehoboth, Petach Tikvah and many other places—the old familiar Biblical names intermixed with the most recent colonies that bear the earmarks of present-day Jewish Rebirth.

The Jewish Agency for Palestine is not in a position to include these 133 institutions of the Old Yishuv. The agency has its tremendous problems: the problem of immigration, of land purchase, and colonization, etc. These institutions represented by the Federated Council seek their own budget —a total of $1,284,720; and this sum, it is needless to repeat, can and must come alone from America.

There was a time — only several years ago—when the European Jewish communities shared generously in providing this budget. But the war

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THE GOOD SAMARITAN OF ASHEVILLE

THE one man in the United States who probably knows how the greatest number of sick people are getting along is Julius Lowenbein, 71-year-old resident of Asheville, North Carolina, who on more than 2,000 Sundays has visted a quarter of a million patients at sanitariums and hospitals in and around western North Carolina.

A native of Hungary, Mr. Lowenbein came to New York in 1898 at the age of 29. Two years later he came to Asheville for his health, after he learned he was suffering from tuberculosis. His own loneliness while he was a patient prompted him to become a friend of the thousands of sick who had no friends to comfort them. From the time he recovered his health until the present—more than a third of a century—he hasn't missed but two Sundays in paying visits to from 100 to 250 patients. On those two days he was out of town.

Mr. Lowenbein starts out on his mission of good will and cheerfulness each Sunday morning about 9 o'clock, and it takes him most of the day to visit the 100 or more patients who eagerly await his kindly words, friendly smile, and the news he brings. In former days, when he was younger, he visited as many as 250 in a single day. Some of the persons he visits he finds morose and sad, others discouraged, and still others happy, but for all of them he carries the same smile, the same invigorating handclasp, and some gift or token to brighten the day for them. The doctors are quick to admit that he does their patients more good than they do because of the way he makes them forget themselves.

Mr. Lowenbein's remuneration comes in the satisfaction that he is being a true friend to man, like the Good Samaritan. When he walks the streets of Asheville he is sure to meet many persons he has visited when they were sick and they have a reunion. But some day he will no longer be able to walk the streets of his home city and pay his weekly visits to patients. When that time comes, he hopes that others will realize the great need for spreading happiness and will carry on the work through which he has brought happiness to untold thonsands. Those who know Mr. Lowenbeing and his great kindness say that when he can no longer pay his visits to the sick, his former "patients" will always see that he has plenty of company. There are enough of these persons to form a society to carry on the Asheville man's humanitarian hobby.

JULIUS LOWENBEIN
Since the turn of the century the kindly Mr. Lowenbein has paid 250,000 visits to people who were sick.

(Copyright by *The American Weekly*, Inc.)

NAZIS MOBILIZE SALONIKA JEWS FOR PORT WORK

Geneva (JPS)—The sturdy Jewish stevedores and dock workers of Salonika, whose strength and gayety are noted wherever shipping men meet, are being mobilized by the Nazis for ports of allied nations which they now control.

The military authorities of Salonika have ordered that Jewish community to produce all Jewish harbor workers, who will be sent for forced labor to the Rumanian ports of Constanza, Braila and Sulina on the Black Sea.

It is also believed likely that these Jews, whose skill as port workers makes them the best in the world, will also man the port of Odessa if and when the Germans take that Russian Ukrainian city.

It is reported that many of the intended victims disappeared from Salonika when news of the order spread. A first shipment of 160 men has gone to Constanza. Many of the others are said to be hiding in the hills, co-operating with the Greek guerillas.

The Kehillah of Salonika has been told by the Nazi officials, who suspect that many port workers have absented themselves, that 500 prominent Jews would be arrested and held as hostages if all Jewish port workers registered before the conquest of Greece were not mobilized.

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"THE SHOFAR SOUNDS"

(Continued from Page 29)

with a special character. If he forgets his culture and its products, he loses his inspiration and the will to progress. The heritage of the Jew is the heritage of the centuries, and for him to forget his past would be like a man who forgets his own heart which pumps the blood that gives him life.

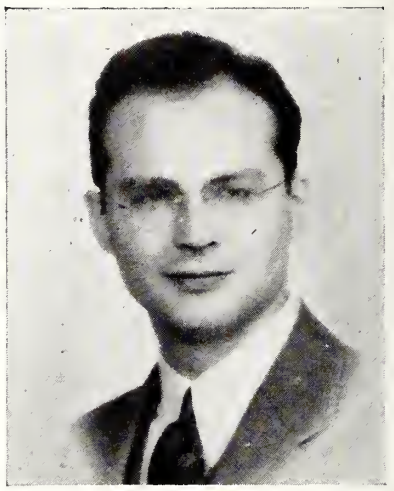
The second Shofar blast calls us to our memories. Generation builds upon generation. In the works of our people who have gone beyond, we live. In our lives we connect the past with the future, and in our works will our children and children's children live. If we need faith, let us renew the faith of our fathers revealed in the halls of memory, that our generation and the ones to succeed will not be found lacking in it. Extol the faith of Abraham and Isaac, remember the days of yore.

The third and final Shofar call, termed Shoferoth, is a call to duty. It bids us guard the ways of Israel. It bids us to keep high our courage, as did Abraham, who, when called upon to make the supreme sacrifice of parting with Isaac, answered to the call of duty, "Behold, Here Am I."

It takes courage today to be a Jew, and only those imbued with the most profound sense of duty towards their religious heritage can successfully withstand the shocks created by the outer world. Yet, the salvation of the Jew rests in his courage and in his devotion for those principles expressed in his heritage, principles which have been put on trial in every age. To remain steadfast in faith, to remain courageously steadfast in the performance of religious thought and deed, is the challenge hurled at the Jew today. Can he recognize his duty as did Father Abraham?

Some years ago the city of Pompey was uncovered by archaeologists. Pompey had been buried for centuries under the volcanic lava of Mt. Vesuvius. In one night this flourishing city which lay in the valley was destroyed beneath the molten rock that poured down from the mountain in a sudden volcanic eruption. The archaeologists found the city in a perfect state of preservation. They uncovered many things of interest, but the most unusual discovery they reported was the body of a soldier, long since turned to stone. They found the body standing straight at attention on one of the ramparts of the city. The spear was at the soldier's shoulder, and his back was turned to the city, with his eyes looking straight at Vesuvius. Here was a man of courage, a man unfailing in his duty. His was the task to keep watch over the city, to keep his eyes turned steadily into the night that no enemy might approach unseen. Well might we picture in our mind's eye that night, centuries ago, when flaming rock and death bore down on the walls of Pompey. And well might we picture this gallant watchman of the city, who, to the end, was faithful in his duty, who, for centuries, had still kept watch over Pompey.

This is a soul-stirring story of courage presenting in one man's life the highest manifestation of response to duty. The third Shofar blast calls us



RABBI JOSEPH I. WEISS

to the recognition of our responsibility. Our city is the city of God. Like the soldier of Pompey let us guard its streets and byways its buildings and its homes, its inhabitants, the children of Israel. Thus, shall we respond to the sound of the Shofar call.

God grant us during the New Year renewed faith, renewed hope through the memories of the past, and renewed courage to answer the call to duty. May we keep the structure of Israel intact, and may we continue to be a shining light to the peoples of the earth as we tread the path of justice and righteousness. The notes of the New Year sound strong with the promise that Israel will be redeemed at the sound of the ram's horn, when the Lord God shall blow the trumpet, and go forth with the whirlwinds of the south.

The instruction of children should not be suspended even for building of the Temple. (Shabbath 119.)

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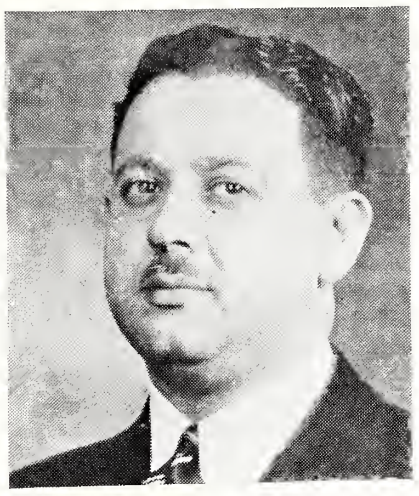
A Greeting from Rabbi Henry B. Wernick



RABBI HENRY B. WERNICK

"MAY the old year and its misfortunes depart, and may the New Year full of blessings enter," is an ancient prayer found in the Jewish liturgy for the New Year. And in the thousands of years in our history, no time was ever more opportune than the eve of this year for the pronouncement of that pious wish. The Jewish year 5701 has been a year full of suffering for all mankind and for Jews in particular.

But the Jewish year 5702 is not entered into with despair. The Jew is sure that the God of his fathers the God of Justice and Love has not deserted his children. Because of a philosophy developed during 3500 years, the Jew knows that the world is progressing, that mankind is ever becoming better. The Jew is convinced that the sad years that have passed must presage a newer and better era. The pangs of a new social birth are always preceded by a short era of hardship and suffering. And so we feel that this epoch, hard and sad, has in it the promise of a better and more secure civilization. And that as a result of the social and economic upheavals, eventually capital and labor will be brought into the accord of understanding and justice. The nation will learn to live in harmony and real brotherhood. Individuals will be given a better chance to enjoy their birthright of liberty, economic independence and a minimum of worry. Sad has been the fate of the Jew during the past year in the benighted lands of Hitler. Still the people, called by Isaiah, "the suffering servants of the Lord," have only a prayer to the Almighty that those responsible for their misery, be shown the path of light. We pray with ancient seeress Bernriah, not that evil doers be banished from the earth but rather that evil perish, and wicked men repent and be saved.

So, though his heart be heavy, it is with a spirit unafraid that each Jew will greet his neighbor with the ancient solution, "May God inscribe you and all mankind in the Book of Life, spiritual satisfaction and material Joy."

LEHMAN ASKS GREATER SUPPORT FOR PALESTINE

Washington (JPS)—Governor Herbert H. Lehman of New York, in extending greetings to the Zionist Organization convention to be held in Cincinnati on September 6, urged greater American support for Palestine, according to a message disclosed by the Z. O. A. headquarters here.

"I hope that Palestine will continue to grow in strength, both economically and spiritually, and offer its shelter to the ever growing body of men and women who have been ruthlessly driven from their homes by the evil forces which now unfortunately prevail in many parts of the world," the Governor wrote.

UNTIL IT'S TIME TO RUN OR SHOOT

(Continued from Page 7)

bootlegged as in Germany. Shocked at the horrible transformation of his country, Wheeler joins the underground democratic forces and is killed in a heroic attempt to defend liberty. No wonder official Washington has been jittery about giving its approval to Ben Hecht's radio drama.

The dictum of Thomas Mann that all writers belong in politics today is Hecht's inspiration in his extra-curricular activities. "Every bit of written propaganda, of elation or even jokes—anything that manifests a feeling of superiority—anything like that helps a great deal," he said.

"Wherever there's a gun to fire, that's where the Jew belongs."

But no weeping, no wailing, and no groaning. These depress our morale. Take it from Ben Hecht: "Always laugh until it comes time to run or shoot." There you have the philosophy of a bright and fearless spirit, whose sharp tongue and pungent pen have served his people and his country in his own tempestuous way.

A Sepher Torah is allowed to be sold only for the purpose of enabling one to learn the Torah. (Megillah 27a.)

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A Sketch of Justice Samuel Rosenman

By LAWRENCE GOULD

Though one of the most important personalities in America today, Judge Samuel Irving Rosenman, whom President Roosevelt once called "my right arm," has rarely been written up or interviewed. In an attempt to pierce this reserve, this sketch of his personality and his views brings into sharper focus the ideas of an outstanding American Jew.—THE EDITOR.

THE public had heard vaguely about Rosenman. His name had usually appeared on lists of White House callers, and it was known that whenever the President was to make a speech the presence of "Sammy the Rose" would mean that F. D. R. had something particularly important to say and wanted assistance in drafting it.

But there was something aloof and retiring about the New York Justice which reflected his nature and his attitude toward Jews in public life. Certainly it was a shock to him to see Coughlin rush into the lists with a scare headline in that execrable sheet "Social Justice"—"Rosenman Appointed to Regiment U. S."

It has become the common fate of the Jews who push themselves into prominence and those who are pushed into authority that their Jewishness should be flaunted as a badge of unworthiness.

Samuel Rosenman represents a strange combination of a man educated in a devoutly religious home and yet eager to preserve that passion for anonymity which the President once sought among his advisers. He is unalterably opposed to the assimilationist school of thought. He is convinced that the Jew can play his most valuable role in American life by remaining distinctly a Jew and giving to America the benefits of Jewish culture and Jewish lore.

That point of view was never more vigorously expressed than in February of 1937, when in a dramatic speech he vigorously replied to the plea for assimilation uttered by George Backer, now the publisher of the New York Post, before the Assembly of the Council of Jewish Federations and Welfare Funds.

He minced no words in decrying Jewish assimilation and spoke of the "millions of Jews who insist as Jews upon being as American as their neighbors. It is unthinkable to me," he went on, "that there can be the slightest inconsistency between my Jewishness and my Americanism any more than that I am both the father of a family and judge."

In the minds of many who are active in Jewish communal affairs, Justice Rosenman is best known for his association with the American Jewish Committee. As a member of the executive committee of that organization, he has frequently been called upon for counsel on the problems with which the Committee deals in relation to Jewish civic and protective activities. It is said that his advice has frequently been sought and relied upon at Washington when specifically Jewish questions have arisen.

As Chairman of the Jewish Education Committee, Justice Rosenman has sought a keener appreciation among young Jewish men and women of the value of their specific contribution to American culture. Through his constant supervision of the Education Committee's activities, he has helped the organization to win the confidence of the Reform and Conservative groups in New York. Considerable headway has been achieved with Orthodox elements.

He once said: "Jewish education can help bring to our children through self-understanding and through religion an even fuller consecration to the objectives of democracy, social justice and peace, both as individuals and as a group, and can bring a better understanding between Jews and Christians and Jews and Jews."

He has at one time or another cautioned Jews against extremism of either the left or the right. He has spoken out against the young Jewish radicals who, he says, constitute only an insignificant minority and at the same time, has attacked the conservatism which leads to reaction.

The philosophy he has brought to public life is one of conscientious ser vice, harking back to the old adage about the public office as a public trust. He received his early political training under Jimmy Hines in the 11th Assembly District of New York. His first political venture was election to the State Assembly as a Tammany Democrat shortly after his graduation from Columbia law school.

As has been the experience of so many young politicians, he found his honeymoon with Tammany all too brief. He was to find in later life that Tammany, in the critical battles, would usually be on the opposite side of the fence.

Born in San Antonio, Texas, only 45 years ago, Justice Rosenman came to New York at the age of eight and has lived there ever since. In school he established a brilliant record, graduating from Columbia with highest honors. Even in those days his classmates noted a meticulousness in his thinking which is today his outstanding attribute. Following his graduation he enlisted and served during the war as a first lieutenant in the army.

During his five terms in the State Assembly, Justice Rosenman established a firm reputation for logic, con-

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ciseness and accuracy as Legislative Bill Drafting Commissioner under Governor Alfred E. Smith from 1926 until Governor Roosevelt came into office. When Roosevelt superseded the man in the brown derby, Rosenman stayed on as Commissioner, first in the Assembly and then in a private capacity as Counsel to the Governor.

It was during those four years of Roosevelt's term in Albany that the friendship between the men grew and ripened. The stocky, vigorous jurist was ever at the side of his chief and became, like Louis Howe, more of a confidante than an assistant.

When Governor Roosevelt in March of 1932 appointed his shy friend to the State Supreme Court, he remarked publicly "I am cutting off my right arm." But Rosenman stayed at his side. During those tumultuous days of the Chicago Democratic Convention the telephone lines between Albany and Chicago were always open and Rosenman maintained an almost constant vigil on the Albany end of the wire.

The elections which followed proved how fickle is the love of Tammany. It was only his reappointment by Governor Lehman which retained Rosenman on the bench of the State Supreme Court. In 1934, however, he was re-elected to a 14-year term.

Men who have worked closely with the new Defense Co-ordinator speak of his love for detail and his remarkable capacity for detecting a grammatical misconstruction at thirty paces. It is no coincidence that he was virtually conscripted by President Roosevelt to compile the President's speeches several years ago, nor do the careful phrasings of F. D. R.'s utterances escape the notice of the intimates of the Justice.

It is inevitable that he should be compared with Frankfurter on the one hand and Brandeis on the other. There is but little doubt that Rosenman would like one day to ascend to the Supreme Court, nor is there any question about the President's desire that he should do so. But with the Jewish question as sorely inflamed as it is today, the presence of Justice Frankfurter on the bench is a barrier to the selection of other Jews.

Rosenman is easy and congenial. He loves to piece together unrelated facts and make of them an integrated whole. This jig-saw puzzle of the OPM and the OPACS fits miraculously into his scheme of things. It is just the sort of mental exercise in which he delights in indulging.

He has consistently shown an active interest in Jewish affairs. His public career cannot be dissociated from his Jewish interests.

With his wife, the former Dorothy Reuben, whom he married in 1924, and his two sons, Robert and James, he lives quietly in New York when he is not engrossed at Hyde Park, at Washington or on the yacht "Potomac" solving a new problem in the effective defense of democracy.

So great is my veneration for the Bible that the earlier my children begin to read it, the more confident will be my hope that they will prove useful citizens to their country and respectable members of society.—John Quincy Adams.

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NEWS IN BRIEF

2% OF SOLDIERS ARE JEWISH, ARMY BULLETIN REPORTS

Washington (JPS)—Two per cent of the men in the United States Army are Jewish, according to a tabulation of the religious preferences of the soldiers, as described in a bulletin issued by the Bureau of Public Relation of the War Department.

This represents the first intimation that there has been any census of the army by religion, since the War Department has thus far scrupulously avoided asking any man in the service what his faith is.

The statement as issued by the War Department press branch reads as follows:

"Tabulation of the religious preference of every soldier reveals that 59 per cent of the entire army are Protestants. Of the remainder, 31 per cent are Catholic, 2 per cent Jewish and 8 per cent list no denomination.

"Chaplains in the field heretofore have reported religious preferences but under a new plan they are being designated by the soldier at the time of enlistment or induction into service. The notation made by the soldier will assist in the apportionment and the assignment of chaplains which, in the past, has been based on estimated religious percentages.

"By listing his religious preference, the soldier and his family will be assured that he will receive the ministration of a chaplain or a minister of his own faith, if available, in those cases of accident and serious illness where the patient is unable to give the needed information."

SEES REVIVAL OF JEWISH PUBLIC LIFE IN RUSSIA

Jerusalem (JPS-Palcor)—Signs of a revival of Jewish public life in Russia, after a paralysis of twenty years, were hailed by Moshe Shertok, political chief of the Jewish Agency Executive, in a review of the Jewish situation and a report on Zionist political policy delivered at a meeting in Jerusalem of the smaller Zionist Actions Committee.

The entry into Iran by Great Britain and Russia, thus stabilizing the military situation to a greater extent in the Middle East, was one of the topics touched upon by Mr. Shertok, who had just returned from Cairo, where he had conferred with British Middle East Commander General Claude C. Auchinleck.

Reviewing the military participation by the Yishuv in the war effort in terms of manpower and industrial mobilization, Mr. Shertok emphasized the need for extending recruiting among Jews in Palestine for the various branches of service. Over 11,000 Jews have already volunteered for units in the British Army. Dealing with war developments as they affect Russia, Mr. Shertok voiced sorrow over "the terrible bloodshed of Jews," who have been the principal victims as Nazis swept forward in the invasion of the U. S. S. R.

One of the issues presented to the Actions Committee for discussion was the relation of the Yishuv and of Zionist policy generally to countries that neighbor on Palestine. Consideration was given to various proposals that have been made for establishment of closer relations between Jews and Arabs.

To be prepared for war is one of the most effectual means of preserving peace.—*George Washington.*

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GOOD WILL IN ACTION

(Continued from Page 4)

impressive array of incidents portraying good will in action that can be cited in the sphere of human relations.

Some months ago Walter C. Gregory, a young Christian who lived in a St. Louis neighborhood from which Boy Scout Troop 119, an all-Jewish troop, drew its members, became totally blind. When the Jewish youngsters heard of Gregory's plight, they took him into their troop and made him an assistant scoutmaster. But more than that, they taught him how to walk around the streets of his home, and, resorting to every scheme of boyish engenuity, raised the $300 needed to procure for Gregory a seeing-eye dog and to send him to Morristown, N. J., to be trained in the use of the animal which is now his guide.

Or a piece with this incident is the self-sacrifice of Almo Simmons, a Mormon from Provo, Utah, who has spent his life savings of $2,000, traveled 4,000 miles and seen the representatives of seven races and four nations in a dramatic but as yet vain effort to get a young Czechoslovakian Jewish refugee admitted into the United States. Known to Simmons only through correspondence with his young daughter, the refugee has been the Mormon Good Samaritan's sole concern. Mormons in Provo are praying daily for the safety of the Jewish refugee and for the well-being of the Simmons family. Mrs. Simmons and her oldest daughter are teaching piano to support the family and finance the job of rescuing a Jewish youngster.

While making plans for its annual youth and democracy rally, the McKeesport, Pa., chapter of Aleph Zadik Aleph discovered that the town had no Negro youth group. The A. Z. A. boys then called a meeting of Negro youth and, with the help of Negro leaders, organized McKeesport's first Negro boys' club. Morningside College, a Methodist institution in Sioux City, Iowa, has but a handful of Jewish students. Its president felt the college should have more, and so advised the Jewish community. Moreover, the college offered to establish several scholarships for Jewish students. In the face of this unusual offer, the Jews of Sioux City themselves underwrote the scholarships and also set up a plan by which needy Christian graduates of Sioux City high school would receive aid from the Jewish community if they decided to attend Morningside College.

A most dramatic example of this sort of good will in action involved

(Please Turn to Page 42)

GOOD WILL IN ACTION IN WAR-STRICKEN EUROPE

ROME: During a visit to Jewish refugees interned in Italy, the Papel Nuncio to the Italian Government, who toured the refugee camps on orders from the Pope, left a gift of $150 to purchase sacramental wine and invited them to write letters to kinfolk in Palestine, which the Vatican would deliver.

ANTWERP: A few days after the Jews of Antwerp had all donned arm-bands containing the Star of David, on orders of the Nazi authorities, the rest of Antwerp's population followed suit as a gesture of sympathy with the Jews. As a result the Nazis were compelled to revoke the order for the Jews.

LONDON: The evacuation of children from London's cities to the countryside has resulted in many Jewish youngsters being housed in Christian homes. In some of these homes, Christian housewives have provided kosher food for their Jewish charges.

WARSAW: A section of the Warsaw ghetto wall erected by the Nazis was smashed by enraged Poles during a single night as a gesture of protest against Nazi tyranny.

AMSTERDAM: Clergymen in Nazi-occupied Holland have appealed to their congregations to collect foodstuffs and money for the relief of Dutch Jews impoverished by Nazi regulations.

LONDON: During a Nazi air-raid on London's East End, a non-Jewish fire-watcher who first noticed a synagogue on fire gave the alarm and succeeded in preventing the building from being destroyed. The same night, only a few blocks away, a group of Jewish fire-watchers put out a fire in an Anglican church before it could do serious damage.

MANCHESTER: The Jewish community of Manchester, England, contributed $250 toward the rebuilding of the city's largest church, destroyed by Nazi bombs.

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A NEW DEAL FOR THE OLD YISHUV

(Continued from Page 30)

has practically destroyed European Jewry. European refugees flee to Palestine, and from former *benefactors* many have overnight been transformed into *beneficiaries*. They knock in the thousands at the doors of those very institutions which they had so generously supported in the past, and these doors have been opened to them. It is the blessed task of American Jews to see to it that these doors remain open. To do just this, $1,285,000 is required annually as an absolute minimum budget. The Federated Council is bending every possible effort to raise these funds.

How did the Federated Council come into being?

It was at the urgent request of the heads of these institutions and the Palestine Rabbinate, and under the joint patronage of the Central Relief Committee and of the American Orthodox Rabbinate that the Federated Council was established in 1940 with the following distinguished personnel in its first administration: Honorary Chairmen, Rabbis Israel Rosenberg, Brooklyn; Rabbi El. Silver, Cincinnati; and B. L. Levinthal, Philadelphia—all three forming the Presidium of the Union of Orthodox Rabbis of the U. S. A. and Canada. The active head is Rabbi Aaron Teitelbaum, who has for many years been prominently identified with the Overseas Relief efforts of the American Jewish Joint Distribution Committee. The list of vice-presidents includes well known names of orthodox businessmen, journalists, and educators; Hirsch Manischewitz and Harry Fischel, philanthropists; Professor Nathan Isaacs of Harvard University's School of Business Administration, Gedalia Bublik, former editor of the *Tageblatt*, and D. L. Meckler, editor of the *Jewish Morning Journal*. Arthur L. Malkenson is treasurer, Isador Benjamin and B. H. Schnur are associate treasurers, and Abraham Horowitz is Honorary Secretary.

How is this Million Dollars Budget to be obtained?

There are several ways.

In the first line stand the Community Welfare Funds. Many of these have already responded and an increasing number are now making a proper allocation for the Palestinian institutions on their current budgets. Such communities receive the assurance that their constituents will not be molested by visitations from meshulachim or representatives of individual institutions.

But there are other sources, too, that must be tapped at least for the time being. Most important it is that the stream of individual donations should continue unabated. The urgency is great, the economic structure of the institutions is precarious, the European sources have been dried up and cut off by the ruthless enemy. The contributions of American Jews must continue to flow in the thousands and the ten thousands.

Where the welfare funds are not yet prepared to include the far reaching program of the Federated Council in their permanent budgets, it will be of the greatest and most urgent importance to immediately proceed with the organization of local community campaigns and drives. Community leaders appreciate their inescapable responsibility for the great and urgent cause. And in every American community, large and small, there will be found scores and even hundreds of intelligent and sympathetic men and women to whom Eretz Israel is both near and dear—and who will not stand by and permit 133 orthodox Jewish institutions to fold up and collapse.

The High Holidays are approaching. For American Jews the festivals held out the promise, at least the hope, for continued prosperity and security. Thousands of native indigents and European refugees throughout the width and length of the Holy Land stretch out their palsy hands, pleading, begging tremulously in their desperate need:

"Whence will help come?"

The answer is with the Jews of America.

1,200 "PATRIA" SURVIVORS TO BE RELEASED FROM DETENTION

Jerusalem (JPS-Palcor)—The tragic odyssey of the 1,200 refugees who survived the sinking of the former French ship Patria after she exploded in Haifa Harbor on November 25, 1940, as her 1,721 passengers were to be deported is about to end happily, as the Palestine Government announced that they would be released from the detention camp at Athlit where they have been held.

The spirit of the refugees was best exemplified when of the group of 100 released on the first day of the order, 82 volunteered for service in the British forces.

A single line in the Bible has consoled me more than all the books I ever read besides.—Immanuel Kant.

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BOOK REVIEWS

AMERICAN JEWISH YEAR BOOK
Volume 43, Edited by Harry Schneiderman

The forty-third volume of this important compilation of authentic information about the Jews the world over will contain several interesting articles and also biographical sketches of many of the leaders of Jewry who died during the past year. Besides the special features, Volume 43 of the Year Book will be valuable as a reference book because of its annual review of events of Jewish interest, for its list and directories of all Jewish organizations, and for its vital statistics on Jewish life. The Year Book also contains the annual reports of the American Jewish Committee and the Jewish Publication Society, which jointly publish this volume.

I HAVE CONSIDERED THE DAYS
By Cyrus Adler

This autobiography is unique. Started without any idea of publication, written in odd moments, edited after his death, the Jewish Publication Society considers the publication of this volume to be a great privilege. American Jewry and a portion of the general public are familiar with the outline of Cyrus Adler's busy, varied life. In this book, in simple conversational style, he has jotted down some of his less well known experiences. It is not an exhaustive autobiography. It is as if in the evening of his life he has talked to us of people and places.

SOCIAL LIFE OF THE JEWS IN SPAIN DURING THE MIDDLE AGES
By Abraham A. Newman

A vivid portrayal of Jewish life in the land of romance and tragedy. Here the reader will find an authentic and intimate picture of the daily life of the Spanish Jews realistically portrayed. He will meet the merchant prince, the court grandee, the scholar and the rabbi, each in his own background. Above all, this work reveals the social forces of the autonomous Jewish community, the political basis of Jewish self-rule, the organic structure of its government, the nature of the social control and the discipline of the individual.

Citing freely from the original sources, the author, Dr. A. A. Neuman, President and Professor of History at Dropsie College, reveals the sorrows and the joys, the foibles and the ideals of the mediaeval Jew in Spain as well as the institutions he erected for religion and education, charity and the administration of public affairs. The treatment will appeal to the intelligent reader as well as to the specialist. 800 pages. Maps. Bibliography. Index. In two volumes.

THE FIRE EATER
By Henry J. Berkowitz

American fiction readers will enjoy meeting Adam Levy, Dr. Berkowitz' hero of this fast-moving, modern youth novel. He is a two-fisted, hard-hitting fighter with physical courage and spiritual loyalty. He battles his way thorugh the city streets, the football field and the World War, never for a moment forgetting his Jewishness. This is an adventure story for boys and girls. It breathes the spirit of the American scene.

CHILDREN'S STORIES
By Sadie R. Weilerstein

A collection of short stories for children of six and seven. Each story deals with an essential feature of an important day in the Jewish calendar. The stories are told in the charming and inimitable style of the author of "What Danny Did" and "The Adventures of K'ton Ton." Fully and beautifully illustrated in color; in format adapted for reading by children of this age.

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LIGHT AHEAD!

By DR. JACOB S. RAISIN

ONCE again we are assembled to welcome a new year. Once again we meet to celebrate and consecrate the birthday of the world, the day on which, according to our tradition, God said, "Let there be light," and there was light, and out of chaos came order, and all the sons of God shouted for joy. Alas, what a mockery and travesty these beautiful words seem to us on this first day of 5702! Was it indeed the light of the sun and moon and stars, the creative light with healing on its wings that God had in mind, or the light that has become so familiar to the greater part of the world in the last few years, the light that devastates, the flares that precede the destructive bombs, the lurid light which, like the brimstone and fire which rained down upon Sodom and Gomorrah, is making millions of mortals homeless, parentless, childless?

It is hard indeed on this Rosh Hashonah to summon up the spirit of hopefulness which notwithstanding its solemnity characterized this sacred season in years gone by. I wonder if even an Isaiah, were he to be alive today, and witnessed the indescribable tragedy of humanity and especially of his own people in Europe, and would have seen how his ancient prophecy is being fulfilled in all its terrible reality, and men are fleeing into "the clefts of the rocks, and into the crevices of the crags," to save themselves from imminent destruction, I wonder if even he, the great consoler, would have had the heart to call "Console, ye, console ye My people, saith the Lord!"

And yet, though we cannot deafen our ears to the cries of misery and horror which are borne to us from across the sea we of the household of Israel need not despair. Our Bible tells us: "At eventide, behold there is light." The favorite Psalm of our people during this sacred season begins:

"The Lord is my light and my salvation: whom shall I fear?
The Lord is the stronghold of my life: of whom shall I be afraid,"

and ends:

"Wait for the Lord:
Be strong, and let thy heart take courage:
Yea, wait thou for the Lord!"

Our Rabbis teach that when the world seems to be at its worst one should look out for the footsteps of the Messiah. Long ago our Prophet Ezekiel pictured the Jewish people as a waif, cast out in the wilderness, and, says he in the name of God: "I passed by thee, and I saw thee wallowing in thy blood, and I said unto thee: In thy blood live: yea, in thy blood live!" Yes, we have been living in our blood. We have always been attacked on all fronts, but we somehow survived, because the Lord was the stronghold of our life. Israel always sought and found shelter in his Torah; Israel must again seek and find shelter in his spiritual defenses. Israel's head was many a time bloody but never bowed because of his unconquerable soul.

A Jewish legend has it that at the foot of God's throne there stands a Holy Goblet, in which He preserves the tears of His children, and whenever that Goblet shall be filled an end will come to human misery, and all tears will be wiped off all faces, and sorrow and suffering will cease for ever. Let this be our consolation. God's Goblet is being filled to overflowing. The end of mankind's travail is drawing nigh. There is an element of encouragement in the fact that thus far the insiduous designs of the enemy of peace and good will have largely been frustrated. Let us enter the new year with hearts full of faith in his final discomfiture, and that in 5702 right will triumph over might, tyranny will perish from the earth, and the world, chastened and purified by the ordeal through which it is now passing, will come even nearer to the ideal of Him Who at its creation exclaimed: "Let there be light, and there was light."

DR. JACOB S. RAISIN

When the immortal soul will be called to account before the Divine Tribunal, the first question asked of it will be, Hast thou been honest and truthful in all thy dealings with thy fellow men?

Proof is of value only to him who seeks the truth.

A New Year Message from the Newly-Elected Senator from South Carolina

BURNET R. MAYBANK

With the approach of the most important holiday in the Jewish calendar—the Jewish New Year—my thoughts revert to my friends, and, as Governor of the State of South Carolina, I want to take this opportunity of sending my greetings to the entire Jewish citizenry of South Carolina, and to wish for them a New Year of peace, happiness and prosperity.

In these days of strife, and with the unrest that is encountered on all sides, the spirit of loyalty and patriotism displayed by my Jewish friends in the State is very deeply appreciated by me.

BURNET R. MAYBANK.

MY HOPE

By ARNOLD BILKUS

Thirteen-Year-Old Refugee Lad from London

I sit and think
And sometimes say
Why doesn't this war
End today!

The days are long,
things carry on;
The days go by,
no time to sigh.
If this war would end,
Oh! Think what fun
the world would have today.

Girls would sing,
boys would dance;
People would be gay.
But men are fighting
in the line,
For to win a war,
it must take time.

So if we stand
Behind our men,
We'll win this war
And Peace again.

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GOOD WILL IN ACTION

(Continued from Page 37)

James Frank, a young Jewish orphan who recently lost both legs. Some of his friends, all Christians, wanted to run a benefit for him but couldn't get a hall large enough. They then appealed to Father Weigand, a Catholic priest of German descent. The priest not only gave them his parish hall but cooperated in making the benefit a success. As a result enough money was raised to provide for Frank's care in the next year and also to furnish him with artificial legs.

When flood inundated Pauls Valley, Oklahoma, church women of every faith, wading knee deep in water to attend a union church meeting, joined hands in cooperative flood relief activity. The recent death of Judge I. M. Golden, national vice-president of B'nai B'rith, provided a remarkable inter-faith demonstration, a continuous stream of Catholics having knelt in prayer beside his casket in tribute to his life-long efforts on behalf of Irish Catholics.

That these are not exceptional illustrations of good will in action is evidenced by an even greater number in the field of religious cooperation.

Some years ago when the First Methodist church of Shreveport, La., found itself cramped for space to house its Sunday school departments, B'nai Zion Congregation offered the use of its synagogue facilities. When the church completed its new building this year, it expressed its gratitude by presenting the synagogue with a gift of $750. The synagogue propmtly turned the fund over to the National Conference of Christians and Jews. The First Methodist church of Columbus, Ohio, which held services for many months in the Bryden Road Temple while the church was being rebuilt after a fire, presented the synagogue with a bronze plaque as a permanent memorial. All Jewish meetings in Hannibal, Missouri, were for many months held in the First Christian church, whose pastor offered his facilities to the Jewish community when Hannibal's synagogue was partly wrecked by fire.

Jewish religious services in San Jose, Calif., has been held this year in the churches of eight different denominations, each of which offered their facilites to the Jewish people when their temple was gutted by fire. The Modesto, Calif., B'nai B'rith lodge recently gave the local Episcopal church a contribution for a church library after the church had used the Modesto synagogue for services during the rebuilding of the church. Congregation Anshe Chesed, Vicksburg, Miss., loaned its synagogue to the neighboring First Baptist church, while Temple Beth Or, in Montgomery, Ala., did the same for the First Presbyterian church.

A handsomely endowed non-denominational chapel was presented this year to Indiana University by Dr. Frank O. Beck and his wife. To be located in the heart of the university campus, the chapel will be open to all religious groups. Brooklyn College became the first institution of higher learning in the United States at which Protestant and Catholic student organizations hold their meetings and religious fellowship functions in a Jewish institution when the Newman Club and the Student Christian Association accepted an invitation from the B'nai B'rith Hillel Foundation to center all their activities at the Hillel Foundation. At Tuolomne, Calif., doctrinal differences were forgotten when non-Catholics joined with members of the local parish in roofing the new St. Joseph's Catholic church, the material for which was made by the entire community. A cross ten feet high that stands above the Church of the Good Shepherd at Drums, Penn., is being lit up at night by seven foot high neon light insets presented by the Hazleton B'nai B'rith lodge. A community New Year's Eve celebration in Wilmington, N. C., held around a 261-year-old Christmas tree, was marked by an invocation delivered by Rabbi Mordecai M. Thurman.

Pulpit exchanges between Christian and Jewish clergymen are no longer a novelty, but last year there were a number of instances of this form of inter-creedal good will that merit special notice. The Shofar was blown in a church for the first time at Boston's Cathedral Church last Yom Kippur when Dean Edwin J. van Etten preached on "The Call of the Shofar." On the same day, Dr. Russell Henry Stafford, of Boston's Old South church, preached the Yom Kippur sermon at Temple Sinai. Hendrix College, at Conway, Arkansas, which has but two Jewish students, heard the portion of the Union Prayerbook entitled "Shofar Service" read and sung before the entire student body last Rosh Hashonah.

The new parish house of Syracuse's May Memorial Unitarian church was dedicated with the aid of a candelabrum borrowed from Temple Adath Yeshurun, whose rabbi, Irving Hyman, participated in the rites. In Fall River, Mass., Rabbi Jacob Freedman not only spoke in Greek before the Orthodox Greek community, but also preached a Brotherhood Day sermon in French before the French Congregational church, where readings in French from an old French Siddur were used. At Austin, Texas, the director of the B'nai B'rith Hillel Foundation gave a course on Judaism before the class of college students

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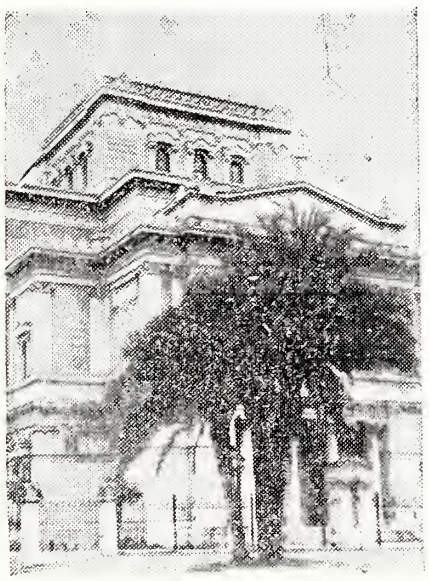
of the University Community church. Rabbi Morris Kertzer, Hillel director at the University of Iowa, lectured on the Hebrew Prophets at the City Methodist church for the Wesley Foundation, and was later elected vice-president of the Iowa City Ministerial Association. The president of the Olean and Vicinity Ministeral Associaton this year is Rabbi Joseph Freedman. Rabbi Avery Grossfield, of Raleigh, N. C., conducted the course in Bible study given by the Raleigh United Church. The Ross County (Ohio) Y. M. C. A. re-elected as its president Ben M. Segal, of Chillicoth, and Mrs. Samuel Fleck, of Marion, Indiana, was elected to the board of the Y. W. C. A.

Although periods of national emergency are supposed to exacerbate existing prejudices, the mobilization of the national wealth and manpower in behalf of the defense program has also contributed its share of examples of good will in action. The United States Army has itself prepared a new type of hymnal which contains in one volume separate sections for use by members of the Protestant, Catholic



This beautiful synagogue in Rome is an example of the high degree of culture of the Jewish people of Italy.

and Jewish faiths. Between the covers of this unique book are the order of services for the three major faiths. The Catholic section contains the mass, stations of the cross, benedicton, and a group of hymns. The Jewish section includes the Sabbath eve service, the "Sh'ma Yisroel" and Jewish hymns. The Army is also building for the first time regulation chapels at all army posts. The chapels are non-sectarian in character, and are so designed that the symbols and ritualistic objects used by the various denominations may be housed with safety.

Sectarian lines were rubbed out during the $10,000,000 drive of the United Service Organizations, which embraces Catholic, Jewish and Protestant agencies caring for the spiritual and recreational needs of the men in uniform. Jews and non-Jews gave freely in every community to the U. S. O. with-

(Please Turn to Page 47)

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Thus Far Shalt Thou Go

***By* RABBI SAMUEL R. SHILLMAN**

THE story is well known of the king who had himself placed in his chair at the water's edge and then issued the command to the waves, "Thus far shalt thou go." Rulers and conquerors have often faced the forces of goodness with a similar command and with the same results.

Rosh Hashonah inundates Jewish life with waves of courage, hope and ideals and no army on earth can stay

RABBI SAMUEL R. SHILLMAN

their power to vanquish all the adversaries that seek to stop Israel's march toward the goal of peace and a better day.

The year 5701 held much distress for more than half the Jewish people in the world, but the religion of the Jew has neither weakened nor failed. As always, Judaism has been a comfort and strength to all its people.

The year 5702, we are about to enter, is not pleasant to contemplate if we consider the condition of prostrate nations, the plight of the sons of Abraham and the inevitable tears and sacrifice yet in store. But the New Year holds great promise, if we remember that the waves of Godliness and freedom cannot be stayed. To universal righteousness, it is useless to say, "Thus far shalt thou go and no farther and here shall thy proud waves be stayed." God will overcome evil. The sinful destruction of men and nations will come to an end and the perpetrators thereof will pass ignominiously from the center of the stage.

Once the ancient king of Assyria stood at the gates of Israel after conquering many nations. It looked as if final days had come for our ancestors. But the prophet Isaiah bolstered the spirit of Israel with the words, "Therefore thus sayeth the Lord concerning the king of Assyria. He shall not come unto this city . . . For I will defend this city to save it, for Mine own sake, and for My servant David's sake."

Another military leader stands at the gates of Israel's existence today. He is hurling his defiance against God and his destructive instruments against Israel's domain, the citadel of freedom, humanity, and religion: the citadel of decency and love. But God is within the gates. Hope and courage and ideals are in the hearts of the defenders. And the modern king of Assyria will never come into the city. He cannot enter the area of the spirit. Jews and Judaism will emerge from the shadows to the brightness of better days.

Rosh Hashonah, the New Year, with its message of Judgment and ultimate victory of righteousness will confront the enemy of all that is good in life. To the powerful waves of hope and righteous judgment implicit in Rosh Hashonah none can successfully command, "Thus far shalt thou go."

CONFISCATED JEWISH FUNDS FOR JEWISH "RELIEF"

Geneva (JPS)—Key firms in the economic life of France that are owned by Jews must be sold to non-Jews, it was ordered by Xavier Vallat, Commissioner for Jewish Questions, with a four-months reprieve being granted to enterprises in which there is non-Jewish participation in the business.

The proceeds of the sale of such commercial property and stock will not go directly to the owner but will be deposited by the government in a special fund earmarked for the owner. A ten per cent deduction is to be made. Part of this will be used to cover administration of the "Aryanization" process, while the balance, M. Vallat announced, would be used as a relief fund for poor Jews.

The order is broad in character, since the power is left with the Commissioner to determine which Jewish businesses may properly be said to "influence the national economy."

It is now disclosed that during the recent census of Jews in the "unoccupied" zone, a number tried to "escape," either because of the real or imaginary doubts about their Jewish origin or, since religion is the touchstone of racial origin as defined by the law, because of the recent conversions to Christianity in many Jewish families.

The aim of the new regulation just issued by Vallat is to amplify the effect of the "Statut des Juifs" of June 2 and to adjust the treatment of Jews in the "unoccupied" sector so that, with slight exceptions, it may parallel that accorded Jews in the occupied zone.

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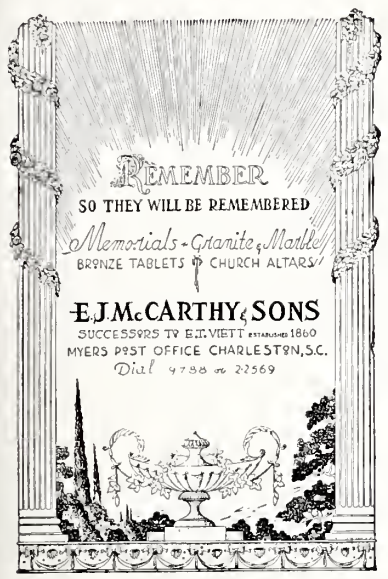

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Catholic Priest Aids Jewish Boy to Study For the Rabbinate

In the midst of so much controversy between various groups, racial, religious and political, it is good to be reminded that there is another and a better side. Amity, good will and understanding are more in evidence than a casual observer might think.

In Newark, N. J., there is a Jewish boy who is being educated for the rabbinate, in part with funds contributed annually by a Catholic priest. When an annual scholarship fund of $5,000 for Newark boys attending Yeshiva College was established, Monsignor John C. Delaney, Rector of St. Patrick's Cathedral, Newark, pledged $200 to the fund yearly.

A Christian couple, who heard Dr. Abba Hillel Silver, national chairman of the United Palestine Appeal, speak in a Los Angeles Synagogue, sent him a check for $50 and a gold wedding ring, together with a letter offering to house two German-Jewish children.

In St. Louis, the all-Jewish Boy Scout Troop 119 adopted Walter C. Gregory, a young Christian who had suddenly gone blind. The youngsters not only took him into their troop, but taught him to walk the streets of his neighborhood and raised the funds needed to procure him a Seeing Eye dog and to send him to Morristown, N. J., to be trained in the use of the animal.

The United Jewish Appeal for Refugees and Overseas Needs donated $250,000 to Protestant and Catholic agencies for the benefit of Christian refugees. From the proceeds of its 1939 campaign the U. J. A. gave $125,000 to the Federal Council of the Churches of Christ in America on behalf of Protestant refugees, and an equal amount to Pope Pius XII to be used for Catholic refugees.—*Religious News Service.*

BETH ISRAEL SYNAGOGUE TO BE BUILT

Bids were opened in the office of Halsey & Cummings, architects, for construction of a new synagogue at 145 St. Philip street, Charleston, S. C., for the Beth Israel congregation.

The building will be of brick. It will contain a basement, an auditorium and a balcony. Its seating capacity will be 500 persons. The structure will be forty-six feet wide and seventy-four feet deep.

The ground floor will include an assembly room, a kitchen, a furnace room, ladies' and men's lounges, ladies' and men's toilets and a storage room. It will be heated by a central plant.

The upper story will include the main auditorium, vestibule, lobby and stair halls. It will have ten large stained glass windows. The balcony will be over the rear of the auditorium.

A feature of the building will be the use of wooden trusses instead of steel because of the need for steel in national defense.

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A Message From Rabbi Sidney Ballon

RABBI SIDNEY BALLON

I AM very happy to have this opportunity of expressing to the readers of The American Jewish Times my very best wishes for the coming year. For them, for all Israel, and for all humanity, may the New Year bring a measure of contentment, encouragement and good cheer.

We cannot blind ourselves to the fact that the coming year will be one of great trial. The unsettled state of world affairs and the barbaric forces which are at play are not pleasant to contemplate. Nevertheless, the difficulties are not insurmountable. Our greatest need in this dark hour will be to stand together.

On Rosh Hashonah we read once again of the conrage and determination of the great patriarchs Abraham and Isaac. Their conduct must be our model. They were also faced with a great trial. But they did not flinch, and we read in one of the most striking phrases of the Bible, VA'YELCHU SHNAIHEM YACHDAV, "and both of them walked together." Let us resolve that in the face of the trials of our own day we will, likewise, walk together. During the coming year let none separate himself from the congregation. Let none slacken his hand. Let us all be strong and courageous. With united purpose and united energies, let us all walk together!

CATHOLIC BISHOP DENIES HE IS ANTI-SEMITE

New York (JPS)—Archbishop Francis J. S. Beckman, of Dubuque, Iowa, leading Catholic prelate, denies that he is an anti-Semite as was charged by Time, weekly magazine, which, in characterizing a radio address he made at the end of July said that "he is the first Catholic of his rank openly to show himself an anti-Semite."

The Archbishop, who had taken to the air to attack Bishop Hurley of St. Augustine for declaring in a radio addres that Naziism is a worse enemy than Communism, makes his denial in the September 1 issue of Time.

"The fact that I frequently addressed our Catholic and Christian citizens in my broadcast of July 27 was due not to any desire on my part to exclude the Jewish people from my remarks; it was the threatened division of the Catholics and Christians on this vital national issue of war or peace which I was striving to forestall," the Dubuque Catholic leader declares.

"Let it be known now that I am not and never have been an anti-Semite; and that Christ's words: 'Love thy neighbor as thyself' have a thoroughly cosmopolitan meaning for me. Catholic, Christian and Jew can and ought to cooperate in preserving this nation at peace. It is regrettable that thus far such cooperation has not been achieved by those of us who are striving mightily for it. Certainly, in injecting this anti-Semitic note Time magazine has contributed nothing to our efforts."

Time, in describing Archbishop Beckman's speech, had said: "Emphasizing his words so that they sounded even more anti-Semitic than the text indicated, he echoed some words of Father Coughlin: 'Too long . . . the American people have been led around by the nose . . . robbed, kicked and abused by the high-and-mighty masters of international finance . . . It is high time that the Catholic church in particular and all good Christian-Americans put aside their differences, unite in the common cause of Americanism and . . . put out these pirates'."

JAPANESE ORGANIZE FIRST ANTI-SEMITIC DRIVE

New York. (JPS) — Japanese nationalists, under the leadership of General Senjuro Hayashi, a former Premier, organized Japan's first anti-Jewish association at a mass meeting at Asakusa, the New York Herald Tribune Tokio correspondent cables.

The leaders of the proposed anti-Semitic drive decided to combine it with the current anti-espionage campaign. "Jews are the enemies of the world," is the proposed slogan.

Just as the parchment has to be smoothed and all roughness thereof removed before the words of the Torah may be written upon it so must one's heart be softened and cleansed to make it ready for the teachings of truth.

Be sincere in your actions as well as in your words.

GOOD WILL IN ACTION

(Continued from Page 43)

out asking whether their gifts were going to boys of their own faith. The same sort of unified inter-faith action was apparent in the myriad of fund-raising appeals in behalf of Britain and other European victims of totalitarian aggression. Tens of millions of dollars were raised through mixed Jewish and Christian committees.

Symbolic of this attitude was the unprecedented pontifical mass celebrated at St. Patrick's Cathedral in New York City when English and Americans, Protestants, Catholics, Jews and even some Moslems prayed together for the suffering people of Britain. Something of the same kind took place in Detroit when Jewish and Roman Catholic services were held at the same time in the clubhouse of the Detroit Council of the Knights of Columbus for members of the 210th Coast Artillery's anti-aircraft regiment. A priest said a special military mass downstairs while a rabbi held Jewish services upstairs.

Mobilized to fight for the preservation of democracy, the men in uniform also gave evidences of good will in action. Last Christmas, hundreds of Jewish soldiers voluntarily waived their eligibility for Christmas furloughs in favor of Catholic and Protestant comrades. At Passover time the Catholic and Protestant boys returned the favor to their Jewish comrades.

Inter-religious cooperation in community betterment and refugee aid projects were another evidence of growing good will in action.

In Rochester, N. Y., Catholic, Protestant and Jewish women are jointly sponsoring the "Open Door Shop," a unique and characteristically American effort to help Europe's war refugees. The "Open Door Shop" sells baked goods, preserves, handicraft and gift novelties made by women refugees who have been retrained by the Rochester Coordinating Committee. Located in one of the city's best shopping areas, the shop's affairs are conducted by the Rochester Diocesan Council of the National Council of Catholic Women, the Council of Jewish Women and the Council of Church Women, representing the city's 94 Protestant churches. Parallel set-ups were created in other cities.

A year ago, Saul Alinsky, a Jewish sociologist, won the backing of Archbishop Bernard J. Sheil, of Chicago, for a Back of the Yards Neighborhood Council in Chicago's packing house district. Aimed at reconciling seemingly irreconcilable religious, political and economic interests in a depressed industrial area, the new movement has grown this past year into the Industral Area Foundations, on whose board are Catholics, Jews and Protestants. Similar councils are being organized in other cities. In Bridgeport, Conn., there was organized last year a community college for adults taught by a volunteer faculty of Protestant, Catholic and Jewish clergymen, who are making it possible for grown-ups to obtain a cultural education for a five-dollar per year tuition fee. How the Catholic, Jew and Protestant feels about matters of doctrine, social problems and current events is explained weekly to the people of Fresno, Calif., through the Forum for Understanding, which sponsors a community radio broadcast weekly by a priest, minister and rabbi.

An especially significant illustration of this aspect of good will in action comes from Philadelphia where the Young People's Interracial Fellowship, which began a decade ago under the auspices of the Committee on Race Relations of the Society of Friends, opened Fellowship House in one of the city's neglected neighborhoods comprising Negroes, Jews and several foreign-born nationality groups. During the past year the Interracial Fellowship has won the complete support of B'nai B'rith in Philadelphia where this unique agency is bringing together young people of all races, colors and creeds for community service to white and colored children and adults. The Fellowship also sponsors a monthly fellowship church with clergymen of various denominations filling the pulpit.

The clean literature campaign, initiated by the Catholic Church, has also been productive of inter-faith cooperation, with Protestants and Jews lending their support in the struggle against salacious publications. Joint religious efforts involving labor, juvenile delinquency, unemployment and

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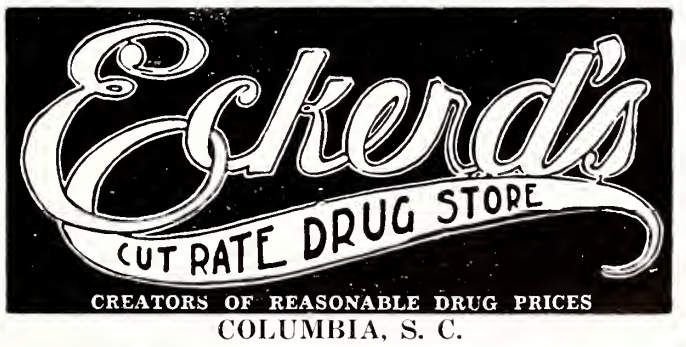

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kindred problems have also been frequent during the past year.

Acting on the theory that such refreshing examples of good will in action need not be exceptional if the members of the different racial and religious groups making up the American people knew more about each other's cultural backgrounds and religious practices and tenets, thoughtful people in various parts of the country have developed encouraging movements in this direction.

One of the most far-reaching of these is the Service Bureau for Intercultural Education which has been experimenting with various educational techniques designed to promote among the youth of America the study of that rich cultural heritage to which all of the ethnic groups represented in the country's population have made their contributions. Special material for the use of teachers has been prepared to aid them in promoting solidarity among children of varying racial backgrounds. Seminars and workshops have been held in many parts of the country to train educators in the methods of intercultural pedagogy.

Another significant project is the two-year study undertaken to prepare study, narrative and visual aid materials for use by editors of Protestant religious education journals, the object of which is to develop attitudes of understanding among Christians in relation to Jews as an integral function of Protestant education. This effort is expected to reach 16,000,000 people. The series of highly successful tours to Jewish, Catholic and Protestant centers in New York, first launched experimentally a year ago by the National Conference of Christians and Jews, was continued this year, with several hundred women getting a first hand explanation of beliefs, rituals and symbols peculiar to various faiths.

At Smith College, several hundred women students joined with the young people of the Springfield, Mass., Reform synagogue in a joint Passover service as part of a full-time college course on the contribution of Judaism to Democracy and Christianity. Given by Prof. S. Ralph Harlow, the course includes an analysis of Judaism and a history of the Jews, contemporary forces influencing Jewish-Christian relations, the value of modern Jewish culture, the outlook for Judaism in the modern world and the relation of Jews to contemporary political movements. Two public high schools in St. Paul and Minneapolis took advantage of the coincidence of Christmas and Hanukah by arranging a combined school observance. In one school, the lobby was decorated with a display containing on one side the Jewish Mogen David and the eight-branched Menorah, banked by potted plants, and on the other, the tradi-

(Please Turn to Page 63)

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NEWS IN BRIEF

ARGENTINIAN FOREIGN MINISTER VOICES SYMPATHY FOR JEWS

Buenos Aires (JPS)—Although the Argentinian government followed an indeterminate policy toward the Nazis in her midst until recent weeks, her Foreign Minister, Enrique Ruiz Guinazu, has the most cordial sympathy toward the Jewish people and the problems they are facing because of persecution, the statesman told Dr. Nahum Goldmann, Chairman of the World Jewish Congress, who has been on a tour of the South American countries.

The Argentinian diplomat was formerly his country's Minister to Switzerland during the period when Dr. Goldmann was the representative of the Jewish Agency for Palestine to Geneva.

In a long and friendly talk, the Foreign Minister commented on the work being done by Jews in the upbuilding of the Jewish National Home in Palestine and asked Dr. Goldmann for a comprehensive review of the latest accomplishments. There was also a discussion of the general Jewish problem, in terms of anti-Semitism, refugee immigration and governmental policies.

Mr. Guinazu expressed approval of the purpose of the Inter-American Jewish conference to be held this autumn in Washington under the auspices of the American Jewish Congress. This view was especially striking in view of the fear that some Jews had expressed that attendance at the conference might be misunderstood.

Meetings on behalf of the World Jewish Congress have been addressed by Dr. Goldmann and by Mrs. Archibald Silverman, American Jewish woman leader, Providence, R. I., in Buenos Aires, Rosario, Santa Fe, Parana and Cordoba.

On the eve of his return to the United States, Dr. Goldmann was tendered a farewell banquet attended by the leading Jews of Argentine. Mrs. Silverman is remaining in South America to continue the work of preparing sentiment for the Inter-American Conference in Uruguay and Chile.

BRITISH JEWRY TO HAVE OFFICIAL PUBLICATION

London (JPS)—For the first time in their history the Jews of Great Britain are to have an official publication, as a result of a decision reached by the Board of Jewish Deputies.

Bulletins are to be published periodically dealing with Jewish life in wartime. Chief Rabbi J. H. Hertz and a special editor appointed by the Board are to control the publication. It is understood that the British Government will recognize it as an official Jewish organ.

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Women in the News

By MARTHA NEWMARK

From Nashville To National Glory

It's hard to keep up with sultry-voiced Dinah Shore. From the juke-box on the corner tavern, from the stages of movie houses and from the pages of the national magazines, the girl from Nashville is winning the nation's plaudits. When she returned to the air this week on the Eddie Cantor show on NBC, she marked the completion of three years in New York. The girl who used to be captain of the women's fencing team at Vanderbilt University and who sang on a sustaining program for six months before the merit of her voice was recognized is being groomed by M.G.M. as a possible rival to Dorothy Lamour.

Dinah Shore is a story of courage and determination. The parents of Dinah, thinking of the work of her older sister, decided that she would make an excellent social worker. But from the time that Dinah sang as a "lyric soprano" at high school, only to lose her "soprano" when she became cheer leader, she has nursed a singing ambition. Now she has her B.A. and her career.

Dinah—a study in brown, emphasized by her eyes and hair—has changed little even though she has reached eminence on the radio, on the platters and soon, perhaps, also on the screen. She wants to get married, have three children and settle down, she tells interviewers. That's in keeping with a girl who majored in sociology and economics. In fact, she reveals that there's an Army corporal she's interested in.

If you want to be one of those who, a few years hence, want to say you remember Dinah Shore "when," you ought to get one of her recordings, especially the ones made with the "Chamber Music Society of Lower Basin Street"—or else, a special album of her own of all-time favorites.

Dinah's idea of fun, she says, is to collect recipes—for the time when she has her own home. In the meantime, she is living with her sister and family in Long Island.

Script by Slesinger

The Hollywood columns carry the name of Tess Slesinger in small type at infrequent intervals. As glory and power go, the script writer is not the most honored unit in the Hollywood machine. But that doesn't mean that hard work is not being done to earn every one of the multiple dollars recorded in the weekly pay checks. Tess Slesinger has been doing two pictures which you will soon see.

For people who think that writing for Jewish magazines is only a labor of love, there is food for thought in the reminder that the first story ever to carry the name of Miss Slesinger in print appeared in the Menorah Journal in 1928. I think that Miss Slesinger (Mrs. Frank Davis in married life) is sufficiently hard-boiled not to mind the record of her 36 years. After graduating from the Columbia School of Journalism in 1927, she did a variety of writing, including a stint as assistant fashion editor on the New York Herald Tribune. For one semester she taught what is known as "creative writing." But since her marriage five years ago she has been turning out movie scripts and infrequent short stories. She did an excellent novel once—"The Unpossessed"—but apparently she hasn't gotten around yet to proving that she isn't a "one-novel" woman.

Theresa Lachmann

No one will bother to remember Theresa Lachmann. No special issues will be dedicated to the 105th anniversary of her birth. But there was a time when she was almost as well known as Gautier and Delacroix, who visited her in her palace on the Champs Elysees.

Perhaps the family magazines would rather not hear of her even today, for even though she was a Marquise and then a Grafin, she was of that group of women which includes such figures as Lady Hamilton and Madame Dubarry. Born in a Polish ghetto, she followed destiny when she married a tailor when she was only 15, an age when some of her friends already had children. But the marriage ended soon with her escape to Paris. She was determined that success should be hers. In London she became a friend of Lord Stanley. She married a fortune and Marquis Aranjo de Paiva, a Portuguese. A subseqnent friend was the Graf Henckel von Donnersmarck.

She was ordered to leave France because of that German relationship. When she died in a Berlin suburb, she was under fifty and still one of the most toasted women of Germany.

If Theresa Lachmann is mentioned at all 105 years after her birth in Polish poverty, it is because she was the product and not the cause of the corruption which swirled about her. It is especially fantastic to hear the Germans and their Vichy friends speak of "moral order" today when one thinks back to the decadence which festered from them a century ago.

Speaking Lady

She may be a grandmother, but she still has an extraordinary power to move men by her eloquence. Mrs. Archibald Silverman of Providence, R. I., has been a familiar figure on the American scene for some three decades now. If there are towns in the United States where she has not spoken they are prob-

ably not recorded by Rand-McNally. But she is now in the midst of new triumphs as a speaker. Within the past few weeks she has done what no other American woman has ever done in South America: she addressed in Yiddish a great crowd of 16,000 people and was cheered to the skies when she was through.

Early this spring she visited a number of South American countries and was urged to return by the leaders who were weary of the aloofness or the coldness of some of the American men who had been there. In August Mrs. Silverman was again in Rio de Janeiro. The laws of Brazil, however, do not permit the use of foreign languages in public meetings. She speaks English as perhaps no other American Jewess does. Her Yiddish is just as stirring. But although she is learning Spanish rapidly, it is not good enough for the platform yet. The only way in which her companion, Dr. Nahum Goldmann, could speak in Rio was at a religious service, addressing a large audience in Yiddish. But since the services were Orthodox, Mrs. Silverman could not participate.

But this was more than made up in the days that followed when she had to speak to smaller groups at the rate of three a day. Then on August 10, in beautiful Luna Park in Buenos Aires, came a memorable occasion. The Argentinian authorities were persuaded to relax their rule. Mrs. Silverman addressed the audience of 16,000 in Yiddish. Two weeks later another exception was made, and for a half hour she spoke on one of the principal Brazilian radio stations—in Yiddish!

How impressed South American Jewry is with this vibrant energetic, effective Jewish personality from the United States was illustrated in Argentina when a Hebrew class attended by boys and girls in Flores, a suburb of Buenos Aires, was named for Mrs. Silverman. Tokens of her stimulating presence may now be found from Panama to Palestine.

Fannie Hurst's Own Story

Fannie Hurst, one of America's great feminists as well as novelist, is gradually beginning to dictate her autobiography. It should be one of the most exciting documents since Isadora Duncan told her story. Miss Hurst has, in spite of having written numerous novels and short stories, nevertheless managed to be an active figure in the civic scene. A close friend of Mrs. Eleanor Roosevelt, she can always be counted upon to promote some public cause or to interpret an important governmental policy. As the woman who gave a romantic halo to five-and-ten cent store girls and who has always invested her feminine characters with both dignity and self-sufficiency, it is not unexpected that Miss Hurst should now be advocating that the army should use women. She thinks they would make better cooks than the boys, certainly better chambermaids and perhaps even better truckdrivers. In this way, every man could be released for actual front-line service, she points out.

Her autobiography — starting with her birth in Hamilton, Ohio, in the month of October, 1889, as the only child of wealthy St. Louis parents—is not unusual in the early stages. She obtained a B.A. in 1909 from Washington University, whose reports indicate that athletics and dramatics were as much her forte as writing. Of all things, Miss Hurst started her career as a schoolteacher. But it wasn't long before she was flooding the publishers of America. She always encourages other young writers by pointing out that it was not until the editor had rejected 35 other short stories that the Saturday Evening Post finally accepted her first. Readers of her various novels will recognize her own life experience in such occupations as waitress, salesgirl and even actress. In those days, too, she helped in the fight to get the vote for women. Although she was married in 1914 to musician Jacques Danielson, even most of her friends didn't know about it until five yers later. She believed in keeping her own identity. With this skeletal framework, which becomes even more impressive in the last two decades, she could provide much to stimulate and to inform if she would speak her mind—as she can.

Headliners

The courage and competence of women in difficult tasks are illustrated by Miss Laura Margolis, who has gone to Shanghai for the Joint Distribution Committee. Those who are familiar with her work say that she did an outstanding job in Cuba untangling a complicated refugee situation. She was sent to the Orient to do the same for the problems of the refugees in Shanghai and in Japan. But just after she had left American shores, American-Japanese relations tensed and shipping became more difficult. They say her tact can cut the hardest Gordian knot . . . Although in the end she didn't win the national championship, pretty Janet Younker — daughter of Broker Ira Younker, one of New York's Jewish social-work leaders—became a name to reckon with in golf when she scored a sensational triumph over the title-holder of the past two years, Miss Betty Jameson. Watch out for her . . . When the Neiman-Marcus award for distinguished service in fashion was presented in Dallas, Texas, almost no one present realized that the recipient, a charming five-foot-eight-inch brunette, was Mrs. David Rosenblum. Those present knew her—and so do you—as Tobe, America's outstanding fashion analyst, whose style advice is followed religiously not only in this country but in ten other lands, whose leading stores always await her word. Even war capitals are eager for Tobe's fashion analyses, which wing their way across the Atlantic on the Clipper every week to London.

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NEWS IN BRIEF

FISH FRANK COVERS ANTI-SEMITIC MATERIAL

New York. (JPS)—The Fight for Freedom Committee announced that it had received at its own offices anti-Semitic material carrying the Congressional frank of Representative Hamilton Fish, who represents the President's district.

The envelope was addressed to "Fight for Jewdom Commitee" and contained advertisements of anti-Semitic literature published by William D. Pelley at Asheville, N. C.

"This is not the first time we have found evidence of the Congressional frank being used by pro-Nazi, anti-Semitic and pro-German groups," the Committee declared. "If Hamilton Fish knows nothing about who uses his frank, or when, there is urgent need for an immediate re-examination of the use of the Congressional frank."

That he was an anti-Semite was subsequently denied by Congressman Fish in a speech before the America First Committee in Queens County.

"I have never," said the man who co-authored the Lodge-Fish resolution by which Congress endorsed the establishment of the Jewish National Home in Palestine, "sent out any anti-Semitic literature or authorized anyone to do so. No American in public life has made more speeches against religious and racial persecution in Germany, Rumania and at home than I have ... I challenge anyone to show one single utterance of mine that was anti-Semitic during the 21 years that I have been in Congress."

He declared that the material described by the Fight for Freedom Committee was "a frame-up" and was the work of "an enemy, Communist, hysterical refugee, fanatical Jew or Christian war-maker, but whoever is responsible has only succeeded in spreading the flame of anti-Semitism in America."

The untenable needs abundant support to stand.

HOPELESS POSITION FACES FRENCH JEWS THIS WINTER

Geneva (JPS)—The material position of Jews in occupied France is deteriorating so rapidly that it will become quite hopeless during the winter, it is disclosed in private reports received here by the Independent Jewish Press Service correspondent.

Legally, Jews had to discontinue all activities putting them "in contact with the public" on June 20, but actually many of them were compelled to do so long before that date. All Jewish enterprises in the occupied zone have "Aryan Commissioners," but as the rights of these commissioners are not clearly established and as most of them are not "bona fide," the Jewish owners of the enterprises do not receive even the modest share of the income to which they are entitled. A great number of sales carried out by Jewish owners have, under various pretenses, been cancelled by the authorities and the money paid by the purchaser blocked. Even insurance companies are not allowed to pay the amounts due to insured Jewish persons without special authorization.

The position of Jewish intellectuals and of those who previously were in the liberal professions, as well as of the small traders, whose shops were so familiar in many Paris streets and which have now completely disappeared, is particularly desperate.

The Jewish welfare offices and popular kitchens are increasingly beseiged. Unfortunately, as all types of private collections of money are rigorously forbidden and punished by prison terms and as the majority of people who were formerly able to contribute to the welfare funds are no longer in any position to do so, these funds, instead of extending their activities, are obliged to restrict them.

MOSCOW RADIO DESCRIBES JEWISH LIFE IN POLAND

London (JPS)—Sympathy for the hard lot of the Jews in Polish ghettoes was the theme of a special broadcast over the Moscow radio, which also praised the contribution of the Jews to anti-Nazi resistance.

After describing the persecutions and humiliations to which the Polish Jews are subjected, the speaker disclosed that an illegal anti-Nazi newspaper in Yiddish is appearing in the Warsaw ghetto. He appealed to other persecuted peoples under the Nazis to follow the brave example of the Jews.

In another broadcast, the Moscow radio told of a Jewish "guerilla" exploit at the front. "When the Germans occupied Zhmerinka, near Zhitomir, they forced a group of Jews to load a train with ammunition and airplanes destined for the front. The Jews complied with their orders but at night managed to elude their guards and set the entire shipment on fire. The Jews escaped to the Russian side.

My son! Take heed to hold constant intercourse with the wise. Rely not on your own opinion; and do not say to others: "Accept my view!"

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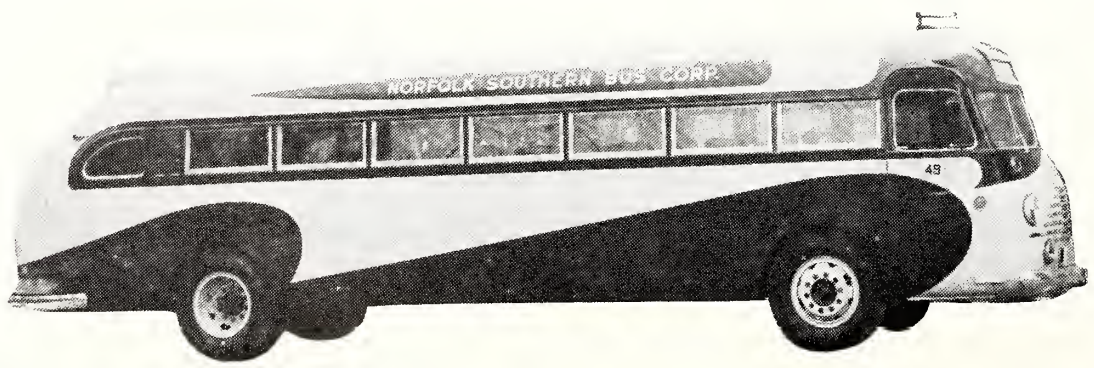

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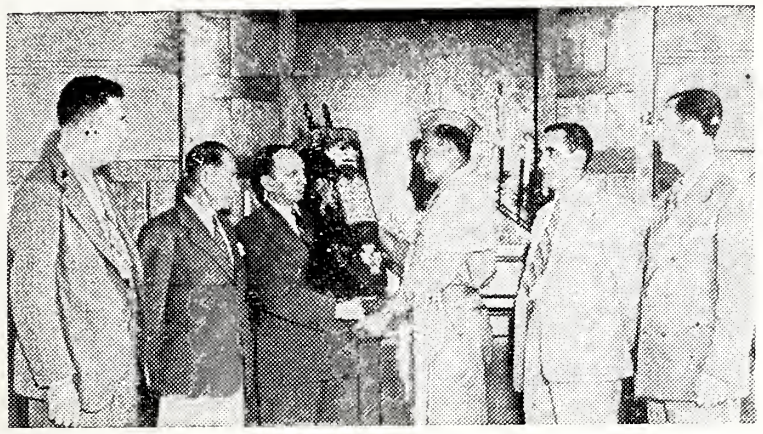

Left to right: Abe Shefferman and Joseph A. Wilner, secretary and president, respectively, of Washington's Adath Israel Synagogue, which loaned the sacred scroll, and both past presidents of District No. 5 of B'nai B'rith; Maurice Bisgyer, Secretary of B'nai B'rith, presenting the Sefer Torah to Chaplain Aryeh Lev of the Chief of Chaplain's Office, U. S. Army; Joseph Bowers, of the Jewish Welfare Board; and Philip Goldstein, president of B'nai B'rith's Argo Lodge of Washington. The ceremony took place in the recently-completed Army Cantonment in Arlington, Va.

ENDEKS DISSATISFIED WITH POLISH PRO-JEWISH PROGRAM

London (JPS)—The Endeks, traditional anti-Semitic party of Poland, are dissatisfied with the measures that the Polish Government-in-Exile has taken toward treating Jewish citizens on a par with non-Jews, according to a memorandum submitted to Premier Sikorski, it is learned in reliable quarters here.

The party submitted a variety of demands as to what it regards as a sound program for the future of Poland. Those planks in the memorandum relating to Jews are understood to be contrary to the spirit and letter of the declaration recently made by the Sikorski government that the Jews would enjoy complete freedom and equality with non-Jews in post-war Poland. The Endeks have even asked that in the post-war period, Poland should establish ghettos for her Jews.

It is understood that the recent resignation of three members of the Polish Cabinet, including the Foreign Secretary, is bound up with the Endek memorandum, which was summarily rejected by the Premier.

Tadeus Bielecki, notorious anti-Semite, who recently came to England from France, presented the memorandum on behalf of the Endeks, who have little influence with the Government-in-Exile at the present time.

"FOREIGN" JEWS TO BE DEPORTED FROM COLONIES

Geneva (JPS)—Xavier Vallat, Vichy Minister for Jewish Questions, has ruled that European Jews who recently immigrated to Morocco, Algeria and Tunisia must be deported. This is part of an order dividing the Jews in the French colonies into two categories; one applying to native Jews and the other to immigrants.

Vallat's ruling, following his tour of the French North African colonies, excludes native Jews from all contact with government activities and from all key economic positions.

A lie has no legs to stand upon.

FAILS TO GET CITIZENSHIP FOR NAZI VIEWS

Elizabeth, N. J. (JPS)—The application of Henry Horst Heide, editor of the Sunday New Yorker Staats-Zeitung, for American citizenship was rejected by Judge Walter L. Hetfield on the ground that Heide has expressed partial approval of the Nazi regime in Germany.

The German editor, who came to the United States in 1921, had been given a private examination by Federal Examiner Leon M. Goodman, to whom Mr. Heide is said to have shown prejudice in favor of Germany. Judge Hetfield, in denying the application, said: "The policies and principles of this country, a democracy, and of any dictatorship, are so inconsistent that it is impossible, in the court's mind, that any person expressing approval of a dictatorship could be a good, loyal citizen."

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NEWS IN BRIEF

CONGRESS LEADER APPROVES MINORITY TREATIES

Washington (JPS) — The much-debated minority treaties notorious for their non-observance rather than for their realization in practice were accepted as a basis for postwar reconstruction in an address delivered here by Dr. Jacob Robinson, Director of the Institute of Jewish affairs of the American Jewish Congress, before a four-day meeting of the Institute on World Organization which was addressed by officials formerly connected with the League of Nations.

In view of the fact that Dr. Robinson heads the Congress' Peace Institute, which is now formulating a program for protecting the rights of Jewish minorities after the war, it was significant to hear him defend the minority rights clauses, although he urged certain safeguards. These included (a) greater co-operation between signatory states in the League of Nations or the body to replace it with limitations on the sovereignty of each state as applied to minorities; and (b) transferrence of the power to interpret the treaties from the League of Nations to the Permanent Court of International Justice.

After scoring the governments which had failed to respect the Versailles clauses which they had signed, Dr. Robinson asserted that some of the minorities had brought evils on their own heads because they "criticized the procedure and, although satisfied with the material provisions, constantly asked for more; and, moreover, lent themselves to exploitation by foreign powers."

MARSHALL GIVES TEACHERS 4-POINT DEMOCRACY CREDO

New York (JPS)—The hundreds of thousands of pupils in New York's polyglot public schools must be given a feeling of the reality of American democracy, James Marshall, president of the New York Board of Education, told the city's 35,000 teachers in a message to them offering a four-peint credo on the fundamentals of democracy.

After telling the teachers that there could be no compromise between America and the world of the dictators, Mr. Marshall offered his own version of the essence of American democracy:

"Respect for the integrity of the individual:

"Respect for the variations among individuals:

"Equality of treatment of every person by those with authority:

"Equality of opportunity to develop individual capacities and realize individual interests."

There is a difference between studying a given subject a hundred times and studying it a hundred and one times.

NEW LAW AFFECTS THOUSANDS IN PALESTINE

Washington, D. C. (JPS)—It is estimated that some 8,000 American Jews in Palestine are in danger of losing their citizenship unless they return to the United States by October 14, the date when the new Nationality Act goes into effect, or unless some other action is taken by the government to ease the regulations.

It was to facilitate the departure of Americans from Europe that Secretary of State Hull used his discretion to permit them to use British or other belligerent ships to return home. In liberalizing the Neutrality Act provisions, Mr. Hull was mindful of the great difficulties which Americans have encountered in finding appropriate transportation.

The thousands of Americans in Palestine now find shipping accommodations virtually impossible to obtain. The one quick route is by air, which is costly and not always avilable, because of the heavy use of available air space. It is understood that representations are being pressed on the State Department to postpone the effective date of the Nationality Act in view of war conditions.

ANTI-JEWISH DRIVE SPURRED BY LAVAL SHOOTING

Geneva (JPS)—With the Germans determined to use every method to divert the wrath of Nazi-hating Frenchmen by pointing to the Jews as fomenters of revolution and saboteurs, the shooting of former Premier Pierre Laval and anti-Semitic editor Marcell Deat by young Paul Colette has resulted in an intensification of the anti-Semitic drive that had already flamed high. The Nazi controlled press of Paris gave the signal by calling the shooting "Anglo-Judeo-Soviet incitation," while police in Paris, Vichy and in other towns rounded up hundreds of Jews, labelling them "Communists," as news announcements of the arrests were made.

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RUMORS HELP HITLER

Louisville, Ky.—The Louisville Courier-Journal has declared in an editorial that any American who repeats anti-Semitic rumors is "making himself an agent of Adolf Hitler" and "betraying his country."

The editorial quoted Daniel A. Poling, international president of Christian Endeavor, as declaring: "Civilization cannot persecute and survive. America cannot tolerate persecution and continue." Discussing anti-Jewish rumors, the paper went on:

"These rumors are rife all around us. There is a particularly fantastic one which has been repeated in certain Wall Street quarters, to the effect that 'all this aid-to-England stuff has been developed and put over by the Jews.' The absurdity of such a statement does not prevent its repetition by people who call themselves educated and intelligent.

"The time has come when such rumors have got to be spiked, for the sake of American survival. We all should know enough about Nazi methods by now to recognize that the first move in the Hitler attack is the stirring up of hatred against the Jews. The pattern has been followed with perfect regularity in each and every one of the conquered countries. Each in turn fell for this old device. And yet with such an example in front of them, many Americans are falling for it all over again.

"The simple fact is that any American citizen who repeats ugly rumors about the Jews is making himself an agent of Adolf Hitler. He may profess to hate Hitler as much as the next man, but he is playing Hitler's game just as effectively as if he were receiving money from the Nazi propaganda fund. Whatever his motives may be, the result of his action is the same; he is betraying his country.

"Dr. Poling is right. There is no use mincing words by talking about 'race prejudice' and 'intolerance.' It is Jew-baiting that is our danger. It is Jew-baiting that is the classic Nazi formula for dividing a nation in order to conquer it."

A Bible and a newspaper in every home, a good school in every district are the principal support of virtue, morality and civil liberty. —Benjamin Franklin.

Neither timidity nor diffidence is in place where truth is concerned.

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Yom Kippur 5702

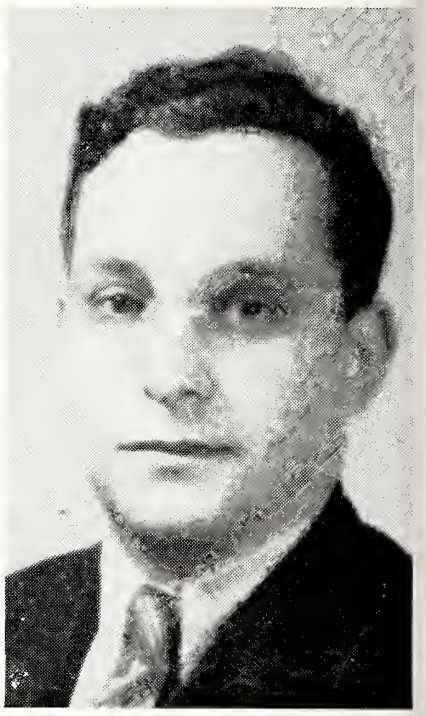
By RABBI ULRICK B. STEUER

IN the treasury of Hassidic folklore we find a legend that runs as follows:

One day, the young grandson of Rabbi Baruch, the saint, played hide-and-seek with a little friend. First his friend hid, and Yehiel, the Rabbi's grandchild, ran and looked out, looked out and ran, until he had found the boy. At last, Yehiel's turn had come to hide; there, at his secret retreat, he stood and waited, waited for his companion. When he had waited for what seemed to him eternity, he came out, only to detect that the other boy had gone. It did not take him long to see that the other, from the beginning, had not looked for him. And crying, he ran to his grandfather's study, there to complain of his faithless friend. Presently the Rabbi began to weep also, and thus he spoke: "So saith the Lord: 'I am hiding, but nobody wants to seek me.'"

Again, amidst a world in agony and despair is the Jew approaching the sacred season of his year. He knows full well the severity of human suffering. For was it not his lot throughout his history to be God's servant of whom the prophet sang that he "was despised and forsaken of men, a man of pains, and acquainted with disease"? And does he not know, even here in America, that his brethren of the house of Israel are suffering, now, almost in every country of God's wide earth, as his fathers did? And yet, as on Rosh Hashonah and Yom Kippur, the Days of Awe, temples and synagogues are crowded till to the last seat, the voice of the Shechinah, the Divine Presence, is heard weeping: "I am hiding, but nobody wants to seek me." At first sight, it is a word almost too pungent for a community like American Israel that has done so much to relieve the others' pains. Think of all the millions of dollars that have been and are being sent abroad to remove the destitute from places where they can breathe no longer, to provide homes for them in Palestine, the "Old-New Land," and to bring them to these blessed shores, where they may rebuild their lives! Indeed, when in years to come the story of the Jew in our age will be related, the generosity and philanthropy of the American Jew will be mentioned in words of grateful praise. Generosity and philanthropy, however, splendid and essential as they are, are not enough. On Rosh Hashonah and Yom Kippur, it is religion itself that is speaking to the Jew. How does the modern American Jew respond to this call of religion?

Ours is the age of statistics. Not only the rates of birth and death are expressed in statistics, contemporary psychology endeavors even to reduce the psychic reactions of man to symbols and numbers. How interesting an experiment would it be, therefore, to approach each Jew, as he leaves



RABBI ULRICK B. STEUER

the synagogue on the holy days, with this question? Why did you come here, and what did you find? It is a statement, made not with the skepticism of the outsider, but with the painful love of one close to Israel's altar, when we say that appallingly many would reply to such a question with the words: "Of course, I am not religious." To all of them Judaism must address a message which would impress on them: "Don't believe that you do not believe!" And yet we wonder why such a large number of contemporary Jews in our fictitious case as well as in reality are so eager to convince us that they are "not religious." The reasons are manifold, and it seems worth while to characterize them with a few brief remarks.

Jewish religion, of course, is embodied by the Synagogue. The Synagogue, however, is the institution that reminds the Jew not only of the Eternal but, at the same time, also of his family and his community. He came to the land of freedom from the ghetto of Europe, be it the real ghetto of the Russian city or village or from the small German town where, a cen-

tury ago, the Jews were also practically excluded from the life of the nation. Here in America the Jew has found liberty, equality, fraternity, and he does not want to exchange these gifts for those of a rigid tradition. He has left the ghetto, and nowhere does he want to enter it again. Besides, he wants to be just one in a great national community of the American people. Take many of the selectees of Jewish background just as an example! They refrain from going to the synagogue because they are afraid that their non-Jewish friends might laugh at them, or, worse yet, find out that something stands between them. How wrong they are! It is an experience, related by many veterans of the first World War and to be made anew in our days, that the American Gentile has respect for the Jew—whom he recognizes as such whether he likes it or not—only if he uprightly professes his religion. Here in America the Jew has not been attacked because of his religious affiliations. What Father Coughlin and his like have to say against him is just that he is not loyal. Therefore, the Jew who alienates himself from Israel finds small reward for himself and does great harm to his people. At last, and above all: the Synagogue in America has produced ample evidence that she has grown away from the ghetto in the same measure as has the Jew for whom she has been build. In the variety of religious movements in modern Judaism, almost too manifold as it appears today, there is spiritual home and altar for everyone who reaches out for the Divine.

Jeremiah
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"What is the cause of storms? Whenever mankind is absorbed in the worship of the sensual, God sends storms and earthquakes to rouse him from lethargy." This word of Jewish tradition may well be applied to the interpretation of what we, in our generation, experience as current events. With a sense of bewilderment looks the Jew at the world of his present life. His right of the pursuit of happiness itself is being questioned. However, not until the sun disappears behind the clouds do we look up to the skies to ask: when will it shine again? So, in the misery of humanity today, in the downfall of many values, should we not search the heaven, crying, asking: Where art Thou, God? Shall we go to the synagogue again merely out of respect for a devout mother, honoring the memory of a pious father who has passed on to eternity, but not to worship Him who forms our destiny?

This divine voice is still lamenting: "I am hiding, but nobody wants to seek me." May the festive season strengthen us all, whether we are now close to God or deem us far removed from him, in the belief that Israel and mankind have to pass through this valley of the shadow of death in order that more anxiously we take up the search for the Holy One of Israel. The prophet says: "Seek ye the Lord while he may be found"; and aptly have the Rabbis pointed out that this may well refer to the sacred season. If that is the meaning of Rosh Hashonah and Atonement Day for us 'to seek the Lord while he may be found," then we may trust that these dark days will be followed by a time in which there will be peace.

In the occupied zone of France there are two camps where Palestinian civilians are interned, one for men near Paris and another for women near Besancon. The American consulates charged with the safeguard of British interests in these regions had been engaged in assisting these internees until recently when the consulats were closed down.

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NEWS IN BRIEF

DEMOCRACY CANNOT GRANT IMMUNITY TO INTOLERANCE, CONFERENCE HEARS

New York (JPS)—Amidst a series of solemn, lengthy and academic papers, Professor Paul Weiss of Bryn Mawr College struck life into the Second Conference on Science, Philosophy and Religion being held at Columbia University in the presence of Catholic, Protestant and Jewish ministers, educators, scholars and writers when he bluntly declared that "no one can reasonably expect to promote tolerance by granting immunity to intolerance. Tolerance demands respect for all forms in which the good appears it does not demand indifference to evil."

Professor Weiss' paper was one of a series of discussions on the relation of science, philosophy and religion to "the democratic way of life." The four-day sessions, broken up into round tables, heard prepared statements from scores of the foremost university teachers, jurists, clergymen and authors. Among those who participated were Rabbi Ben Zion Bokser, Professor Abraham Cronbach of Cincinnati, Dr. Alexander Marx of the Jewish Theological Seminary, Professor Samuel Cohon of the Hebrew Union College, Rabbi Simon Greenberg of Philadelphia, Professor Morris R. Cohen and Dr. Paul Klapper, President of Queens College.

"There must be limits to the freedom accorded speech, the press, to what is urged or dogmatically affirmed," Professor Weiss declared in discussing "democracy and the rights of man."

"Otherwise the society will succeed in nothing so much as in nourishing and making possible the success of those concerned with destroying it," he said. "A faith in democracy does not mean a blind extension of the principle of tolerance, to cover no matter what abuse, or a faith in the ability of men to withstand any attack, no matter what the device. A positive and dynamic democracy holds on to some things and rejects others it fights against all attempts to deny or limit the principles on which it rests."

That this view was not uniformly acceptable even to the other Jewish participants in the Conference was reflected in a criticism by the philosopher, Professor Morris R. Cohen, who is associated with the Peace Institute of the American Jewish Committee. He commented that the paper was "an eloquent plea for tolerant and liberal policies with which I heartily agree. It seems to me, however, to follow more the contours of the heart's desire of the author and other liberals like myself, rather than the cautions set up by philosophy."

But Professor Weiss was supported by Dr. John L. Childs of Teachers' College, Columbia University, who stated that as a member of the American Civil Liberties Union he had studied free speech in action and had become convinced of the necessity of curbing it in certain cases.

At a previous session Van Wyck Brooks, noted essayist, had condemned some of the modern writers for being on the periphery of life, including such faddists as Gertrude Stein and the style of the late Marcel Proust in his indictment. Literature to be helpful in the modern world, he declared, must be informed with such themes as courage, justice, mercy, honor and love.

The Bible as the basis of all democratic thinking was underlined by Professor Millar Burrows of Yale University in a paper which was part of a discussion of "The Religious Background of Democratic Ideas." Professor Burrows observed that "as a particular form of government or set of institutions, political democracy does not appear in the Bible. What does appear is the basic conviction of the worth and rights of every man, from the king to the meanest peasant, which underlies any valid ideal of democracy."

Dr. Louis Finkelstein, President of the Jewish Theological Seminary, was named chairman of a steering committee for the Conference in its future activities.

SMUGGLED PICTURES SHOW NORWEGIANS FIGHT ANTI-SEMITISM

New York (JPS)—The violent uprisings in Norway which have resulted in the establishment of martial law by the Nazis, are dramatically illustrated by pictures recently smuggled out of Norway and published in PM, New York daily.

A photograph of a Quisling sign reading "Palestine calling—Jews are not wanted in Norway" is shown with the remains of the egg spatterings still fresh on the sign. Norwegian children were responsible for the silent defy. Other pictures eloquently tell the story of the intense fight by Norwegian democrats against Nazi Germany and anti-Semitism.

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U. J. A. CHAIRMEN ISSUE THREE-POINT PROGRAM FOR JEWISH SURVIVAL

New York (JPS)—Dr. Abba Hillelel Silver and Rabbi Jonah B. Wise, National Chairmen of the United Jewish Apeal, have issued to the American-Jewish community a New Year message which proposes a three-point program to assure the survival of the Jewish people in the coming year of 5702.

The program is (1) to strengthen our own future existence and defense throngh direct moral and material aid to the Jew simprisoned in the Nazi ghettos of Europe; (2) to aid the cause of the democracies by supporting the upbuilding of Palestine as a bastion of British defense in the Middle East, and (3) to promote inter-group relations in the United States through the systematic integration of refugees who have found a haven here.

They point out in their greeting that the agencies of the United Jewish Appeal, the Joint Distribution Committee, the United Palestine Appeal and the National Refugee Service are the instruments for effeting the program.

Truth is the pivot of all research.

BULGARIANS FORMULATING EXPROPRIATION ORDER

Geneva (JPS)—Bulgarian Finance Minister Boshiloff has submitted to his Parliament a draft of a law providing for expropriation of land property owned by Jews or persons of Jewish origin. The expropriated persons would receive indemnification in the form of Bulgarian State debentures or obligations redeemable in 25 years.

The Bulgarian anti-Jewish measures already in effect include: (1) all individual Jews and all corporations, societies, enterprises, clubs, committees, etc., with Jewish membership or participation of Jewish capital must give up their radio sets; (2) all Jews, except physicians or those who are still authorized to exercise another liberal profession, are forbidden to have telephones; (3) the Bulgarian Home Office has forbidden Jews or persons of Jewish origin from showing themselves in the streets or in public places from 9 p. m. to 6 a. m.; from giving any news or discusing any public or political matters.

Witnesses came into being because of liars.

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Our Task for 5702

By **RABBI L. J. ROTHSTEIN**

I WELCOME the privilege accorded me by the editor of the American Jewish Times of extending cordial New Year greetings to its readers.

As we stand on the threshold of another year, there comes to mind the Biblical question, "Watchman, what of the night?" What will be the outcome of the titanic struggle now in progress? Will Hitlerism engulf the yet-unconquered democracies, or will that foul thing be forever destroyed from off the face of the earth? If we believe with our great president that "what cannot be endured must be cured," there can be no doubt as to the answer. But the task will not be easy. Indeed, it will be more difficult than any that has yet confronted the American people. It calls for solemn dedication on the part of every one of us. And this dedication we must translate into acts. We must ungrudingly, respond to every call made upon us. We must be willing to make every sacrifice, however burdensome. In her hour of greatest need we must evidence a loyalty and devotion to our country that will at least, match in intensity that shown by Hitler's followers to him. Above all, we must cease using the language of pessimism, defeatism, appeasement and pacifism and cultivate an unquenchable faith in God, in democracy and in ourselves—the kind of faith that dominates Winston Churchill and the British people in their hour of supreme testing.

RABBI L. J. ROTHSTEIN

GIANTS BOAST OF THEIR JEWISH PITCHER, FELDMAN

New York (JPS) — The New York Giants, still remembering the late John McGraw's dictum that a good Jewish player would fill the Polo Grounds every time, are boastfully describing the prowess of Harry Feldman, 21-year-old pitcher from the Bronx, because he fanned six Pirates last week during te Nhew Yorkers' foray into the Middle West.

Taken from the Jersey City farm, Feldman made his big league debut at Pittsburgh with results so striking that he is being tagged for special attention next season. He was first noticed in a Giant tryout in 1937 and was given to such teams as Greenwood, Fort Smith and Jersey City for training in the minors. It was because he won twelve games for the Jersey City ball club early this season that Manager Terry took title to him.

Although Feldman is now receiving the bulk of the Giants' attention, he has three Jewish team mates—Sid Gordon, a fellow rookie from Jersey City, Hank Danning, veteran catcher, and Moe Arnovich, rabbi's son from Wisconsin who is a Giant outfielder.

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NEWS IN BRIEF

McWILLIAMS PROMISES TO DROP ANTI-SEMITIC TALKS

New York (JPS) — Having served eight days in the Bellevue psychopathic division and twenty-two days in the workhouse, Joe McWilliams, this city's most persistent anti-Semite, promised to give up his anti-Jewish street diatribes. He told Magistrate Hoppin, who on McWilliams' promise to abondon his tirades suspended a sixty-day workhouse sentence for anti-Semitic remarks made during the political campaign last year, that he was serious about his change of heart—because "when a man has to give up his liberty for a short time," he learns to keep his word.

JEW GIVES DARTMOUTH MORE THAN MILLION

Hanover, N. H. (JPS) — Of the slightly more than $3,000,000 given to Dartmouth College in a year of record bequests, the late Justice William N. Cohen of New York willed $1,208,691 to his alma mater, from which he was graduated in 1879, the college has announced. Justice Cohen died in 1938.

DRIVE FOR REFUGEE CHILDREN HEARS ATTACK ON "HIDE-SAVERS"

New York (JPS)—An attack on those who want to "save their own hides at the cost of all the future" was the anti-Fascist theme of Congressional Librarian Archibald MacLeish in an address at the opening of the drive to raise $503,800 to help bring over 500 additional refugee children from Europe and to care for many now in this country. Among the youngsters are numerous Jewish victims of Hitlerism.

Catholic Bishop Bernard J. Sheil of Chicago, Marshall Field, President of the United States Committee for the Care of European Children, and Morris C. Troper, European Chairman of the Joint Distribution Committee, joined in the plea for contributions which resulted in only $35,000 from one of the wealthiest groups of 250 New Yorkers ever brought into the palatial Waldorf-Astoria.

Delineating a dark picture of Europe under Nazi plans, MacLeish declared that "the conquest of the generation now in its childhood and its youth is the true objective of Nazi strategy. The Nazi Party has produced in the short space of eight years a generation perfectly and terribly responsive to the Nazi model. The essential difference between those who believe we must destroy Fascism and those who believe we can make peace with Fascism is that the first think in terms of the future—of the world which our children will inhabit — while the others think of the present; of the present prosperity of their own businesses or undertakings; of the present enjoyment of their privilege and pleasures; of the present security of their own hides."

BRAZIL CLOSES THREE GERMAN SCHOOLS

Rio de Janeiro (JPS)—Three schools situated in the most thickly German-populated belt were closed by a Brazilian edict because all subjects were taught in the German language, contrary to a three-year-old decree which stated that all teaching must be in Portugnese, the Agencia Nacional, official news agency, announced here.

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NEWS IN BRIEF

850 REFUGEES ARRIVE ON HORRIBLY CROWDED NAVEMAR

New York (JPS)—As ghastly a tale of hardship as ever came from a ship at sea was recited by 850 of an original cargo of 1,150 Jewish refugees who crowded the 5,473-ton Spanish freighter Navemar, which finally entered New York harbor almost a month after sailing from Spain on August 17.

Ordinarily built to carry eighteen passengers, the Navemar was a shambles of hastily constructed bunks in the hold of the ship, with food and sanitary accommodations beyond description. The best indication of the condition of the ship was the refusal of the Joint Distribution Committee, which has facilitated the crossing of many thousands of refugees in recent months, to accept responsibility for the Navemar, and its warning to its agents in Europe not to book passengers on the over-crowded vessels. In order, however, to save some 150 people whose visas might have expired, the J. D. C. had booked them on the freighter.

The United States Public Health Service officials who climbed the gangplank from the Coast Guard cutter on which no ship news reporters or other visitors had been permitted, undertook a thoroughgoing investigation of the health of the passengers, knowing that as the ship had moved slowly across the Atlantic, stopping at Bermuda and Havana, leaving some 300 passengers for South American countries in Cuba, many of the refugees had been brought down with typhoid. The name and destination of every passenger was carefully checked so that local health authorities throughout the United States may be immediately notified in the event that typhoid or typhus epidemics broke out among the miserable trans-Atlantic travelers. "The health of the people of the United States must be protected," the health officials warned.

This is the second time that the Navemar has appeared in New York under unusual circumstances. During the Spanish Civil War the ship, having been seized at sea by the crew and declared a Loyalist rather than a Franco vessel, came into the harbor here, it was seized by the armed Coast Guard and rested at anchor on the Red Hook mud flats for three years, the object of litigation, before it was turned over to its agents here.

ABE GREENE HEADS N. B. A.

Winston-Salem, N. C. (JPS)—Elected President of the National Boxing Association, Abe J. Greene, New Jersey athletic commissioner and Paterson newspaperman, at 41 is the youngest head the N.B.A. has ever chosen. Mr. Greene won national recognition with his aggressive policies as New Jersey's boxing head.

LINDBERGH DENOUNCES JEWS

Des Moines (JPS)—Denouncing the Jews for the first time since he became the voice of American appeasement, Charles A. Lindbergh, believed to be a 1944 Presidential candidacy aspirant, charged that "the three most important groups which have been pressing this country toward war are the British, the Jewish and the Roosevelt Administration."

In an address here before an America First rally, Lindbergh, who has considered himself "neutral" in this war, said: "No person with a sense of dignity of mankind can condone the persecution of the Jewish race in Germany." But, following the newly laid line of American anti-Semitism, Lindbergh qualified his statement of sympathy with the charge that the "greatest danger to this country" lies in the Jews' "ownership and influence in our motion pictures, our press, our radio and our government."

Lindbergh said that he could understand why the Jewish people desired the defeat of Germany, since "the persecution they suffered in Germany would be sufficient to make bitter enemies of any race," but then declared that "if any one of these groups—the British, the Jewish, or the Administration—stops agitating for war, I believe there will be little danger of our involvement." He added: "That instead of agitating for war, the Jewish groups in this country should be opposing it in every possible way, for they will be among the first to feel its consequences."

The former American idol reiterated his belief that Great Britain's position is desperate and that America cannot help her win the war.

The anti-Semitic note entered boldly into Lindbergh's text. Life Magazine, in a recent attempt to clear Lindbergh of anti-Semitism, stated that the ex-Colonel had often expressed his disapproval of Germany's anti-Jewish policy in private discussions, but not in public debates because Lindbergh considered himself "coldly neutral."

When Lindbergh spoke in New York last winter, John T. Flynn, Chairman of America First, publicly condemned the anti-Semites who were present in the name of the America First Committee and Lindbergh. Encouraged by the open discussion of anti-Semitism in the Senatorial movie probe, Lindbergh apparently decided that "neutrality" is no longer an asset.

Let your moral life be your pride of lineage, and your loyalty to truth sufficient wealth for there is no pedigree as noble as virtue and no heritage equal to honor!

One should not speak one way with his mouth and another way in his heart.

Good Will in Action

(Continued from Page 48)

tional Christmas tree. At another school the main corridor was decorated with the lighted Menorah, a lighted wreath and a Christmas tree. Hanukah hymns and Christmas carols were sung by the students during the week preceding the two holidays. At Oberlin College, in Ohio, a lecture course on Judaism that is part of the curriculum at the Theological Seminary is being underwritten by the Elyria B'nai B'rith lodge.

Finally, good will in action fellowships were established during this year at three universities by the B'nai B'rith Hillel Foundations. At the University of Alabama, the Grover Cleveland Hall Fellowship, named for the noted Southern crusader against bigotry, was won by the daughter of a Baptist minister. The Edward Chauncey Baldwin Memorial Award, established at Illinois in memory of the Christian professor who inspired the Hillel Foundatons, this year went to a co-ed leader of the Y. W. C. A. A similar award at Ohio State University's Hillel was divided between a Jewish refugee student and the chairman of the Y. M. C. A. religions education committee. In all three cases the fellowship was in recognition of outstanding service designed to further inter-faith good will on the campus.

These illustrations of good will in action are but samplings that have come to public notice in the past year and the thousands of others that make no headlines but did make for good will. During these months hate and prejudice and misunderstanding had their innings, but good will that was more than just pious platitudes hit harder. Singly such episodes may mean much or little but collectively they are impressive proof that the ordinary folks in America, the people who make it what it is, and who believe in democracy and all that it represents, retain as an integral part of their way of life, the decent, kindly humanitarian and deep-rooted religious instincts and sentiments, despite all propagandistic attempts to make them otherwise.

STOP MAILS TO OCCUPIED FRANCE

New York (JPS)—Except for mail addressed to interned civilians, the United States postal authorities will accept no more mail destined for occupied France, Postmaster Albert Goldman has announced. The German occupation authorities suspended postal relations with this country, thus necessitating the American order.

PORTLAND BARS AMERICA FIRST

Portland, Ore. (JPS)—Senator Burton K. Wheeler and all other members of the America First Committee were barred from speaking in public buildings of this city by votes of the City Council first and then by the Board of Education. "Inimical to national defenes," was the reason given for turning down an application for one of the school auditoriums.

SUPERIOR LAUNDRY MARKS HALF CENTURY OF SERVICE IN CHARLESTON, W. VA.

The expansion of the Superior Laundry Company closely parallels the progress and growth of Charleston. In 1900 the city's population was nearly 13,000; today it is almost six times that figure. In the half century Superior Laundry has operated here, it has enlarged and modernized its plant six times.

In April, 1900, Charles B. Young, now president and general manager of the company, together with his brothers, Clarence A., secretary and treasurer and David M., and Albon, both deceased, started a small laundry service for the city.

The first plant was in the 700 block of Kanawha street and the company operated three wagons gathering laundry throughout the city.

By 1919 business had increased to the point that additional room was needed. The original building on Kanawha street was sold and the present site bought. Within two years additional space was necessary and the plant was expanded almost 50 per cent.

In November, 1940, the last expansion and modernization program was finished at an expense of $100,000.

From the small plant in 1900 operating three wagons and gathering laundry only in the city, the company now has a fleet of 25 trucks that cover the entire Kanawha valley.

"Keeping step with modern laundry methods constantly require installation of new equipment and adequate space. We have kept up with the changing methods of laundering and dry cleaning and it has been our constant effort to give superior service to our customers," Mr. Young said in commenting on the firm's half-century of growth.

URGES F.D.R. TO BAN JEW-BAITERS FROM ALL GOVERNMENT DEPARTMENTS

Washington (JPS) — Edgar Ansel Mowrer, noted newspaper correspondent, called upon President Roosevelt to "strip" government departments "for action" by eliminating Jew-baiters, appeasers, Munichmen, professional Bolshephobes, isolationists and America Firsters who "cannot honestly help us to destroy fascism."

Mr. Mowrer, writing in Look Magazine, also recommended the creation of a "Council of Anti-Fascist Refugees" to co-operate in the defense of democracy.

HITLER'S PAPER ATTACKS ZIONIST CONVENTION

Geneva (JPS)—The front-page headlines of Hitler's newspaper the Voelkischer Beobachter featured the American Zionist Convention at Cincinnati on a day when the paper omitted all war news from its front page. The headline read: "Zionists Jubilant — British Bolshevik Alliance a Great Success of World Jewry."

The same paper again attacked "Roosevelt's trusted friend, the Jew Kauffmann," whose book, "Germany Must Perish," advocates the sterilization of all Germans.

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Some Names in Sports

By HAROLD U. RIBALOW

The sports stories of the past year have been liberally peppered with Jewish names, the writer reveals in a breezy summary of the Jewish achievements on field, track and diamond during the past season.—THE EDITOR.

CRASHING the sports pages of the nation's newspapers, winning roaring acclaim from fervent spectators, stealing headlines from fading stars—these were some of the startling accomplishments of Jewish athletes during 5701.

Jews excelled in boxing, baseball, football, basketball, and many of the minor games as well. Names like Abe Simon, Buddy and Maxie Baer, Georgie Abrams, Hank Greenberg, Hank Danning, Sid Luckman, and hundreds of others hit the headlines with regularity.

BOXING

It was in boxing in particular—a profession which once boasted of great Jewish boxers, sluggers, fighters and dancy Dans—that the most sensational developments took place.

Joe Louis, whose reign as Heavyweight King has begun to tremble during this past year, fought two thrilling bouts with two Jewish boys who won the admiration of the pugilistic world with their courage, stamina, fighting ability and ambition. First Abe Simon, gargantuan New York Jew, carried Louis to thirteen bloody rounds before succumbing to the paralyzing blows of the champion. Big Abe, at whom they once laughed, made them eat cake when he shoved a ponderous left into the Brown Bomber's unemotional face throughout the entire bout. No matter that the big boy was taking a royal licking. He was making the championship go a marathon contest, a pleasant sight after all the lightning knockouts handed out by Louis. When Abraham finally collapsed, it was forgotten that Joe was the winner. "How long did he last?" screamed the sports world. "Thirteen," came back the astounding answer. And Abe Simon, of the pushed-in face and the tremendous hand, had joined the Hall of Fame of Boxing.

Buddy Baer, who had lived under the shadow of the verbose Maxie, decided to step out and do things his own way. So when he faced Louis, Buddy—in an attempt to save the Baer reputation—aimed a hard right cross to Joe's jaw as the bout opened. To the surprise of all and sundry, the smack landed flush on the champ's jaw. The Brown Bomber crashed against the ropes and fell out of the ring. After that the snarling champion, no longer expressionless, went to work with all the venom at his command. Buddy was a beaten hulk within six rounds, but what a half dozen sessions they were! The next day Joe Williams, ace sports columnist, exulted: "Buddy's my boy. He's the next champ." Maxie, more or less chagrined, took solace in his accomplishments of the year. He licked the overgrown, overballyhooed Pas Comiskey, walloped Two-Ton Tony Galento, and took a beating from Yogi Lou Nova.

The deeds of the two behemoths, Simon and Baer, inspired the smaller fry. Georgie Abrams trimmed Billy Soose for the third straight time. Billy, alas, forgot to haul his title into the ring with him, and so Georgie remains just another pugilist. Bob Pastor, who had three shots at the champion, spent the better part of the year knocking out would-be challengers of Louis' crown. Al "Bummy" Davis, tough and lond, won, lost, joined the Army and took a royal licking from Fritzie Zivic. Maxie Berger, of Canada and the Bronx, and Maxie Shapiro, of the Bronx exclusively, did quite well. The "Magen David" on boxing shorts touched canvas rather seldom this year—and when it did, the occa-

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sion was glorious, pugilisically speaking.

BASEBALL

Those other national manias, baseball and football, did not do so well by our Jewish lads. Hank Greenberg, one of the most feared sluggers of all time, played ball for Uncle Sam instead of Detroit's Tigers. It was not a good trade in a strictly sports sense, since neither the Tigers nor the Army won any pennants. Hank managed to inspire countless editorials on the touching subject of: What Hank Greenberg did for the Army. But, alack, Hank left his mates to face the Yankees alone. Consequently, the New Yorkers clinched the flag in early September as the Tigers wallowed in the second division. Hank Danning, Giant catcher, and Moe Arnovich, his Jewish team mate, labored disconsolately as the former McGraw greats stumbled through the season. Buddy Myer, former star second-sacker of the Washington Senators, sat on the bench most of the year, dreaming of the days of his past glory. Harry Eisenstat, of the collapsible Indians, watched Bob Feller win for Cleveland; Moe Berg, erudite catcher-coach of the Boston Red Sox, starred on Information Please with Kieran and Company, while his buddies on the Sox saw Ted Williams run wild and trail the Yankees home.

There are, however, coming stars in baseball who are Jews. Sid Gordon, of the Jersey City Giants, is a brilliant newcomer. So is Harold Feldman, who pitches for the same team, as Sid plays second base and cheers approvingly. Cy Block, Bronx boy, is a minor league sensation. Lou Klein is the best shortstop in the American Association. Goody Rosen, former Dodger, may engineer a successful comeback.

FOOTBALL

Football found only Sid Luckman this season. Called by his coach the finest player in history, Sid led the Chicago Bears to a 73-0 rout of the Washington Redskins for the pro title. He is clever, passes beautifully, and is an all-round athlete. Of the others, Marshall Goldberg, Buckets Goldenberg, and Lou Marks all were more than fair, but they were not Luckman. The college game boasted of some fine players. The best of them were Mort Landsberg of the powerhouse Cornell squad, and Ambie Schindler, star of the Rose Bowl game.

BASKETBALL AND TENNIS

Basketbal has sometimes been called the "Jewish game." Some of its greatest players, indeed some of the entire squads of good teams, were Jewish this year. City College of New York, one of the outstanding teams in the East, had Red Holzman, Julie Gerson, Al Goldstein ,and Al Winograd on its starting five; N. Y. U., last year's powerhouse, claimed Ralph Kaplowitz, Ben Auerbach, and Irv Davis; L. I. U.'s Ossie Schechtman, Penn State's Elmer Gross, and Duquesne's Moe Becker set the pace for basketball players the country over.

One sport which seldom had good Jewish palyers has now come up with a healthy crop of youngsters. Tennis circles buzz with the names of Henry Prusoff, Seattle giant; Seymour Greenberg, Midwestern star; Izzy Bellis, perennial Philadelphia winner; Joey Fishbach; Arthur Marx, Groncho's robust son, and Millicent Hirsch, one of the best of the women players. Perhaps golf, with Herman Marron as the sole Jewish star, will take notice and follow the path of the tennis court.

OTHER SPORTS

Just to sprinkle the sports cake with some more chocolate trimmings, it is no more than fair to note that Henry Wittenberg, Jewish wrestler from City College, has yet to taste defeat; that Harold Bogrow is the most improved member of N. Y. U.'s champianship relay team; that Sol Schiff is world's table-tennis champ that Hirsch Jacobs and Phil Schwartz are consistent winners on the race tracks of the nation. Now if the Jews would only develop a world's chess champ from its wealthy source of Fines, Reshevskys, Hanauers and the like, all would be well.

Above all, the pure and benign light of Revelation has had a meliorating influence on mankind and increased the blessings of society.—George Washington.

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Jewish Fate and Future

By BARUCH BRAUNSTEIN

The scientific explanation for the miracle of Jewish survival is only one of the fascinating facts culled from the new book written by the famous economist and sociologist and presented here by Dr. Braunstein, well-known author and lecturer.—THE EDITOR.

AT the beginning of another year Jews are solemnly asking themselves the fateful query: "Is there any hope for us for the future?" In the light of the funeral pyres marking the agonizing extinction of Jewish communal life in Europe, have Jews any reasons — good, sound reasons — for looking toward the future with confidence and hope?

A soberly honest and objective book has been written that gives the Jews the confidence and hope they sorely need to face the uncertainties of another year. It has received little attention in this country, and has been less read. It was written by the foremost expert on the facts and phenomena of Jewish life—in other words, on Jewish sociology, Dr. Arthur Ruppin, and his significantly entitled: "Jewish Fate and Future" (Macmillan & Co., London).

There are more Jews in today's world than ever before, and they face more and graver problems than ever before. In many countries anti-Semitism is robbing Jews of their citizenship, property and reputation by maintaining an incessant and thunderous propaganda against them as the cause of all sorrows. In democratic countries, where Jews are accorded freedom and equality, the danger is growing that Judaism is being robbed of its content and inspiration by the advancing cultural assimilation of Jews to their Christian environment. Jews today are impaled on the horns of this dilemma. The horns are made sharper by these additional facts. On the one side the Jews' birthrate is falling; three million Jews in Russia were for years completely cut off from other Jews — an isolation that now can no longer continue; economic changes since 1918 have been unfavorable to Jews and a contributing factor to their overcrowding certain trades and professions. At the same time the Jewish religion is losing its former cohesiveness and hold upon the people. Yet on the other side are such compensating movements as the building of the Jewish national home with its strengthening effect upon Jews outside Palestine, a recognition of the danger of professional and occupational overcrowding already leading to some adjustments and changes, and the beginnings of a religious survival.

This book is no preachment of hope and faith. It deals with the hard struggles Jews face and estimates the prospects of the Jews' survival, pro and contra, "based on an account of the social conditions of the Jews and of their relations with the world around them." This is the last book by Dr. Ruppin of a series of books on this general subject. This one, like all the others, will go down as a classic. But this book ought to be read more avidly than are most classics, because of the widespread desire and need for more knowledge about Jews. It is a book on the past and present of the Jews, factually done, upon which the future might be calculated. Because it is factual, it is sober. It is an achievement of high order because it assembles so many thousands of facts and figures from so many remote parts of the world on the subject of a people moving from pillar to post, and of whom today a large portion are on the move again. The interpretations drawn from these facts are also eminently sober and fair.

Jewish Survival

At the beginning of the Christian era some 1,900 years ago Jews numbered about five million, one in every fifteen white persons. On this basis, Dr. Ruppin figures, there should be sixty million Jews today, and not the paltry few sixteen and three-quarter millions there are, representing one in every fifty-one whites. The significant fact is, not that Jews are proportionately fewer today than 2,000 years ago, but that they exist at all.

Most commentators put down the Jews' survival to a miracle—an admission that they cannot adequately explain it! The Sociologist Ruppin does explain this miracle, one of many "miracles" related to Jews' longevity that he brings down to solid earth.

Jews, he says, survived because their religious laws forbade connubium, because Jews represented a higher culture (and assimilation occurs when numbers of an inferior culture live in a superior one), because their occupations in trade underlined their alien character and, also, because as merchants living in towns and cities they were able to maintain their own autonomous cultural and religious life. Finally, Jews survived because they were forced out of the commercially well-developed countries, where they had already achieved their function, to commercially backward countries. Perhaps the movement today out of Germany to the many economically backward nations that the Jews are entering is a repetition of the same story and therefore reason for hope for their continued survival.

Palestine occupies a very important place in any scheme for Jewish survival, maintains Dr. Ruppin, who is

Economic Adviser to the Jewish Agency for Palestine. Palestine is important not alone for those who go to live there, but equally for its salutory effects upon the Jewish diaspora. Palestine offers the example of a Jewish way-of-life and the incarnation of the ideals which Jews have been preaching and which they now have the great opportunity to put into reality. More and more it becomes the defender of the reputation of the Jew everywhere.

The great paradox of Jewish survival is that those countries most favorable to the advancement of the individual Jew are least favorable to survival of the Jewish people. Religion having lost its survival power for Jews, Dr. Ruppin believes their hope for the future lies in their finding a "new common ideal associated with their history," and this, he declared is Zionism. He believes that Palestine can retard those corrosive processes of assimilation and reduce Jewish mortality, and that thus "through it a state of equilibrium may be achieved during the existence of the Jew for a long future."

This book is a powerful refutation of the charge that Jews cannot deal with their own problems with complete calm and objectivity. There is only a statement of the facts here, without the bitterness they must evoke from the average fair-minded reader. For a mere recital of facts is ample to make a strong indictment of the desensitized world in which we live, a world which Dr. Ruppin hopes will change for the better. And because he has been so utterly factual and objective he can be permitted the luxury of this solitary prophecy, for whose fulfillment Jews hope and live. In this book is comfort and hope for Jews entering upon another year of dread anxiety and dark fear.

MIGRAINE RELIEVED BY RELAXATION, SAYS DR. WOLFF

New York (JPS)—Just learn to relax and you will lose your migraine headache, one of man's worst afflictions, advises Dr. Harold G. Wolff of the New York Hospital and Cornell Medical College in his report of results of a test of migraine victims. If those who suffer from migraine headaches would relax by listening to music, reading books and playing games, two-thirds of all migraine sufferers would be relieved, claims Dr. Wolff.

"DECLARE WAR," 1,100 NOTABLES ASK

Washington (JPS) — Even before President Roosevelt announced American policy with respect to freedom of the seas, a petition signed by 1,100 leading Americans was on his desk to urge him "to ask Congress that a state of war with Germany now exists."

The petition called attention to the activities of the Associated Leagues for a Declared War, which is said to have branches in thirty-five states. Writers, judges, social workers, churchmen, industrialists and other groups are represented in the petition.

"BUILD JUDAISM," SAYS WAR DEPARTMENT CHAPLAIN

Washington (JPS)—Insisting that a vigorous Judaism meant making Zionism a contributing factor to the American scene, Rabbi Aryeh Lev, assistant to the Chief of Chaplains of the War Department, challenged the Junior Hadassah here to build a worthwhile Zionism in the United States, in a speech at the Jewish Community Center.

FANNING FLAMES OF HATRED

Budapest—The German-made propaganda film, "Jew Suss," is now showing in suburban as well as metropolitan theaters to hysterical audiences whipped up by the expanding propaganda campaign.

It is reported a whole company of soldiers, led by their officers, were shown the film gratis in the provinces. The picture is having such inflammatory effects that several Parliament deputies have written to Premier Paul Teleki urging a ban on its exhibition to avoid possible outbreaks. One deputy said he was writing because he was "ashamed to raise the question in the House."

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Heard in the Lobbies

By **DAVID DEUTSCH**

Feud Brewing

There's a feud brewing between Joe Willen (N. Y. Federation) and Dr. Solomon Lowenstein, dean of Federation leaders. The casus belli, as they say in Washington, is the permanent New York United Jewish Appeal, which is now aborning amidst a plethora of conferences and consultations. . . . Mr. Willen would like to run the whole show, but Dr. Lowenstein has asked him to keep hands off. The fur will be flying thick and heavy very soon.

The Judges Were Honored

Don't let anyone tell you that ex-President Kaufmann of the Z. O. A. picked Judge Louis Levinthal as his successor, even though the former's statement of withdrawal named the jurist as the logical candidate. When the supporters of Mr. K. offered the presidency to Judge L., the judge pleaded that his judicial duties would not permit him to devote the required time to the office. But his non-Jewish colleagues on the Common Pleas bench got wind of the offer. They were deeply impressed and pleased. They called Judge Levinthal and insisted that he take the leadership of the Zionist Organization. "You needn't worry about your judicial duties," the two Gentile judges said. "We shall feel highly honored to have you assume the presidency of the Zionist Organization and we shall arrange matters so that you will have ample time to meet your responsibilites to the American-Jewish community." That is how Judge Levinthal came to be the new Z. O. A. President. . . . Philadelphia is happy about it, and Brooklyn is very much enthused, too — because Judge Levinthal's brother, Rabbi Israel H., is one of its most beloved leaders.

From Rabbi to Lawyer

Charlie Lynch is a familiar figure in the city of Cincinnati. They say that no real estate deal, big or small, is ever negotiated without his knowledge or active participation. Many years ago Lynch, a poor Jewish young man, came to the attention of the late President Taft's brother, the city's biggest real estate magnate. Lynch climbed the ladder in meteoric strides until he reached the very top. Then one day his daughter fell in love with a young rabbi. The suitor was a staunch liberal, the prospective father-in-law a diehard reactionary. Lynch was puzzled but not stumped. He persuaded the young man to give up the rabbinate for the law and the young couple lived happily ever after. . . . While on the subject of Cincinnati, you should know that Phil Ban of Chicago came to that city as a delegate to the recent Zionist Convention in the garb of a United States soldier; and when he appeared at the banquet in khaki uniform topped by a black skull cap, some of the wiseacres were pointing to him as the first recruit for an "Orthodox" Jewish army. . . . Florid, smiling Archibald Silverman of Providence deserves this year's award for efficiency. When anyone approached him in the convention lobby to inquire about his wife, who is a devoted Zionist, he would say: "Just a minute." He would fish into his vest pocket, pull out a card and flash it at you. And there for all to see and read was a simple typewritten notice telling you that Mrs. Silverman was well, that she was in South America, that she would be back in October, and that he and she both thank you for asking about her. . . . Incidentally, Father Coughlin reprinted part of one of Mrs. Silverman's series of articles on the Jews in South America in the July 18 issue of "Social Justice."

Confidential in a Big Way

Telegrams have been received by key leaders in various communities summoning them to a "small confidential conference." The wires are signed by David Dubinsky, of the A. F. L., Justice Samuel I. Rosenman (Sammy the Rose to F.D.R.), William Rosenwald and William Shroder of the Council of Jewish Federations. . . . It is no coincidence that the date of this conference, October 19, almost dovetails with a meeting of the Allotment Committee of the United Jewish Appeal. Obviously the purpose of this mysterious pow-wow is to boom the cause of the National Refugee Service

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so that it may get a bigger slice of the funds American Jews will raise in '41.

Nathan Straus

On Nathan Straus's estate in Valhalla (he is the United States Housing Administrator) you will find a modest array of stables—and above one of the stalls you will read the name of "Marmalade." And by the way, the lake on his estate was formerly a quarry from which enough stone was dug to build the Kensico dam near by. . . . Abe J. Greene, the new National Boxing Association President, is the editor of the Paterson Evening News. When he is not busy straightening sports matters out he is devoting himself to communal affairs. He makes a Palestine speech that packs a wallop. In fact, he is one of the leaders in the New Jersey United Palestine Appeal.

Good Will

Good Will is big business these days. In 1927 the National Conference for Christians and Jews spent $11,000 and had a staff of two persons. Today the conference is spending $250,000 annually and has a staff of 70. . . . Dr. Louis Finkelstein, President of the Jewish Theological Seminary, was so deeply interested in the success of his conference on science, philosophy and religion that he paid a personal visit to the education editor of the New York Times to find a suitable press agent for it. . . . The Times celebrated its 90th anniversary last week. Ninety years a great paper. Another milestone is the fact that 1941 marks the forty-fifth year since Adolph S. Ochs, came out of Chattanooga to save the foundering newspaper.

One For Mr. Wheeler

While the isolationists were lambasting the movies for their "warmongering" in the subcommittee sessions at Washington, isolationist Minnesota was giving a rousing reception to the so-called "war films." Business has never been better in that state's movie houses. They say that Wendell Willkie will get $100,000 for defending the Hollywood producers. He'll be worth every bit of it. By the way, Will Hays had been slated for the Wilkie job, but he decided to be a witness instead. . . . They can't give Lillian Hellman's smash anti-Nazi play "Watch on the Rhine," a hearing in Washington because our capital has a law prohibiting juveniles from appearing on the stage.

Ruling The Shortwaves

It looks as if the shortwave radio broadcasting business will come under rigid government control. The talk in the airways is that Colonel William (Wild Bill) Donovan will take the part of radio business over to help organize a systematic anti-foreign, anti-Axis propaganda drive. . . . Herbert Bayard Swope, the one-time editor and sportsman, has sold 1,500 of his shares of Columbia Broadcasting stock. He is still hanging on to a parcel of 1,000 certificates. . . . George Jessel is being surrounding with so many backers for his new Broadway show, "High Kickers," that instead of with a goodbye or a good night he now takes his leave of friends with the line: "I'm gonna meet some more new partners in the morning."

FIGHT FOR FREEDOM, INC., WANTS HITLER FOR MURDER

New York (JPS)—In an aggressive "police circular" posted throughout the city, Fight for Freedom, Inc., calls for the apprehension of Adolf Hitler, "wanted for murder, arson, grand larceny, piracy, treachery, possession of firearms and religious persecution." The fingerprints as well as the photograph of Adolf Schicklgruber are provided to aid identification. "If captured, dead or alive," says the Committee circular, "the rewrd will be freedom for the entire world and peace for all nations."

When you have read the Bible you will know that it is the word of God, because you will have found it the key to your own heart, your own happiness, your own duty.—Woodrow Wilson.

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Mr. and Mrs. German Newcomer, 1941

By **FRED BRAININ**

A former Viennese poet tries to give you the picture of the refugee in America as the refugee sees himself and not as the sentimentalist portrays him—without helping him any.—THE EDITOR.

THE German refugee in New York, 1941—as the more sophisticated New Yorker sees him—is either a "Prussian-order-praising dope" or, in the best case, a "super-American idea-man" who peddles dollar shirts. Far from being impartial about my brethren (being an Anschluss, 1938, refugee myself), I frankly admit that there are singular refugee cases of both extreme types running around New York City—and perhaps elsewhere.

For instance, there is the "Prussian-order-loving" type, the fellow-newcomer from Magdeburg, who allegedly put a nickel into the slot not only at the subway entrance but also at the subway exit! Then there is the story about the "promoter" type, the fellow-newcomer from Berlin who arrived a couple of days before the New York World's Fair closed. This fellow had the biggest amusement park idea that ever hit Billy Rose's town—namely, that at a remote spot on the fair grounds there should be put up a life-size model of a German concentration camp but a genuine one, with all the expertly arranged "fun" and horror thrills an American should never live to see. He talked to one of the World's Fair guides about the project, but that was as far as he got. But I'm not so sure that publicity king Billy Rose's recent Rudolf Hess cage brainstorm was wholly uninfluenced by the idea of a certain little refugee to kill Naziism by—showing it for money!"

I repeat: there are some psychologically interesting German refugee types like those aforementiond. But, in general, a snapshot of average Mr. and Mrs. German Newcomer, 1941, comes out as follows:

Mr. Newcomer is about 50, a former South German retail shop owner who arrived here with his family from London just before the outbreak of the war. He, together with his family, on the third day after their arrival, took out first citizen papers. They live in a one-room-with-kitchenette apartment on Washington Heights in New York.

He works downtown as an $11.80-a-week shipping department helper (non-union shop). He got his job, not through the employment service of the National Refugee Service where he is on file, but through a recommendation from his American nephew and affidavit sponsor. He reads the only New York refugee, German-language weekly, Aufbau (Reconstruction) which gets a free plug from a Brooklyn Yiddish radio station for a once-a-week German news resume and cabaret broadcast.

Of the American news commenators, he prefers anti-Westbrook Pegler, anti-Nazi Johannes Steel, who recently went on the air on Sundays too because of the numerous fan letters.

Mr. Newcomer belongs to the Austro-American League, which offers week-end excursions introducing the newcomer to Americans and the American way: for instance, Hudson ferry boat romance, Harlem's Negro Jews, Hunter College. But hard-to-adjust fellows like our Mr. Newcomer still like it best at Cafe Vienna on the upper West Side. There, over a glass of beer, they can listen to refugee song-composer and pianist Hermann Leopoldi's Viennese-American double-talk and trade the latest anti-Goebbels "V" jokes, just arrived via Lisbon. He prefers Bette Davis any time to the nicest lady English teacher supplied by the nearby congregation.

Snapshot of Mrs. Newcomer

Mrs. Newcomer is about 45, a former kitchen-maid-employing housewife, who now works as a $14-a-week operator for a Seventh Avenue ladies' hat manufacturer (gluing bird's feathers to little ladies' hats)—seasonal job only, but she has to belong to the union; turns out to be the only radical in the family. She got the job through a recommendation by a quitting refugee-girl worker who got an upstate summer-camp job as a waitress. This particular girl happens to be the former Vienna high school classmate of movie star Hedy (Kieslinger) Lamarr, but not so glamorous; more the homely type, like the girl in the picture "Three Faces West" who married the young farmer, John Wayne.

Mrs. Newcomer reads the Aufbau, prefers three-feature movie programs and doesn't blush any more when picking up a thrown-away funny paper in the subway. She responds to invitations from the New Citizens' Educational Center in the neighborhood of Gramercy Park, where once a week in the evening she attends an informal chat on the roof terrace with longer-settled German-American landsleute, mostly in the spirit of '48:—coffee and pretzels served, international cook-book exchange and a Hungarian-Austrian-German folk-song group which co-operates with the international youth folk-dance group.

They have a 26-year-old son, single, Vienna University-graduated doctor. He is jobless, eats and sleeps at his parents' but gets his clothes and pocket money supplied at the West End Avenue home of his American cousin—at least until he is through with an N.R.S.

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T. S. SLOAN, *Vice-President*

resettlement department - sponsored training course for knitting-machine operators. The daytime course is given free on condition that afterwards he will accept a job at any out-of-town factory which lacks skilled labor, maybe in Philadelphia or the far West.

He is glad to have received his draft questionnaire, in which he hopefully referred to himself as belonging in Class 1A, available for immediate army service. He likes PM, Klaus Mann's monthly, Decision, and Hemingway. He is a member of the newly-formed German refugee-newcomer group, New World club, on West 44th Street, Manhattan, where he attends an advanced English course at night and, on week ends, hikes with the sport group associated with the Yorkville organization, Loyal Americans of German Descent. Once he was called by a special unit of this active anti-Nazi organization to join a picket line in front of a Yorkville Nazi movie theater.

He has a Viennese girl-friend who is still in London awaiting her U. S. visa. In her last Clipper letter she wrote him that she had married some fellow-refugee doctor. On a Memorial day hike, following the Appalachian trail, he met a nice American outdoor-type girl, of German ancestry. She told him of a Berlin refugee relative's success in North Carolina, where he is a member of a mechanized farm colony composed of some young, married, German refugee lawyers, businessmen and artists. She wants to know whether he is interested in outdoor life in general. This could be the beginning of a romance—but there's the draft.

Dr. Newcomer knows what's at stake. He is not as "hard-to-adjust" as Newcomer, Senior. He is still young, can wait a couple of years until he becomes a citizen of the post-war "world of tomorrow." And he wants to learn how to drive a tractor anyway. In the army or not, he is going to live in—and, if need be, die for—this only free country on earth as a free man, come what may.

That's about how, in 1941, the average German-Jewish newcomer-family is doing its tiny bit to make Lincoln's dream of a Union of Nations and of Races come true. They do it last but not least with Mother Newcomer's shiny "Made in Germany" aluminum pan thrown into the big, skyscraping big pot — called the melting pot of America.

BURNING OF OIL PAINTINGS LINKED TO ANTI-SEMITISM

New York (JPS) — Because "she didn't want them to fall into the hands of Jews," Marie Hauser, a 45-year-old maid, destroyed three art masterpieces belonging to her employer, Captain Daniel S. Sickles, official of the Langley Aviation Corporation of Port Washington. Arraigned on charges of grand larceny and malicious mischief, the maid tried to kill herself on August 11, after having burned paintings worth almost $200,000, one of them being Gainborough's "Black Boy."

To the Bible men will return, and why? Because they cannot do without it.—Matthew Arnold.

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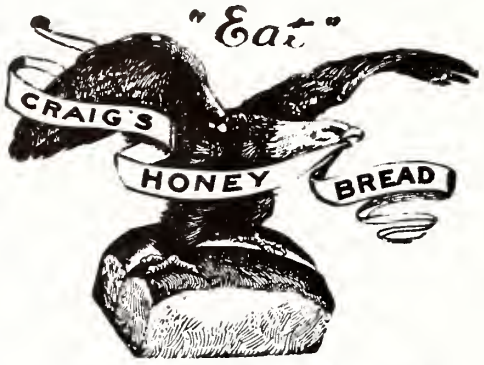

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The Jews of Canada

By **M. Z. FRANK**

The author, an editor of Canadian papers for many years, has studied the Jewish communities of the Dominion at first hand. Frequent contributor to important publications, he is noted for the factualness of his interpretations.—THE EDITOR.

NO COUNTRY in the world resembles the United States as much as Canada does. Canadian Jewry is almost a miniature replica of American Jewry and, in many ways, merely part of it. Still, there are certain facts and peculiarities about Canadian Jewry worth noting.

The study of similarities is in itself of interest. Let us take a few simple facts. There are more Jews in the East of Canada than in the West. About half of Canada's Jewry live in the country's largest eastern port, which is also its largest city—Montreal. The second-largest city in Canada, Toronto, the largest Canadian port on the Great Lakes, contains the second-largest Jewish community. Substitute New York for Montreal, Chicago for Toronto, and you have the situation in the United States.

The first Jews to arrive in Canada were the Sephardic Jews, the descendants of the Spanish and Portuguese exiles. Later came the German Jews, and still later the Jews from Eastern Europe. The first Jews came into Canada with the British army which wrested the country from the French in 1761. The small group of English Sephardic Jews maintained its identity for a long time and played an important part in the history of Canada. The first Jewish congregation established by these Sephardim still exists in Montreal, but very few of the original families have remained within the Jewish fold to this day.

The immigration of German Jews into Canada was not as extensive as it was in this country, and the imprint the German Jews made on the Canadian Jewish communities was not as strong as in the States. During the middle of the nineteenth century, when the bulk of German Jews came into the U. S. A., Canada was hardly a land of immigration. It was only towards the end of the nineteenth and the beginning of the twentieth century that Canada began to absorb large numbers of immigrants. The East European Jewish immigration into Canada is thus of more recent origin than the one into the United States. Canada has a younger Jewish community than has this country.

Many Jews began to come into Canada from New York and other American cities just as they went to New Orleans or Louisville or Nashville or San Francisco—that is, they simply moved from one center to another in search of better opportunities. Many others came directly from Eastern Europe, attracted by a new country, planning to set up as farmers, to join relatives—or because at certain times the requirements for entry into Canada were milder than those into the United States. I do not know if there are statistical figures available on the number of Jews who migrated to Canada from the States and vice versa, but from my own observation I should state that there are many more Jews in the United States who came from Canada than the other way round. For a period of a few years immediately following the last war, when it was much easier to enter Canada than the United States, thousands of Jews migrated into Canada from Eastern Europe, about half of those immigrants eventually finding their way into this country.

There are between 160,000 and 175,000 Jews in the whole of Canada out of a total population of about eleven million. These Jews are scattered from the Atlantic to the Pacific, which in Canada stretch farther East and farther West than south of the border. There are three large Jewish communities—Montreal, Toronto and Winnipeg. Each of these three cities represents an important commercial and cultural center in the Dominion and supplies a different background to the Jewish community in its midst. Montreal is the metropolis of the French-speaking province of Quebec, Toronto of the English-speaking province of Ontario; Winnipeg, in Manitoba, is the largest city in the Canadian West. Both Montreal and Toronto have their own conservative traditions, French-Canadian and English-Canadian Tory, respectively. Winnipeg represents the free spirit of the West—and incidentally, it is the largest Ukrainian center on the whole American continent. Montreal and Toronto are industrial and financial cen-

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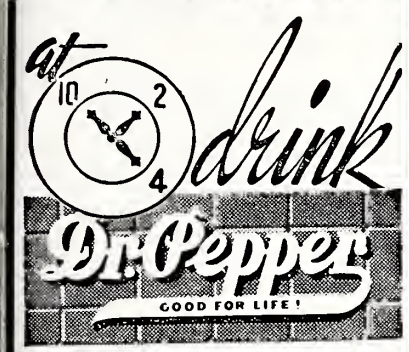

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ters; Winnipeg is the center of Canada's wheat exchange.

The Various Jewish Communities

The oldest Jewish community in Canada is in Montreal which boasts one of the oldest synagogues on the continent and one of the wealthiest Orthodox synagogues on our continent. It commands more social prestige than the Reform Temple there. Montreal also has the continent's largest radical Jewish school, where Yiddish is cultivated along with Hebrew. On the whole, there is more Yiddish spoken and cultivated in Canada than in any community of like size in the States. The most important feature of Montreal is that it is about 80% French-speaking and that its rural hinterland, the Province of Quebec, is even more so. The official recognition given the existence of two nationalities and two languages in the Province tends to the accentuation of the third nationality. At one time there was a serious question in Montreal whether the Jews ought not to be given schools of their own just as the Protestants and the Catholics are given their own schools by the Constitution. However, Jews in Montreal continue to send their children to the Protestant schools and, in spite of what has been said about their cultivation of Yiddish, they speak English in a French-speaking country; and this the French Canadians resent.

The Jewish community in Toronto is probably the youngest of its size anywhere in America. The bulk of its members are recent arrivals from the small towns of Poland. In the shaping of its communal life the Reform Jews rather than the Canadianized Orthodox Jews—as is the case in Montreal—take the lead.

Winnipeg, with its population of twenty thousand Jews, is considered the ideal of Jewish nationalists all over the American continent. There are more Hebrew and Yiddish schools proportionately in Winnipeg and in the other centers in the West than in any city of such size anywhere on the continent.

Jewish communities of a few thousand souls exist in Halifax, Quebec, Ottawa, Hamilton, Windsor and Vancouver, and there are smaller Jewish settlements scattered in Ontario and in the West with Toronto and Winnipeg as their centers, respectively. In Canada, as in the States, the Jews established the several branches of the needle industry and are also active in some new industries, such as mining.

Organizationally, the Jews of Canada are in some respects affiliated with the Jews of America; in others they stand on their own feet. The Canadian Zionists are not affiliated with the American Zionists, but the Labor Zionists and the Mizrachi are. Canadian Hadassah is also independent of American Hadassah. There is a Canadian Jewish Congress, which is steadily gaining in prestige among the Jews and the non-Jews of Canada. Smaller organizations are usually part of American bodies. Canadian needle-trade unions, like most Canadian trade unions, are part of the American unions—A. F. L. or C. I. O.

GOODS OF REFUGEES WHO NEVER ARRIVED SOLD AT AUCTION

New York. (JPS)—The broken lives of thousands of refugees stranded in Europe who hoped to get visas for the United States were revealed in pathetic disarray as customs authorities this week put up for auction 780 lots of household and personal goods to satisfy warehouse charges.

In most cases, the articles probably represented the only property which the Nazis had allowed the victims to remove from the country. Officials at the Foreign Trade Zone at Stapleton, Staten Island, where the goods were auctioned off, indicated that many of the owners were in concentration camps or had been killed or had disappeared without trace.

A very elaborate dentist's equipment, valued at $1,500 was knocked down for $50. Personal wear, glass, linens, rugs, furniture were among the items disposed of for a fraction of their worth.

CHILE DENIES MAURICE SCHWARTZ CHARGE

Santiago, Chile (JPS)—Taking direct issue with Maurice Schwartz, American-Yiddish actor who had charged in New York that he had great difficulty in obtaining a transit visa through Chile because he was a Jew, the Chilean Foreign Minister denied that religion or race had anything to do with the issuance of immigration papers by his government. He asserted that any regulations governing transit visas and similar documents applied to all foreigners and not merely to Jews.

WILL FOLLOW WEIZMANN, SAYS LEVINTHAL

Cincinnati (JPS)—Answering a question that had been asked by many Zionists as to the future relation between the Zionist Organization of America and the World Zionist Organization, Judge Louis Levinthal, the new Z. O. A. President, hastened to give assurances that "I will follow the leadership of Dr. Chaim Weizmann," World Zionist President. The Philadelphia jurist made this declaration soon after his election to the Zionist leadership.

800 OUT OF 3,000 CZECH JEWS WITH ARMY

Tel Aviv (JPS-Palcor)—About 800 Czech Jews of the total community of 3,000 in Tel Aviv have already joined the British forces, and more are enrolling, it was revealed by the Jewish Agency. It is also disclosed that many of the gunners who man the anti-aircraft batteries at Haifa are Jewish recruits. Their exploits in driving off enemy aircraft have won frequent praise from military officials.

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Organization and Personal News

Births

Henderson, N. C.—Mr. and Mrs. J. Blanstein announce the birth of their son, Ira Martin, on July 2. The Bris ceremony was performed by Rabbi Michael Zev of Raleigh. Mrs. Blanstein is the former Miss Rose Swartz of Durham.

Fayetteville, N. C. — Mr. and Mrs. Aaron Satisky announce the birth of their son, Philip Solomon, on July 4. The Bris ceremony was performed by Rabbi Michael Zev of Raleigh. Mrs. Satisky is the former Miss Blanstein of New York.

Warrenton N. C.—Mr. and Mrs. L. Blank announce the birth of their son, Berray Holt. The Bris ceremony was performed by Rabbi Michael Zev of Raleigh.

Wilmington, N. C.—A daughter, Jacquelyne Maxine, was born to Mr. and Mrs. Bob Berman. Mr. and Mrs. Berman are formerly from Greensboro.

Greensboro, N. C.—Mr. and Mrs. Sidney Parks announce the birth of a son on Tuesday, August 5.

Greensboro, N. C.—Mr. and Mrs. P. S. Greenberg announce the birth of a son, Norman, on Thursday, August 7.

Wake Forest, N. C.—Mr. and Mrs. Sam Seidenberg announce the birth of a daughter at Duke University Hospital.

Hendersonville, N. C.—Mr. and Mrs. Meyer Levinson announce the birth of their son, Sanford Victor, at the Patton Memorial Hospital.

Washington, D. C.—Dr. and Mrs. LeRoy Robbins announce the birth of a son, Richard William. Mrs. Robins is the former Miss Naomi Ellisberg, daughter of Mr. and Mrs. E. J. Ellisberg of Raleigh.

Goldsboro, N. C.—Mr. and Mrs. Frank Garris announce the birth of a daughter, Marian Sandra. Mrs. Garris is the former Miss Faye Isaacs, daughter of Mr. and Mrs. Sol Isaacs.

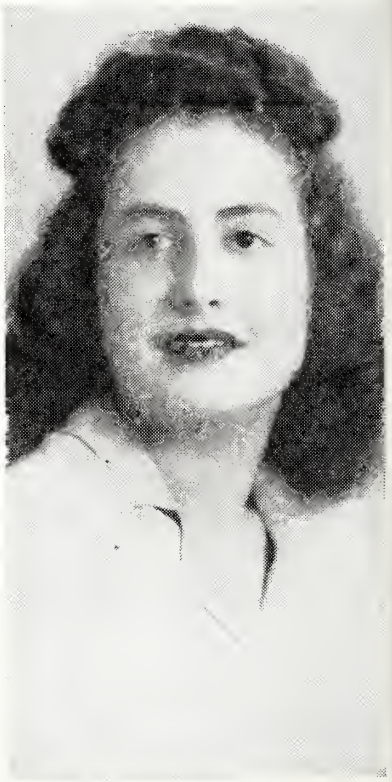
Engagements

Rubin-Ginsburg

Greensboro, N. C.—Mr. and Mrs. Herman Rubin of Brooklyn, N. Y., announce the engagement of their daughter, Blanche, to Lewis A. Ginsburg, son of Mr. and Mrs. Benjamin G. Ginsburg of Greensboro. Miss Rubin is a graduate of the class of 1941 of Woman's College, Greensboro, where she was active in affairs on the campus and in her senior year served as president of the Jewish group. Mr. Ginsberg, who attended State College in Raleigh, is now connected with the Jewel Show, in Anderson, S. C., where the young couple will live.

Zalkin-Gelson

Charleston, S. C. — Mr. and Mrs. Joseph Zalkin announce the engagement of their daughter, Helen, to Leon Gelson of Charleston and Walterboro,



MISS HELEN ZALKIN

S. C. Miss Zalkin, a graduate of Memminger High School, also attended Rice Business College. Mr. Gelson, a son of Mrs. Ella Gelson, was graduated from the College of Charleston with a B.S. degree and received his B.S. degree in Electrical Engineering from the University of South Carolina.

Sterer-Levine

Reidsville, N. C.—Mr. and Mrs. M. Leinwand announce the engagement of their niece, Ann Leinwand Sterer, to David B. Levine, son of Mrs. Roxie Levine and the late Max Levine of Greensboro. The wedding will take place in the late fall.

Satisky-Margulies

Raleigh, N. C.—At a reception on Sunday, September 7, Mr. and Mrs. M. A. Satisky announced the engagement of their daughter, Rheabel, to Jesse

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Margulies, son of Mrs. S. Margulies of Raleigh. The wedding will take place in the early winter.

Weddings

Hurwitz-Stein

Clinton, N. C.—The marriage of Miss Beatrice Hurwitz, daughter of Mr. and Mrs. I. Hurwitz, and Albert Stein, of Richmond, Va., was solemnized on August 10 at the home of the bride's parents in Clinton. Rabbi Mordecai Thurman of Wilmington, officated. Mr. and Mrs. Stein will reside in Richmond.

Berry-Berger

Hendersonville, N. C. — Miss Toby Berry, daughter of Mrs. A. Berry became the bride of Samuel Jerry Berger, in a double ring ceremony performed by Rabbi Walden. The bride was given in marriage by her brother, Jake Berry.

Caplan-Collins

Raleigh, N. C.—The marriage of Miss Rita Rena Caplan of Fayetteville and First Lieutenant Bernhard B. Collins of Ft. Bragg was solemnized in Raleigh, with Rabbi Avery J. Grossfield officiating.

Newman-Macht

Danville, Va.—In a garden ceremony of impressive beauty, Miss Naomi Newman, daughter of Dr. and Mrs. Samuel Newman, became the bride of Dr. Stanley H. Macht, son of Mr. and Mrs. Harry E. Macht of Crewe, Va.

The bride was given in marriage by her father, and had the following attendants: Miss Ruth Newman, sister of the bride, as maid of honor; Mrs. Simon Rosenthal of Lynchburg, aunt of the bride, as matron of honor; Miss Luvah Freedman of Durham, flower girl; Misses Sarah Fore, of Chapel Hill, Lucille Miller of Wilmington, Anne Rosenberg of Washington, D. C., Ceevah Rosenthal of Lynchburg, Hilda Greenberg and Doris Rubin, as bridesmaids. Maurice Macht of Jersey City, N. J., was his brother's best man, and ushers were; another brother, Jerome Macht of Philadelphia, Julius Hopkins, of Petersburg, Va., Herbert Friedlander of Washington, D. C., Macey Rosenthal of Lynchburg, Va., Melvin Greenburg, and Albert Rubin. Music was provided by Mr. and Mrs. Raimonde Aubrey.

Immediately after the ceremony, a reception was held at the Country Club Inn, while a wedding supper was served to members of the bridal party, close friends and out-of-town guests. Those helping to receive were: Mrs. Nora Payne Hill, Mrs. Henry Rubin, Mrs. S. E. Hughes, Miss Reamey Hamlin, Mrs. Harry Greenberg, Mrs. Philip Greenberg, Mrs. J. B. Harvie, Miss Beryl Byrd, Mrs. Gus Kahn, Mrs. Fannye Mandle, Miss Miriam Rippe and Miss Loraine Kahn.

After the reception Dr. and Mrs. Macht left for a northern wedding trip. They are making their home in Crewe, Va., where Dr. Macht is engaged in private practice of medicine.

Dr. Macht received his B.S. from the University of Virginia and his M.D. from the University of Virginia Medical School. He served as interne at

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Mrs. Stanley H. Macht
From an original painting by Otto Hans Herschel

the U. S. Marine Hospital in Norfolk. Mrs. Macht, a native of Danville, attended the University of Wisconsin and the University of North Carolina, receiving her degree in chemistry from the latter institution in June of this year.

ASHEVILLE, N. C.

The Hadassah chapter was hostess to all other Jewish Women's organizations of Asheville on September 17 at the Jewish Community Center, at which time each organization gave a brief resume of the work they did last year and outlined plans for the coming year. This annual joint fall meeting was inangurated last year at which time the Council of Jewish Women was the hostess.

Dr. Mildred I. Morgan, Dean of Women at Asheville College, was the principal speaker.

The program also included the presentation of a two-act play, "The Villain Still Pursues Her." The cast were: Mrs. David Marder, Mrs. Leon Gross, Miss Carolyn Lichtenfels, Mrs. Sol Isaacs, Mrs. Morris Lipinsky, Jr. and Mrs. Melvin Scheer. Mrs. Joseph Sternberg supplied the melodramatic music.

Mrs. Gustav Lichtenfels, President of the Temple Sisterhood, spoke in behalf of her organization; Mrs. Joseph Dave for the North Carolina Association of Jewish Women; Mrs. Al J. Goodman for the National Council of Jewish Women; Mrs. David Adler, Jewish Ladies Auxiliary; Mrs. Herman Renkof, Cheerio Club; Mrs. Milton Leury, Tau Gamma Sorority; Mrs. Max Crohn, Army and Navy Committee of the Jewish Welfare Board; Mrs. Marcus Sterne, Jr., the American Red Cross and Mrs. Nathan Sedofsky, Hadassah.

Mrs. Philip Ness was chairman of arrangements for this outstanding social event and Mrs. David Marder, President of Hadassah, presided.

The Temple Sisterhood held its first fall meeting on September 8 at the Jewish Community Center with the new President, Mrs. Gustav Lichtenfels, presiding. The other newly installed officers are: Mrs. S. Robinson, first vice-president; Mrs. Joseph R. Sternberg, second vice-president; Mrs. Coleman Zageir, recording secretary; Mrs. Sol Isaac, corresponding secretary, and Mrs. Max Riesenberg, treasurer. The following chairmen of standing committees for the year were named by the president; ways and means, Mrs. M. I. Kahn; Sunday School, Mrs. L. S. Lachman; program and entertainment, Mrs.

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Fred Pearlman; study circles, Mrs. Frank Marder; membership, Mrs. Sallie Z. Eisenberg; uniongrams and calendars, Mrs. R. P. Jacobs; alter and temple, Mrs. S. H. Rogovin; flowers, Mrs. S. Robinson; telephone, Mrs. David Hoffman; rummage, Mrs. Max Sterne, Jr.; publicity, Mrs. Al J. Goodman; New Year's dance, Mrs. Fred Pearlman; memorial tablets, Mrs. L. H. Pollock; Sunshine Fund, Mrs. Leon Gross; army and navy, Mrs. Max H. Crohn; visiting, Mrs. Philip Zageir; New Year cards, Mrs. Morris Lipinsky, Jr.; student activity, Mrs. B. Pearlman. The Sisterhood voted to start a Bible Study Group to be led by Rabbi Robert P. Jacobs. Interesting plans for the year were formulated and a great deal of enthusiasm shown by the members for a banner season.

"College Nite" at Beth Ha-Tephila Temple was held on Friday, September 12 at which time the following young people took part in the services: Miss Helen Mae Gahmbeck, William Rocamora, Michael Robinson. Stanton Goldbloom spoke on "What I Expect to Find in College" and Paul Rubenstein on "What I Have Found in College." After the services the Temple Sisterhood entertained with a reception at the home of Mr. and Mrs. B. Pearlman.

The Jewish Community Center has inaugurated the custom of "Open House" every Saturday night at which time a dance is held. These evenings are proving very popular and some very fine entertainment furnished by the musicians, singers and dancers of Asheville. Every other Saturday night Jewish soldiers from Camp Croft at Spartanburg, S. C., are entertained at the Center with supper and dancing and spend the night in the homes of Jewish families returning to the camp late Sunday.

At a Board of Directors Meeting of the Congregation Beth Ha-Tephila, President Max H. Crohn announced the following chairmen of committees: Adult Education, H. Goldbloom; Attendance and Ushers, Arnold Lifter; Building Fund, J. M. Cooper; cemetery, Gustav Lichtenfels; Goodwill, Jos. R. Sternberg; Building Maintenance, H. Goldbloom; Music, Joseph Dave; Sunday School, Mrs. L. S. Lachman; Worship, J. M. Cooper.

Temple Club sponsored religious services at the Temple on Friday, September 19, at which time Mr. J. S. Lieberman spoke on "Moses Mendelssohn." Mr. Julius Lowenbeing, president of the club; Isaac Gradman, vice-president and Leo Finkelstein, conducted the services. Dr. Samuel Robinson read the Torah Service from the Torah.

The Sixth Annual District Five Summer Camp Convention of A. Z. A. was unofficially opened with an informal dance at the Jewish Community Center in Asheville on August 27, Asheville Chapter No. 249 being hosts to the visitors. The following morning, the boys boarded a special bus for Camp Transylvania in Brevard, N. C., where they registered for the camp activities. One hundred and five registered. Immediately following lunch, competition in various events was begun, including ping-pong, tennis, horseshoe pitching, softball, golf and swimming. The first night session featured brief talks by Sol Briebert, retiring Field Secretary and various other notables in attendance. Aleph Jack Brickman of Charleston, S. C., won the extemporaneous speaking contest on Friday night. Aleph Moses Zukor of Charleston, led the Sabbath services on Friday night and Saturday morning with the assistance of Harold Goldman of Norfolk, Va.

Approximately 400 men, women and children from Charlotte, N. C., Spartanburg, S. C., Greenville, S. C., Hendersonville, Hickory and Asheville, N. C., attended the annual B'nai B'rith Fifth District picnic at Lake Tonawonda Sunday, August 31. Swimming and horseback riding afforded the picnickers a great deal of pleasure and an interesting talk by Irving J. Levitas of Washington, D. C., Cultural Director of A. Z. A. featured the afternoon program. Mr. Levitas' theme was "Giving a Jewish Education to our Children." Isaac Gradman, President of Asheville Lodge presided at this session. This being the 75th anniversary of B'nai B'rith it was urged by Mr. Levitas that all lodges stresss "Membership."

At a subsequent meeting of Asheville's Lodge it was decided that they would sponsor a series of six Cultural Programs to begin the latter part of October and monthly thereafter at which time out-of-town speakers of national prominence will be heard. A half-hour of music will precede these programs, to be held at the Woman's Club. Mr. J. S. Lieberman is chairman of arrangements.

Saturday evening Irving J. Levitas of Washington, D. C., Cultural Director of A. Z. A., spoke on "Planning the Chapter Program." His talk was very enthusiastically received. Reports were given by District Chairmen Jack Brickman of Charleston, S. C., Harold Goldman of Norfolk, Va., Sidney Goldstein of Asheville, N. C., Joe Goldberg of Augusta, Ga., and Melvin Blacker of Richmond, Va.

On Sunday all finals were completed. Bernard Cohn, new District Director, was introduced at the evening session. Brief talks were made at this time by Sol Briebert, Hy Goldstein, District 5 S. A. C. member, Bernard Cohn and several advisors of the Asheville chapter; also by members of the Asheville B'nai B'rith Lodge including Rabbi Robert P. Jacobs, Dr. Leon Feldman and Isaac Gradman, President of B'nai B'rith in Asheville. Irving Kaler of Atlanta, Ga., and Past President of A. Z. A., gave the principal address of the evening entitled "Youth's Part

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In National Defense." At the conclusion of the meeting awards were presented to the following contestants: Ping-pong: Burt Halpern of Roanoke, Va.; swimming, Augusta, Ga., Chapter; softball, Savannah aggregation; tennis, Howard Swartz, Charlotte, N. C.; best chapter, Charleston, S. C., No. 143; extemporaneous speaking, Jack Brickman, Charleston, S. C.

At the final business session presided over by President Harry Popkin, Aleph Jack Brickman of Charleston was elected president for the coming year and Harold Goldman was chosen vice-president.

Following the closing of camp, many of the Alephs journeyed to Asheville to attend the Labor Day dance at the Jewish Community Center.

Clare L. Goodman, Reporter.

CHARLOTTE, N. C.

The North Carolina Disabled American Veterans of the World War, at their nineteenth annual convention in

ARTHUR GOODMAN

Charlotte, N. C., elected Arthur Goodman of Charlotte as State Commander.

Mr. Goodman, a leading attorney, is a member of the Charlotte B'nai B'rith Lodge, and has been prominent in B'nai B'rith affairs for many years. At the present time, he is also President of the Mecklenburg County Humane society and of the Piedmont Kennel club.

Mr. Goldman has also taken a statewide interest in refugee resettlement and Zionism, being at the present time State Chairman for Zionist for North Carolina, and having been for two years State Chairman of the Resettlement Committee for Refugees, and for five years President of the North Carolina Association of Jewish Men.

Maurice A. Weinstein,
State Sec. B'nai B'rith.

FAYETTEVILLE, N. C.

Three hundred tasty sandwiches, supplied by the Hebrew Ladies' Aid society of Fayetteville, Mrs. H. L. Rulnick, president, made their appearance and a more rapid disappearance at a swim-picnic for soldiers sponsored by the Jewish Welfre Board, Fayetteville, N. C.

The soldiers gathered at the Jewish Welfare Board rooms, played ping-pong, sang, listened to music, wrote letters or read until the vehicles to transport them arrived.

After swimming, diving and watching the Bronx and Brownsville jitterbugs do their stuff, the soldiers gathered at the picnic tables where the sandwiches were served by Mrs. B. Kertzman and Mrs. S. M. Abrahams.

The last toothsome morsels were washed down by 120 bottles of drinks contributed by the Soldiers Service club, of which Al Felton is president, and Mr. H. L. Rulnick, who also very kindly supplied and dispensed pickles.

Other Fayetteville citizens who acted as hosts and hostesses to the soldiers were Mr. Pete Lefkowitz, Mr. B. Kertzmand and the Misses Judy Rulnick, Irene Shavitz, Florence Wortell, Edith, Lillian and Wilhelmina Rosenfeld.

At the next picnic to be sponsored by the Jewish Welfare Board, the soldiers will be the guests of Mr. H. L. Rulnick and Mr. Pete Lefkowitz.

GOLDSBORO, N. C.

Mr. and Mrs. A. A. Joseph have returned to Goldsboro after spending the summer at Beaufort. Their granddaughter, Miss Mary Tuttle was a student at the Art Institute there.

Goldsboro's contribution of young Jewish men to the army is as follows: Abe Gordon and Sol Goodman at Camp Lee, Petersburg; Sylvan Whitton at Fort Jackson, Columbia; Moe Kirschner at Fort Bragg.

Rabbi Joseph Weis has returned to Goldsboro after spending most of the summer with his parents in New York. Rabbi Weis also visited relatives in California, Colorado and other western points.

The Jewish boys who attended Tuscarora Boy Scout camp near Goldsboro, were: Billy Shrago, Sanford and Allen Korschun, Dick Sherman, Lester Gordon and Nelson Edwards. The site

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for this camp was donated by the late Mrs. Sol Weil. Miss Barbara Edwards spent two weeks as counsellor at the girls' session there.

Mr. and Mrs. Max Firnbacker have recently come from Germany to make their home here. They are with Mrs. Firnbacker's brother and mother, Mr. Louis Schmitt and Mrs. Emma Schmitt.

Rabbi and Mrs. Iser L. Freund of San Jose, Calif., spent a week in Goldsboro en route to visit relatives in Canada. Accompanying them were Mrs. Freund's sister and brother-in-law, Mr. and Mrs. Adolph Fink of Spokane, Wash. Rabbi Freund served the Goldsboro congregation for thirteen years, prior to his leaving for California.

Miss Barbara Edwards, Reporter.

GREENSBORO, N. C.

The annual board meeting of the N. C. Association of Jewish Women was held at the O. Henry Hotel on Wednesday, September 17th, at 10:30 a.m., with luncheon following at 1 o'clock. Mrs. Max Zager, newly elected president of the organization, was in the chair. Reports were heard from the chairmen of standing committees as well as district chairmen. Plans were discussed for the convention to be held in Greensboro in the spring of 1942.

Registration at Religious School took place on Sunday, September 21st. Regular classes will begin on Sunday, the 28th, with a full corps of teachers prepared to make this the best year ever.

Over 60 students from the surrounding colleges were invited into homes for the New Year holidays. Mrs. Sidney LeBauer is chairman of the Student Activities Committee which includes the following ladies: Mrs. Cyril Jacobs, Mrs. Ben Ginsburg, Mrs. Joseph LeBauer, and Mrs. A. F. Klein.

The United Jewish Youth Association, newly organized group of young boys and girls, met on Monday, September 1st, in the assembly room of the Temple to plan their program for the year. The following officers were elected for the coming year: Martin Bernstein, president; Sarah Mae Isaacson, vice-president; Sheila Kaplan, secretary; Marilyn Silverstein, treasurer. Mrs. F. I. Rypins is advisor to the group.

The community extends to Mr. and Mrs. Max Klein sincere sympathy at the recent death of Mr. Klein's father and Mrs. Klein's mother, within a few weeks of each other. Mr. Klein was called to New York prior to his father's passing and Mrs. Klein was called to Savannah, Ga.

Mr. and Mrs. Sam Barak, who are leaving town to take up residence in Pittsburgh, Pa., were honored by a number of their friends at a farewell dinner dance. Those participating were the folowing couples: Mr. and Mrs. Herman Davidson, Mr. and Mrs. Sam Freed, Mr. and Mrs. Victor Goodman, Mr. and Mrs. H. Goodman, Mr. and Mrs. Cy Jacobs, Mr. and Mrs. Phil Michalove, Mr. and Mrs. Nat Silver, Mr. and Mrs. W. J. Biener, Mr. and Mrs. Saul Greenberg, Mr. and Mrs.

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Victor Bates, Mr. and Mrs. Max Zager, Mr. and Mrs. Sid Parks, Mr. and Mrs. Al Levine, Mr. and Mrs. Al Klein, Mr. and Mrs. Sol Weinstein, Mr. and Mrs. Sam Lyon, Mr .and Mrs. O. Massell. Mr. and Mrs. Barak were presented with a piece of sterling in their pattern as a remembrance from the group.

RALEIGH, N. C.

Rabbi Wolf Mann, a native of Palestine has become rabbi of the House of Jacob congregation, succeeding Rabbi Michael Zev, who has gone to New York. Rabbi Mann, who came here from Beth Jacob Synagogue in Kitchenere, Ontario, not only was born in Palestine but received the major part of his education and training there. He came to America in 1921 and since then has become an American citizen. He attended the Hebrew Teachers' Institute and the Rabbinical College in Aetz Hayim in Palestine and graduated from Rabbinical Academy in Jerusalem. He received a special paper of Ordinance from the late Chief Rabbi Kock of Palestine. Rabbi Mann also attended LaSalle University in Chicago. He was ordained by the Ecclesiastical board of Orthodox Rabbis of Greater New York and is a certified Mohale from the Jewish hospital at Philadelphia. When he first came to this country, he was elected teacher of the Hebrew School in North Adams, Mass. He served there two years, then became principal of the school and later superintendent of Hebrew teachers in Burlington, Vt. For many years he was Rabbi of the United House of Israel in North Adams, going from there to Kitchener. Rabbi Mann has had a great deal of experience in working with young people.

Mr. and Mrs. Harold J. Rosenthal have gone to Philadelphia to make their home.

Mr. George Barwick is recuperating from an operation at Rex Hospital.

Mr. J. C. Morris is recuperating after an appendectomy at Rex Hospital.

Mrs. Sol Hanft, local Red Cross Chairman is confined to Rex Hospital, following an operation. Her sister, Miss Marion Heller of Richmond, is spending some time with Mrs. Hanft.

Mrs. Samona Heilbroner of Tarboro was the guest of her sister, Miss Mabel Morris.

Mrs. Geo. I. Barwick.

ROCKY MOUNT, N. C.

Mrs. Joseph Gold spent the greater part of the summer visiting her children. She was with her daughter in Langley Field, Va., for a month or more recently, has returned from an extended trip to the western part of the state where she visited her son and his family.

Complimentary letters have been received by Mrs. Joseph Gold from her son, Lawrence, who has joined the R. A. F. and is now stationed at Toronto where he is undergoing training.

The Beth El Sisterhood reported a gift to the British Ambulance service of one bed and equipment.

Mrs. Aaron Coplon and daughter, Shirley, spent about a month visiting relatives. They were in Columbia, Tenn., for several weeks, where they were the guests of Mr. and Mrs. Bernard Zuckerman, Mrs. Zuckerman being a daughter of the Coplons. They concluded their trip with a visit to relatives and friends in Chicago, Ill.

WINSTON-SALEM, N. C.

Richard Backer, son of Mr .and Mrs. Louis Backer of Winston-Salem, returned from the Admiral Faragut

RICHARD BACKER

Naval School at Pine Beach, N. J., after ten weeks' training in this junior naval school. Young Backer was awarded first in boat sailing and distinguished himself in other naval activities.

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NEWS IN BRIEF

RED CROSS SENDS DELEGATION TO RUSSIA

Washington (JPS)—The likelihood of large-scale assistance to Russia in her relief needs was foreseen with the decision of the American Red Cross to send a delegation headd by Allen Wardwell, New York lawyer, to the U.S.S.R.

The assumption by the Red Cross of responsibility for food and medical assistance would make unnecessary private organizational relief activities, it is pointed out here. Insofar as the Jewish organizations are concerned, it would mean that no additional campaigns for purpoess undertaken by the Red Cross would be launched. The Red Cross acts as distributing agent for supplies purchased from the United States Government fund previously appropriated by Congress for the relief of foreign war victims.

The aim of the delegation is to explore the situation Red Cross Chairman Norman Davis recognized "the undoubted need for emergency relief, particularly in the form of medical and hospital supplies." A first shipment of surgical dressings and hospital garments is now being made up by the Red Cross for Russia.

UNION WANTS EMPHASIS ON JEWS AS "RELIGIOUS GROUP"

Cincinnati (JPS) — In a widely broadcast appeal for support, the Union of American Hebrew Congregations is urging American Jews to emphasize their position as a "religious group" in this country.

"We are learning that whereas labor unions, charities, lodges, etc., are fine things, they carry sinister implications when they monopolize the label 'Jew' before the community," Adolf Rosenber, chairman of the Union's Board, declares in a statement of the Union's position. "Distressing problems are facing the Jewish community of America because of the deterioration of emphasis on our position in American life as a religious group."

HIGH BLOOD PRESSURE RELIEF REPORTED BY JEWISH DOCTORS

Atlantic City (JPS)—An antidote for high blood pressure, obtained from the non-protein part of kidneys of animals, has been discovered by Benjamin Jablon and Isidore Chamelin of Welfare Hospital, New York City, they reported to the American Chemical Society. The non-protein extract is what nature uses to balance the high pressure effects from the protein part of the kidneys.

DOROTHY THOMPSON LIKENS FILM PROBE TO 'DREYFUS CASE'

New York (JPS)—The entire film industry is being made the victim of another Dreyfus case, Dorothy Thompson, the noted columnist, charged in her September 12 column in which she pointed out that anti-Semitism was being used in the investigation of "warmongering films" to spike the Roosevelt Administration's foreign policy.

Miss Thompson recalled that the first great attack of the German Nazis on civil liberties was made against the motion picture industry one year before the Nazis came to power and that a similar campaign against the movies in France was launched to shake French morale on the eve of the Nazi invasion of Poland.

WERFEL SELLS MOVIE FOR REPORTED $75,000

Hollywood (JPS) — Franz Werfel, world-famous author of "Musa Dagh" and "The Eternal Road" and now a refugee from his native Prague, has performed the feat of selling a new novel to the movies before it is issued in book form. The sume of $75,000 is reported to have been paid the author by the RKO studio. Called "A Song of Bernadette," the story deals with miracles at Lourdes—another in the series of sympathetic novels that the Jewish author has written on Catholic themes.

COMMON AIM MAKES GOOD NEIGHBORS SAYS HEAD OF MOVEMENT

New York (JPS)—"No matter how far apart neighbors may be in their political and religions beliefs, they can and do work together in friendship and good faith if they are working for some common aim," is the view of Dr. John Elliot, founder of the National Good Neighbor Movement, of which Mrs. Eleanor Roosevelt is Honorary Chairman. In an interview, Dr. Elliot stated that he had founded the movement as a program for refugees, who needed such an organization to help them become adapted to the new world.

The Bible is a book in comparison with which all others in my eyes are of minor importance; and which in all my perplexities and distresses has never failed to give light and strength. —Robert E. Lee.

God hates him whose mouth does not express what is in his heart.

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NEWS IN BRIEF

EXPERTS DENY TAXES NEED CUT CHARITY CONTRIBUTIONS

Washington (JPS)—Government tax experts, asked whether the new tax bill would affect unfavorably contributions to charitable causes, denied there was any basis for the exaggerated statements of men of wealth that they would have to cut down on their philanthropies to meet their cost-of-living needs.

A few typical increases indicate the effect of the law in various brackets: married persons with a net income of $5,000, who paid $110 before, will pay $375, while those earning a net of $10,000 who paid $528 previously would have to pay $1,305 under the bill passed by the Senate. A $15,000 net income which was levied for $1,258.40 before will be upped to $2,739. The $20,000 earner will be taxed $4,614.00 as against $2,336.40 previously $30,000 taxed $5,614.40 before, will have to pay $9,339.

Two points are made by tax experts, who were told that some members of the Jewish community, predicting the effect of taxation on Welfare Fund giving, envisaged cuts in contributions. First, they declared, is the fact that the 15 per cent allowance for gifts remains unchanged at a period when the earnings of the middle-class brackets particularly are on the rise. Secondly, and this they regarded as of even greater importance, will be the reduction in personal expenditures necessitated by the priorities situation. A large part of the expenditures of those in the $7,500 income bracket and beyond is frequently for consumers' durable goods in the form of houses, cars, radios, refrigerators and similar items involving building materials, metals, plastics and other commodities which are being severely rationed to meet the defense needs. Thus, there will be a forced drop in personal expenditures which would permit not only the maintenance but an increase in philanthropy, these experts declared.

ROOSEVELT ORDERS THE NAVY TO SHOOT FIRST

Washington (JPS)—In an address which reached the four corners of the world, President Roosevelt warned that "from now on, if German or Italian vessels of war enter the waters the protection of which is necessary for American defense they do so at their own peril."

Speaking gravely, the President said that there would be no shooting war "unless Germany continues to seek it." After listing the German attacks on American shipping and describing in detail the sinking of the Greer, the Sessa and the Robin Moor, the President pointed out that "these acts of international lawlessness are a manifestation of a design which has been made clear to the American people for a long time. It is the Nazi design to abolish the freedom of the seas and to acquire absolute control and domination of the seas for themselves."

Clearly and emphatically, the President declared that "no matter what it takes, no matter what it costs, we will keep open the line of legitimate commerce in these defensive watrs." The President added: "We have sought no shooting war with Hitler. We do not seek it now. But neither do we want peace so much that we are willing to pay for it by permitting him to attack our naval and merchant ships while they are on legitimate business."

Ordering the Navy to shoot first, the President, as Commander-in-Chief of the Army and Navy, said: "Our patrolling vessels and planes will protect all merchant ships—not only American ships but ships of any flag—engaged in commerce in our defensive waters. They will protect them from submarines; they will protect them from surface raiders."

Reviewing Nazi plots in South America, the President stated that "to be ultimately successful in world mastery, Hitler knows that he must get control of the seas. He must first destroy the bridge of ships which we are building across the Atlantic, over which we shall continue to roll the implements of war to help destroy him and all his works in the end." In demanding that the United States Navy shoot first, the President remarked: "When you see a rattlesnake poised to strike, you do not wait until he has struck before you crush him. These Nazi submarines and raiders are the rattlesnakes of the Atlantic."

DAILY NEWS SEES ANTI-SEMITISM AS "GROWING NUISANSE"

New York (JPS)—To the isolationist Daily News, whose circulation is the largest in the world, the Senate Interstate Commerce Committee subcommittee probe of the movie industry reveals that anti-Semitism is a "growing nuisance.' But the tabloid believes that Jews can help resolve anti-Semitism by intermarriage.

Stressing that it supported Governor Herbert H. Lehman three times, Robert Moses, Park Commissioner of New York, and Mayor F. H. LaGuardia, all of whom are wholly or partly Jewish, the News said: "Genuine anti-Semitism in the United States, in short, is a minor nuisance and growing more so." This attitude did not seem to explain Senator Nye's belief that anti-Semitism is growing and the News' necessity for publishing an editorial entitled "What Is Anti-Semitism?"

As a cure for the venom of anti-Semitism, the News offered this solution: "When a young Jewish boy or girl sitting in high school should fall in love with a Gentile classmate, and the love is returned, they should get married no matter what the old folks think. This would do more to eliminate the hyphen in the America of this future than anything else can do."

While other New York papers saw traces of Goebbels' tactics in Senator Nye's approach, the New York Times, published by Arthur Hays Sulzberger, dealt cautiously with the Nye indictment. A brief paragraph was devoted to Nye's statements on the Jews.

Samuel Grafton, of the New York Post, commented on the investigation by asking: "Sure, we're against Hitler, Senator Nye. Who are you against?"

Happy New Year 1941 – 5702

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The AMERICAN JEWISH TIMES

NOVEMBER, 1941

Anti-Semitism Is Un-Christian!

Recent evidences of anti-Jewish prejudice in our own country compel us to speak again a word of solemn warning to the nation. Divisiveness on religious or racial grounds is a portentous menace to American Democracy. If one group be made the target today, the same spirit of intolerance may be visited on another group tomorrow and the rights and liberties of every group thus be put in jeopardy.

We condemn anti-Semitism as Un-American. Our nation is a free fellowship of many racial and cultural stocks. It is our historic glory that they have been able to live together in mutual respect, each rejoicing in the rich contribution which the others have made to the common good. Anti-Semitism is an insidious evil which, if allowed to develop, would poison the springs of our national life.

Even more strongly we condemn anti-Semitism as un-Christian. As Christians we gratefully acknowledge our ethical and spiritual indebtedness to the people of Israel. No true Christian can be anti-Semitic in thought, word or deed without being untrue to his own Christian inheritance.

—The Federal Council of the Churches of Christ in America

LOUIS DEMBITZ BRANDEIS

A Tribute

By JAMES WATERMAN WISE

The death on October 5th, at the age of 84, of Louis Dembitz Brandeis removed from the American scene a great American and a great Jew and Zionist. This estimate of his career by James Waterman Wise reflects the impress which the late jurist had especially on a generation of American youth as well as on all currents of American life.—THE EDITOR.

As much as any man of his generation in America, Louis Dembitz Brandeis sought and served to strengthen those foundations of social equity upon which progress that is something more than superficial must be built. To the Jewish people he rendered a twofold service. First, in the great part he played in making real the age-old dream of Israel's return to its ancient land; even greater, was his service to his fellow-Jews in America whom by example and by noblest exhortation he showed that a courageous self-reverencing Jewish loyalty cannot be contradictory to, but must inevitably serve and supplement Americanism worthy of the name. It is not too much to say of Brandeis that he was a great American. Nor is the title often bestowed on him during his life-time, "greatest of living Jews," an exaggeration. One even wonders whether one may not, paraphrasing the word of Lowell on Lincoln, say of him, that on the new soil of America he had in himself given birth anew to his people's soul as "the first American Jew."

Men found it difficult to speak or write of Louis D. Brandeis without using superlatives. Superlatives of two kinds—praise or condemnation. For Brandeis was a controversial figure; his mood, his mind, his achievements were essentially of turmoil and strife. He did not induce in men those qualities of calmness and detachment which are the prerequisites of just appraisal. Men hated or loved him. He was the object of their reverence—or of their wrath. Until the confirmation of his appointment to the Supreme Court of the United States men spoke of him either as a devoted and selfless servant of the public weal or as a muckraking demagogue and charlatan.

Brandeis had strong, almost stubborn convictions regarding some very controversial subjects. Democracy, law, justice, freedom—these were the themes upon which the mind of Brandeis had dwelt since his youth. But it had not dwelt upon them merely as abstract concepts. Concerning them he came to hold such definite views that what to other men appeared as cases to be argued, to Brandeis seemed causes for which to battle. And battle he did.

It seemed as if he entered the profession of the law for that very purpose. It was in 1905 that he said, speaking to the students of Harvard University, "The industrial world is in a state of ferment . . . . the people's thought will take shape in action; and it lies with us, with you to whom in part the future belongs, to say on what lines the action is to be expressed; whether it is to be expressed wisely and temperately, or wildly and intemperately; whether it is to be expressed on lines of evolution or on lines of revolution . . . There is a call upon the legal profession to do a great work for this country."

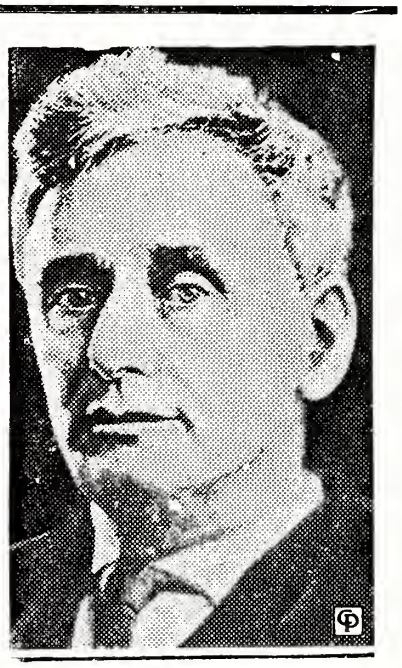
Though the best part of Brandeis' life was spent in battles for public causes, he was neither by instinct nor by desire combative or truculent. Those who knew Brandeis best felt that he fought only because there was no other way, that he fought not as a first but as a last resort, that he welcomed peace. But to one of his temperament peace could be achieved only on one condition. Peace with honor did not interest him. He must have peace with victory. For the causes in which he battled seemed to him so important, so sacred that in their prosecution temporary respite and compromise were as unthinkable as surrender.

When in 1916 President Wilson appointed Brandeis to the Supreme Court, the fight made on him was long and bitter—incredibly bitter, unless one takes into account the enmities which Brandeis had aroused. The final triumph of Mr. Brandeis, without his having taken a single step in his own behalf, took the form of a complete vindication. At the end of the investigation the character and the record of Mr. Brandeis stood out in towering contrast to the rancorous and petty malice of his accusers.

One charge, one accusation only, made against him could not be, was not, disproven—the charge of liberal bias and partisanship, the accusation that he had battled on every possible occasion for a reinterpretation of social law and a reawakening of the legal and social conscience of the nation.

The storminess of Brandeis' legal career had an almost exact parallel in the only other major activity of his life, in his career as a Jew. To understand that career, its strange inception, its vibrant intensity, its sudden end, one must remember the training, the background of the man. It had been charged against Brandeis, it was urged against him at the time of his appointment to the Supreme Court, that until his fiftieth year he had been a lax, and indifferent Jew. The charge was, in a sense, true. In Louisville, Kentucky where he was born, in Germany where he was educated, in his practice at the American bar, he had never participated in Jewish affairs. He had not sought to evade the fact that he was a Jew; it had not been necessary. But the interests, the association, the purposes of his life had brought him into no direct contact with things Jewish.

But in 1910 by one of those chances in which there seems to be something deeper and more significant than chance, Brandeis was invited to serve as chairman of the Arbitration Board of the Garment Workers' Strike in New York. In that capacity he came for the first time into close contact with great masses of Jews, with Jewish problems. The successful, socially conservative Jews whom he had casually met during his life had not aroused in him any sense of spiritual kinship. But here



LOUIS DEMBITZ BRANDEIS

was a very different type of Jew. Intellectually keen, with a passion for social progress and a sense of deep spiritual dissatisfaction, these young Jews and their problems were immediately sympathetic to the spirit of Brandeis.

Brandeis, after he thought through the whole problem as he might have thought through a question of constitutional law, came to the conviction that only as a Jew—consciously, courageously Jewish—could he and other Jews in America completely play their part as Americans. Far from losing his Jewish identity, Brandeis came to believe that for America's sake the Jew must fortify and enrich American life by a passion for social justice, a tradition of spiritual adventure, essentially Jewish, and, to Brandeis' mind, the profoundest need of American democracy. "The twentieth century ideals of America," Brandeis wrote, "have been the ideas of the Jew for more than twenty centuries." In America, he must as a Jew transform them into reality.

But Brandeis' envisagement of the Jewish problem did not end there. At once his contact with Jewish life brought him an understanding of the world-wide significance and character of the Jewish problem. The Jew's sense of spiritual homelessness, his racial nostalgia quickly penetrated to Brandeis' almost femininely intuitive mind. He saw that whatever the opportunities of his fellow-Jews in America, the need of the Jews of the world was for a land, a home of their own.

It was through that perception that Brandeis came to believe in and to champion the Zionist cause. Zionism, which he had conceived of always as a reawakening of the Jewish spirit everywhere, made possible through a repossession by Jews of the Land of Israel, appealed to him as the one valid hope of the Jewish people. To Brandeis Zionism was only secondarily a movement for the return of Jews to Palestine. Primarily its purpose, its worth lay in the effect which the return of Palestine to the Jew would have on Jewish life. With characteristic vigor and decision, Brandeis threw himself into the Zionist movement. It mattered not a whit that Zionism was in 1913 at its lowest ebb, that it was unpopular with those Jewish philanthropists who considered charity and statesmanship interchangeable terms. The idea behind it was sound; the cause was just and imperative. For Brandeis that sufficed.

As Brandeis had touched other causes in which he engaged with something of the greatness that was a reflection of his own spirit, so his leadership brought into Jewish life a nobleness and loftiness of purpose and spirit. Men found him impersonal, aloof, in a sense, unapproachable. But there was a moral warmth, a spiritual heat in him which in the furtherance of great causes melted the barriers which his austere personality erected. One of his associates in the Zionist movement said of him: "To take counsel with Brandeis in a cause was ethically bracing. His leadership meant to us who stood with him a choice of the highest way, moral invigoration to meet the difficulties that lay ahead, a mystic something which was fortifying and spiritually renewing."

It becomes difficult, when one recalls the influence which Justice Brandeis exerted over, and the magnitude of his achievements in, Jewish life, to realize that his active leadership therein lasted less than seven years. For after 1921 Brandeis had no directive part in Jewish affairs. He became as much a figure of the Jewish past as Theodor Herzl.

The American Jewish Times

VOLUME 7 — NOVEMBER, 1941 — NUMBER 3

EDITORIALS

Rabbi Israel

With the sudden and untimely death of Rabbi Edward L. Israel of Baltimore, a vital and vibrant spirit has been snatched from the ranks of leadership in the American rabbinate. Rabbi Israel was stricken under the most tragic circumstances. He died as he stood on the threshold of a new facet of a career crowded with service in religious, social and economic life. There was a great deal of dynamism in his life, although behind a sturdy figure an unyielding spirit was grappling with ill health.

In the 20 years in which he served in the rabbinate, Dr. Israel displayed a great social vision as well as a vigorous devotion to the communal and religious problems of the Jewish community. The horizon of his leadership encompassed every phase of Jewish affairs. He was President of the Synagogue Council of America and Chairman of the Social Justice Commission of the Central Conference of American Rabbis. He was noted as an able labor arbitrator. He was a leader in the American Jewish Congress and in the United Palestine Appeal. It is a source of great sorrow that he passed away as he was about to assume the Executive Directorship of the Union of the American Hebrew Congregations. We mourn the death of a truly fine liberal spirit in American Jewry.

Jews As Americans

A sound therapeutic service was rendered by the University of Chicago Round Table several Sundays ago in airing the growth of anti-Semitism in America. It required courage to rebuke those who say that in these critical times Jews ought to abstain from political activity. This emphasis on the obligation of Jews as American citizens to fulfill every one of their functions as American citizens is the keynote of English-Jewish publications throughout the land.

That this tradition is an old and honored one is illustrated by the *American Israelite* of Cincinnati, which in a recent issue carried an interview with Senator Nye and an unequivocal denunciation of his viewpoint. There are some interpreters of the American scene who would counsel *The Israelite*, and similar organs, to refrain from expressing their views—precisely because they are Jews.

But American Jews who want an example of courage in public comment on American affairs, can turn the pages of the *Israelite* back to the time when Abraham Lincoln was on his way from Springfield to Washington. In addressing a crowd at Lafayette, Indiana, Mr. Lincoln had occasion to say: "We are bound together in Christianity, civilization and patriotism."

Immediately the *Israelite* wanted to know whether the President-elect wasn't confused and using the word "Christianity" carelessly. In those early days, when the Jewish population of the United States was small, the editorial writers said: "Mr. Lincoln received the heaviest vote of infidels ever given to any man in this country. We do not believe there is a German infidel, American eccentric, spiritual rapper or atheist in the northern States who did not vote for Mr. Lincoln. Let us see how much benefit they will derive from their Christianity . . . . He does not care for words. By and by he will learn the precise use and import of words."

Thus, Mr. Lincoln was reminded that the United States was not exclusively bound to Christianity. It was American, and not merely Jewish, for an organ of public opinion to say so. There is no reason why Jews should refrain, in dignity and in keeping with American traditions, from taking each action and from voicing such opinions as their conception of American interests require.

Balfour Day

On Sunday, November 2nd, cities throughout the nation will mark Balfour Day, denoting the twenty-fourth anniversary of the issuance of a letter by Arthur Lord Balfour to Lord Rothschild in which a pledge was given for establishment of the Jewish National Home in Palestine. In the scores of meetings that will be held, it is unlikely that the spirit will be one of celebration, for too much has happened in the intervening years to make of the Declaration more than a symbol of the fundamental understanding of the Jewish problem by the people of Great Britain. Rather, the speakers will address themselves to the spirit of Balfour, hoping that his interpretation will wash away that of the Passfields, the MacDonalds and the MacMichaels.

Balfour Day should offer an appropriate occasion when the Jewish leadership of America, assembled in meeting halls from coast to coast, may speak with dignity but firmness to the British Government. A reminder is needed that the spirit of a people is sustained by hope. The dream of liberation through resettlement in Palestine has enabled millions of Jews in Europe to rise above the horrors and miseries of their daily existence. But they must continue to believe that when the war is ended, the enemies of barbarism will make restitution to the chief victims of its cruelty.

Americans who have recently returned from England are confused and depressed by the indiffierence that prevails with respect to post-war adjustment of the Jewish problem. American Zionists have muted their protests in a desire to avoid any embarrassment for a Government engaged in a life-and-death struggle.

If November 2nd is not an occasion for clear speaking and straight thinking, it can only add to the plethora of meaningless holidays encrusted with time's benediction. Now is the time to plan for the post-war world. England is doing it. She ought to be reminded that millions of European Jews want a place of freedom and creative opportunity in that future world.

What About Those Still Waiting?

It is pleasant to be safe. It is good to feel the earth of democracy under your feet and not to be afraid. Unafraid to beat your breast in righteous wrath and to stand up for your rights.

It is good to be unafraid. Unafraid for yourself. But it is equally good to be unafraid for those who still wait. Who still wait for delivery from the hell-on-earth that can make a paradise in retrospect of even a hell-ship like the *Navemar*, this season's Black Hole. Who still beg at the steamship offices for any accommodations at all—any hole, any corner, any filth, any insanitation, any semi-starvation that might bring them to the rainbow's end of free soil at last. And who may now wait in vain forever—because those who had been saved could not remember their brothers still waiting, could not curb their own impatience for an unthinking revenge, and must needs sue—and for a million dollars, no less—the steamship line that had not shown proper respect for their human dignity; a human dignity which is no longer theirs because of the exposition of the small souls that could not see beyond their own comfort.

And if from now on the freighters meant for only eight passengers take on only eight—instead of hundreds or even thousands—it will be to save themselves from the suits of those who were unafraid—unafraid of consequences not to themselves (for they are safe; no physical retort awaits them) but to those who still wait, and waiting would undertake twice the hardships for their own chance at the breath of freedom.

The AMERICAN JEWISH TIMES. Published Twelve Times a Year . . . Monthly Except August . . . Semi-Monthly in April . . . at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. Member Independent Jewish Press Service. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 3303 Eastern Avenue. $1.50 Per Year, Payable in Advance. Single Copy, 15c. Entered as Second-Class Matter at the Post Office at Greensboro, N. C, Under the Act of March 3, 1879.

Because Ussishkin Lived ...

By Dr. Israel Goldstein

In this tribute to the memory of Menahem Ussishkin, whose death is being mourned throughout the Jewish world, the President of the Jewish National Fund of America evaluates and sketches the saga of Zionism's and Palestine's "Man of Iron." — THE EDITOR.

WITHIN Menahem Ussishkin's life span (1863-1941) many dramatic events and profound revolutionary changes occurred in the world. From the historian's angle, these turbulent 78 years have witnessed a remarkable upward trend in the scientific, cultural, economic and political progress of the peoples that were the players in the world's drama. Only one member of the human family has not benefited from the new development that was under way before the advent of Nazism: Jewry. Its status has not only not been improved, but has steadily been deteriorating. Two thirds of the Jewish world population face today physical and spiritual extermination.

When Menahem Ussishkin saw the light of day in Dubrowna, Russia, in the year 1863, Alexander II ruled over All The Russias. Wilhelm I sat on the throne of Prussia. Napoleon III reigned over France. Victoria was Queen of England and the Dominions beyond the seas. Abraham Lincoln, having freed the Negroes, fought the Civil War for the principles of Emancipation. In Palestine, under the Sultan's sovereignty, there lived but a handful of old and pious Jews who had come to the Holy Land to die there. In the United States the Jewish community numbered less than 250,000 souls.

It was not a happy world into which Menahem Ussishkin was born and in which he grew to manhood. So oppressive was the life of the Jewish masses on the steppes of Russia and in the adjacent lands that the misery and hopelessness that hung over is produced among the intellectual youth as well as among the more thoughtful and forward-looking leaders of the older generation a feverish desire for a radical change. Some joined the force of the revolution that promised release. Others sought release through inner rejuvenation and national revival in accordance with a pattern that had its living roots in the deep-seated traditions of the Jewish masses and its incentive in the ancient glories of Israel.

As a youth of 18—then a student in the Moscow Technical Institute from which he later graduated as an engineer—Ussishkin was already engaged in founding a branch of the *Chovevei Zion* (Lovers of Zion), the Palestine colonization movement which preceded Theodor Herzl's Political Zionism. Stirred to the depth of his soul by the anti-Jewish progroms of 1882 in Russia, he joined the *Bilu* (abbreviated Hebraic description of those who issued the slogan, "House of Jacob, come, let us go!"), the first group of Russian-Jewish students who abandoned their careers to take up the life of agricultural pioneers on the malaria-ridden swamps of Judea. To be admitted into the group it was necessary for Ussishkin to pay into its treasury an amount of 450 rubles. He pawned his gold watch to make the first payment; but when the day of departure arrived the leaders of the group found that only seven members could embark. There was not sufficient money to cover the traveling expenses from Odessa to Jaffa. Ussishkin, together with his schoolmate Tchlenow, who subsequently played an outstanding role as a leader of Russian Zionism, were left behind.

Thereafter Menahem Ussishkin's life was wrapped up in ceaseless work for the realization of his Zionist ideal. From 1891, when he paid his first visit to Palestine, to October 2, 1941, the day of his death, he was a vital factor in and a living symbol of Zionism and Eretz Israel. It is difficult, almost impossible, to conceive and to describe the development of Jewish and Zionist life in Europe and in Palestine without a full appreciation of Ussishkin's predominating part in it. The saga of his labors, struggles, setbacks and achievements in the five decades is, indeed, inseparable from the story of Zionism and the upbuilding of Eretz Israel. His single-minded devotion to the cause and his unswerving loyalty to it have been universally recognized by friend and adversary alike. Admirer and opponent alike have concurred in conferring upon him the title of "Zionism's Man of Iron," a label which expressed the affection of his supporters and the respect of his opponents.

His was a simple faith in Israel and in the Land of Israel. Yet, no man's faith could be more profound. So deeply rooted was it that no storm could shake it, much less uproot it. In the annals of Zionism, there are many interesting chapters dealing with various phases of Ussishkin's Zionist career. To touch upon them all would involves one in writing a condensed history of Zionism and of Palestinian development during fifty years. The man became a legend even during his lifetime. There is the story about his rallying to the call of Theodor Herzl and then bitterly opposing him on the issue of Uganda versus Palestine. There is the epic of his struggle, together with Weizmann, for a Hebrew cultural program as a part of Political Zionism, and his advocacy of the Hebrew University idea; there is the intricate story of the relationship between Ussishkin and Weizmann, there is the epic of his great influence upon the masses of Russian Jewry prior to and during the World War; there is the dramatic scene of Ussishkin's plea in Hebrew before the Supreme Council of the Peace Conference in Paris; there is the interesting and instructive part played by Ussishkin in the controversy of national versus private capital of 1921; there is the story of his determined fight against the partition plan. But, above all, there is the epic of Menahem Ussishkin's everlasting contribution to the resettlement of Eretz Israel — the contribution which he made as the World President of the Keren Keyemeth LeIsrael (Jewish National Fund).

After a fruitful, long and stormy Zionist career he had been chosen at the age of 60 to head and direct that instrumental for Palestine Land Redemption which Theodor Herzl created at the Fifth Zionist Congress and which had made but meager progress up to that date. We of the Jewish National Fund who had the great privilege of close and intimate collaboration with Menahem Ussishkin for, alas, too brief a period, are perhaps able to appreciate more fully the true significance of his contribution and the sterling qualities of his inspiring leadership.

In retrospect it appears that the twenty years that had elapsed between the founding of the Keren Keyemeth and the assumption of its leadership by Menahem Ussishkin, were merely a preliminary measure for the new advance that was to follow.

Superficialy, it may appear that the task which was entrusted to Menahem Ussishkin when he was called to the Presidency of the Palestine Land Fund was merely a job calling for administrative skills only. Actually, the implementation of the *Geulath Ha'aretz* program, as a national enterprise which is based upon the principles of national land ownership and social justice, is predicated upon consideration of much greater scope than ordinary real estate transactions, which are based on business and financial considerations alone. In the truest meaning of the term, the task was that of nation and homeland building requiring high talent and inexhaustible energies in properly evaluating and coping with historical, political, strategic and psychological elements and phases of the complex Palestine problem. Only a man of great stature whose roots have struck deep into the core of the Jewish soul and soil could be equal to the task.

When he took the helm, the Keren Kayemeth's world income amounted only to £667,000, or approximately $3,335,000. At the same time our national land holdings in Palestine stood at 19,000 dunams. Only a score of agricultural settlements existed on National Fund land at that time. On October 3, 1941, when Ussishkin's mortal remains were carried for burial in Nicanor's Cave, Mt. Scopus, Jerusalem, the national land possessions had been brought by the Jewish National Fund to the formidable height of 550,000 dunams, and on these strategically located land tracts in Palestine's four principal valleys there stood 81 Moshavim and Moshavoth, 70 Kibbutzim, 57 workers' camps, 15 rural quarters, 16 urban quarters, and 12 agricultural schools—the very backbone of the Jewish National Home and its bastions of strength and hope.

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NO COMMENT NEEDED.

A Camera Study of the New Zionist President

By DAVID J. GALTER

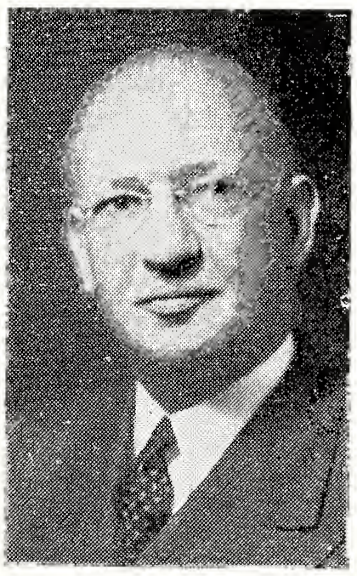
Coming to the fore in Zionist ranks after many years of association with Palestine movement, Judge Louis E. Levinthal of Philadelphia is revealed in this intimate portrait as a defender of the Jews' right to Palestine on ethical and legal grounds.—THE EDITOR.

THERE is ample justification for satisfaction expressed in so many quarters over the election of Judge Louis E. Levinthal to the presidency of the Zionist Organization of America. It may not be generally known, but the fact is that he is not a new star on the Zionist horizon: he is no one's "find." A member of the Zionist Organization from the day he reached maturity, a student and interpreter of Zionist ideology, a delegate to Zionist conventions since pre-Balfour days, he brings to his new position an equipment unusual in American-Jewish leadership.

Zionism came into the life of Judge Levinthal in his earliest days. His father's home in Philadelphia was the first rallying place for Zionists in that city. His older brother, Rabbi Israel Herbert Levinthal, now spiritual leader of the Brooklyn Jewish Center, was the founder of one of the first if not the very first Zionist Youth Groups in this country—The Aids of Zion. In those days it was young Levinthal's hope that the age limit for admission into the Aids of Zion would be lowered so that he might qualify. As a student at college and in the Law School of the University of Pennsylvania he took a leading part in such Zionist activities as were sponsored in those days. Later he took his place as one of the pillars of the Zionist movement in Philadelphia.

Of Judge Levinthal it may be said that his roots are in the past, his feet are on the ground and his keen penetrating eye is always directed to the future. To be sure, he will take counsel—and the doors to the homes of the wisest of counsellors are open to him—but he will not need coaching. When the late Cyrus Adler sought a successor to the position he cherished most—the chairmanship of the Manuscript Committee of the Jewish Publication Society—he selected Judge Levinthal, not without knowledge of his deep Zionist convictions. When the former Governor of Pennsylvania decided to appoint a Jew to the Common Pleas Court of Philadelphia he selected Louis E. Levinthal. Asked why, his answer was as frank as it was significant. One day Levinthal, then a distinguished member of the Pennsylvania bar, had been delegated by the national Hadassah to invite the Governor to address its annual convention. The manner in which Levinthal made the presentation deeply touched the Governor, who was conversant with international affairs. One whose loyalties to the ancient land of his forebears—the Governor later said in conversation—are so deep is bound to be a valuable asset to the American judiciary. The Governor of Pennsylvania was not mistaken. Though on the bench a comparatively short time, Judge Levinthal is recognized as one of its outstanding members.

Zionists have special reasons for being gratified, for he possesses in good measure all those ingredients so essential for an understanding of the various forces constituting American Zionism. In the first place, he is the son of the dean of the Orthodox Rabbinate of America, the revered Rabbi B. L. Levinthal—a son who has learned much and cherishes all that he has learned from his distinguished father. More than that: By and large his father's Jewish way of life is also his own. No member of the Mizrachi faction, for example, will ever find himself embarrassed in the presence or in the home of Judge Levinthal. Nor will the new Z.O.A. President's conduct or his utterances ever be such as to elicit criticism. He is at one with the Mizachi in his Jewish thinking.



JUDGE LOUIS E. LEVINTHAL

Then, too, he knows the problems of labor in this country and in Palestine. In this connection it might be interesting to note that when he was a practicing attorney his clients included both the Amalgamated Clothing Workers' Union of America and the International Ladies Garment Workers' Union. Since his elevation to the bench he is known for his liberal interpretation of labor legislation. Labor Zionists will experience little difficulty in ironing out most problems with him.

A general Zionist, "persona grata" with right and left—who could be better suited for the trying tasks in these trying days of uniting and co-ordinating all the forces interested in the rehabilitation of Palestine as the national homeland of the Jewish people?

Interest in Palestine

This thing called ideology, a source of considerable uneasiness last year, holds no fears for the new President of the Zionist Organization of America. To him there is no conflict, either internal or external. His interest in Palestine stems from two major sources: (1) home environment (2) professional training.

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State Conference of N. C. Resettlement Committee To Be Held in Greensboro, November 23rd

JEWS from all over the State are expected to attend a vitally important State Conference of the North Carolina Resettlement Committee, affiliated with the National Refugee Service to be held at the O. Henry Hotel, Sunday, November 23, 1941, commencing at 10:30 a.m., and continuing through luncheon and afternoon. In view of the many problems posed by the present emergency, the conference holds special significance at this time.

In framing the program, Mr. Ben Cone, Chairman of the North Carolina Resettlement Committee is anxious "to crystallize our thinking on the refugee problem in the United States; to explore the attitude of the American community toward the traditional policy of America as a haven for refugees. How does the war psychology affect the program of refugee adjustment in the United States? What are the possibile repercussions of this state of mind on the Jewish community of this country? What role, if any, should we take in planning and executing a program of refugee aid if the international situation becomes even more acute?"

The main speaker will be Mr. Robert K. Straus, a member of the Council of the City of New York, who will bring the latest information on the refugee situation in the present emergency. Mr. Straus, who himself has had wide experience in Municipal, State and Federal public office, is a descendent of a family which has long tradition in public service. His grandfather, Isidor Straus, represented the Manhattan District in Congress and was a close friend and advisor of President Cleveland. His granduncle, Oscar S. Straus, was secretary of Commerce and Labor in Theodore Roosevelt's Cabinet, and for a time was Ambassador to Turkey. Another granduncle, Nathan Straus, was for years identified in New York city affairs and was widely known for his philanthropic activities. His father was Jesse Isidor Straus, who served as Ambassador to France under President Franklin D. Roosevelt.

He gradnated from Harvard in 1927, studying in the field of government and economics. The following year he studied history at Trinity College, Cambridge, England, and spent an additional year at the Ecole des Sciences Politiques in Paris. During the summer of his years abroad he attended the Geneva School of International Studies and in 1931 returned to Harvard, School of Business Administration, where he received his degree of Master of Business Administration. Subsequent to this period he served with his father in the organizational work of the New York State Temporary Emergency Relief Administratoin. In 1933 he was called to Washington as assistant to Raymond Moley in the State Department. He later served as Deputy Administrator of the National Recovery Act and was later an executive for the Resettlement Administration specializing in housing and slum clearance work.

In 1937 he was elected to the Council of the City of New York, a position which he still holds.

ROBERT K. STRAUS
Guest Speaker

CONVENTION ENDORSES IMMIGRATION TO PALESTINE

Seattle, Washington (JPS) — The United States, Great Britain and the other democracies were urged, in a special resolution adopted at the closing session of the annual convention of the American Federation of Labor, to implement the Balfour Declaration at the end of the war by promoting large-scale immigration and colonization into the Jewish National Home in Palestine.

Endorsing the aims of the Balfour Declaration, the A.F. of L. resolution called on the democracies to give the Jews a token of hope and help by assuring the unrestricted development of the Jewish homeland. The resolution, which was drafted by the convention committee on international affairs, pointed out that the Jews have been the worst sufferers at the hands of "the enemies of democracy and freedom."

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Women in the News

By Martha Newmark

Hollywood's Woman Producer

At the Culver City commissary these days there can be heard above the rattle of cutlery this pertinent question: "Will Stella Adler make good?" It's a query that her friends on Broadway are also asking, although it's only a few weeks since she took on the assignment of associate producer at Metro-Goldwyn-Mayer, thus becoming the first woman to hold down such a job in Hollywood.

It was an appropriate coincidence that this daughter of Jacob and Sarah Adler, the greatest names in Yiddish stage history, and member of a great brood of Yiddish actors, should have started her new career at about the time the prompters were clearing their voices from the *Yom Kippur* beginning of the 1941-42 Yiddish stage season on Second Avenue.

In recent years Stella Adler has been known to New York theatregoers as a gray-haired, querulous-voiced Bronx mother in the plays of Clifford Odets. In "Awake and Sing" she was the "Mom" whom a rebellious son, Jules, always annoyed. But "mother and son" of this first of the Odets's successes are now reunited in Hollywood, although on different lots. While Miss Adler is at M-G-M, "John" Garfield is at Warner's in Burbank.

A few years ago Miss Adler took the ingenue lead in a movie, but the photography and her acting in that venture are best forgotten. More recently, she did a hit in "Shadow of the Thin Man."

As Sidney Skolsky says: "Don't get me wrong; I love Hollywood." That's the only retort one can offer to the situation that puts Stella Adler, a tragedian, an actress, into the role of an associate film producer—with her first assignment, "Du Barry Was a Lady"! The famous Ethel Merman-Bert Lahr piece of rowdiness in a men's wash room is the vehicle by which a strange Hollywood will judge Stella Adler's talents.

Wife of David Sarnoff

For reasons which are not as obvious as they may seem to him, David Sarnoff, President of Radio Corporation of America, stays pretty clear of identification with communal affairs. The philosophy by which he seems to be guided is of a piece with the suggestin that no Jew should occupy a spot position in the public eye. Be that as it may, Mrs. David Sarnoff has not yielded her responsibilities to herself and her position.

As the mother of three children and as a hostess who has an unusual number of obligations, Mrs. Sarnoff is active in such a variety of activities as the Red Cross, the New York Infirmary Hospital for Women and Children, and assistance to youngsters who have talent and need a slight boost to push them forward. For a woman in her position there might be ample justification to keep herself aloof from "young prodigies" in view of the fact that she and her husband might be imposed upon. But in a recent instance of a boy very much in the public eye, she went out of her way to see that the young fellow got his chance and that, moreover, he could get financing for a number of years until he would be sufficiently mature to enter his career as a full-fledged professional.

STELLA ADLER

In a recent interview to describe her favorite menus and household arrangements, Lizette Sarnoff reported that she goes to market herself three days a week and dictates the menus for every family meal. Those familiar with large houses and entertainment obligations will understand from that simple formula that the removal of the Sarnoffs from a small suburban home to a 71st Street, Manhattan mansion—a symbol of the monetary progress of the Sarnoffs—hasn't changed the fundamental routines much.

Rose Schneiderman Back in the News

Modest Rose Schneiderman, friend of Eleanor Roosevelt and "social conscience" of the New York labor movement, has won her highest accolade in the invitation extended her to visit England by the Intenational Women's Service groups, at the suggestion of Mrs. Anthony Biddle, wife of the American Ambassador to the Allied Governments. Miss Schneiderman was one of ten American women leaders whom the British women want to see in England to judge for themselves

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Paul Baerwald Honored

Cincinnati.—Paul Baerwald of New York, Honorary Chairman of the American Jewish Joint Distribution Committee and noted philanthropist, received the degree of Doctor of Hebrew Letters, *honoris causa*, at the Fall Convocation of the Hebrew Union College in New York City on October 28, it was announced by the Reverend Dr. Julian Morgenstern, President of the College.

The convocation was held in the Beth-El Chapel of Temple Emanu-El, Fifth Avenue and 65th Street.

Dr. Morgenstern said that the honorary degree was awarded to Mr. Baerwald in recognition of his statesmanlike leadership in American Jewish life and his devoted service of nearly half a century to the relief of the needy and oppressed throughout the world. Hebrew Union College chose the occasion of Mr. Baerwald's recent 70th birthday on September 27, as an opportunity to pay him this honor, Mr. Morgenstern explained.

Dr. Morgenstern said that it was particularly fitting that Hebrew Union College, the eldest Jewish theological school in the Western hemisphere, should pay tribute to the dean of American Jewish philanthropy and one of the founders of the major American Jewish agency for helping persecuted and needy people overseas, the Joint Distribution Committee.

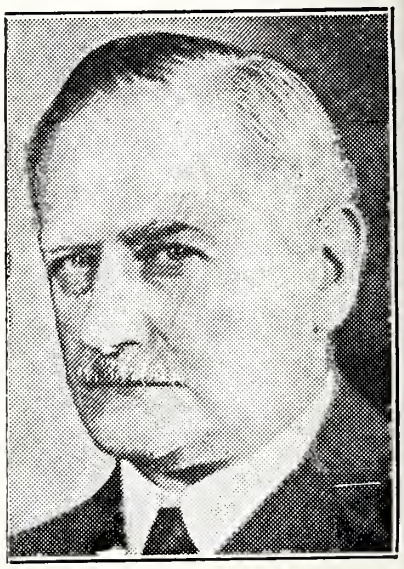
"Since its foundation in 1875," Dr. Morgenstern said, "Hebrew Union College has reared three generations of American Jewish religious and community leaders. Many of its alumni have also become leaders in Jewish life in Panama, Cuba, Canada, England, Palestine and South Africa. The parent body of the college is the Union of American Hebrew Congregations, a federation of more than three hundred Reform Jewish congregations. Its staff includes a number of famous refugee scholars. Its library is one of the three largest Jewish libraries of the world."

"In the career of Paul Baerwald," Dr. Morgenstern said, "we have an outstanding example of the Jewish tradition of brotherhood and charity to fellowmen. For more than a generation, Mr. Baerwald's name has stood for these things.

"In 1914, soon after the outbreak of the first World War, when disaster faced millions of Jews in Europe, a group of outstanding American Jews took action to alleviate their plight. The result of their efforts was the establishment of the American Jewish Joint Distribution Committee, which from that time to this has stood out as one of the world's greatest humanitarian agencies.

"In that group of Jewish immortals were men like Felix M. Warburg, Jacob H. Schiff, Louis Marshall, Nathan Straus, Julius Rosenwald, Cyrus M. Sulzberger, Cyrus Adler, Arthur Lehman, Herbert H. Lehman, and Paul Baerwald."

A banker by profession, Mr. Baerwald, who was born in Germany, settled in New York in 1896. He retired from partnership in the firm of Lazard Freres at the beginning of 1930 and since then has devoted himself to philanthropic activities. After having served as treasurer of the J. D. C. from 1917 to 1932, he succeeded Felix M. Warburg as Chairman in the latter year.



PAUL BAERWALD

"Soon after Mr. Baerwald took office, the Nazis came into power in Germany," Mr. Morgenstern said. "From that day the chairmanship of the J. D. C. became one of the most important and heartbreaking posts filled by any Jew in our time."

In order to meet the ever increasing needs of persecuted Jews in Europe and refugees scattered throughout the world, the work of the J. D. C. under Mr. Baerwald's leadership was vastly expanded. In 1940 the agency assisted more than a million men, women and children in more than 50 countries throughout the world.

Mr. Baerwald retired from the chairmanship of the J. D. C. early this year and was succeeded by Edward M. M. Warburg. He was elevated to the post of honorary chairman, in which capacity he continues to be active in the counsels and work of the J. D. C.

ROOSEVELT SENDS JUBILEE MESSAGE TO BETH ISRAEL HOSPITAL

New York (JPS)—Message of congratulations from President Roosevelt, Viscount Halifax, Archbishop Francis J. Spellman and Bishop William T. Manning were read at a dinner attended by 1,200 persons addressed by Mayor F. H. LaGuardia in honor of the fiftieth anniversary of Beth Israel Hospital in this city.

The hospital's "fifty years of devoted service in behalf of suffering humanity" were praised by the President in his letter.

NEWS IN BRIEF

O'DWYER DONS SKULL CAP TO MAKE POLITICAL SPEECH IN SYNAGOGUES

New York (JPS)—The extent to which organized effort is being made to line up the vote of the Jews of New York can be seen in the fact that William O'Dwyer, Democratic opponent of Mayor La Guardia in the municipal elections, donned a skull cap and addressed political meetings in synagogues in various parts of the city. The Jewish Morning Journal editorially condemns Jewish leaders and politicians who desecrate Jewish houses of worship for such purposes, sounding a warning that "the Jewish name is placed in jeopardy by such practices." Declaring that there can be no Jewish issue in the forthcoming mayoralty election, the Jewish Morning Journal points out that both Mayor La Guardia and District Attorney O'Dwyer are friendly to the Jewish community.

Solicitor-General Henry Epstein of New York State appealed by radio to the Jews of this city to vote for O'Dwyer in payment of a debt of gratitude to the Irish Catholic candidate of the Democratic Party for his fight against intolerance and prejudice during the campaign for Governor Lehman's election three years ago.

At the same time O'Dwyer issued a statement excoriating what he termed a "whispering campaign to accure me of anti-Semitism." Pointing to his record of having broken up anti-Semitic meetings held in Brooklyn during his term as District Attorney, he pledged that as Mayor he would insure against the further holdings of any such meetings, now rather plentiful, anywhere in the city.

ROOSEVELT SIGNS BILL SAFEGUARDING CITIZENSHIP

Washington (JPS)—Passed by the Senate just one day before the October 14th deadline, the amendment of the Nationality Act of 1940 designed to safeguard the citizenship of those Americans abroad who could not return to this country in time to meet the requirements of the Act has now been signed by President Roosevelt. Among those whom wartime conditions have prevented from returning home and whose status as American citizens has been guaranteed through passage of the amendment are several thousand American Jews residing in Palestine.

MRS. ROOSEVELT URGES POST-WAR DEMOCRACY AS WELL AS NOW

Albany (JPS)—Sensing that some of the attack against discrimination and intolerance is determined solely by present defense needs, Mrs. Franklin D. Roosevelt urged here that the processes of interfaith and inter-group co-operation should be so firmly fixed as to become a vital part of the democratic life in America even after the war.

Addressing a meeting of New York State local defense councils, the President's wife told the women members at the conference that in organizing their communities they were doing something of "great value whether we face a war emergency or readjustment back to peace. The main thing is for you to work together. If you do this, you will begin to think of people as human beings; you will forget whether they are Catholic or Protestant or Negro or Jew."

WHEELER DENIES THAT HE CALLED THIS A "JEWISH WAR"

Washington (JPS)—Senator Burton K. Wheeler, who has had the anti-Semitic label pinned on him more than once, has issued a new denial. This time he vigorously declares that he never told Beverly Baxter, British M. P., that England is fighting a "Jewish war."

Baxter, just before he departed these shores by Atlantic Clipper, told New York newspapermen that Senator Wheeler, in a private conversation, had said "Right across America there is a determination not to be brought into a war of revenge in behalf of Jews."

"When I asked the Senator to identify the Jews who brought England into war, he was unable to say," Baxter asserted. "He added that he had many friends among the Jews and did not approve of German treatment of Jews."

The version given by the Senator in Washington was slightly different. He cast aside the entire allegation as "just a plain damn lie." According to his story, Baxter had posed the question in a leading way. He had asked whether the people of America thought England was fighting a Jewish war.

Wheeler said that he had replied that a few people might think so, but that the great mass of the people do not.

From that point on, however, the pattern was familiar. "I told Baxter that unfortunately there was a growing anti-Semitic feeling in this country," he quoted himself, "and pointed out that I felt this was partly due to the fact that many Jews favored our entrance into the war."

American Red Cross Roll Call

November 12-30

The American Red Cross always has received loyal and generous support from American Jewry. Whenever the Red Cross has gone before the American public with a request for funds with which to relieve suffering caused by some natural disaster, the people of Jewish faith in the United States have opened their hearts and their pocketbooks in response to the appeal. The American Red Cross Roll Call this year affords us American Jews another opportunity to express our confidence in and our appreciation of this outstandingly great mercy organization. By joining the Red Cross at Roll Call we not only display our gratitude for the work the Red Cross does in our own communities, but also we help make continuation of that work possible. Red Cross dollars paid in the form of membership fees at Roll Call are employed to maintain those essential Red Cross programs at home which are so vitally essential to our American national life.

MRS. ROOSEVELT QUOTES BRANDEIS IN DEFENSE OF MOVIE INDUSTRY

Washington (JPS)—Defending the movie industry against attack from isolationist Senators, Mrs. Franklin D. Roosevelt quoted the late Justice Louis Brandeis in support of her belief that all groups have equal rights to freedom of speech. Mrs. Roosevelt paid tribute to Brandeis during her weekly radio broadcast on current events, characterizing the noted American-Jewish leader as "one of the truly great men of our day."

In taking up the cause of the motion-picture industry, which was recently subjected to investigation by a Senate subcommittee on the charge of "warmongering," the First Lady upheld Senators Wheeler, Nye and Clark in their right to freedom of speech, but reminded the isolationist leaders that the movie producers must be given the same right to express themselves. "Freedom of speech for only one side is not freedom," Mrs. Roosevelt said.

REFUGEES BRANDED WAR-MONGERS

New York (JPS)—Refugees were sharply attacked as strengthening this country's pro-war course by ex-Senator Rush D. Holt in an address at a Bronx Rally of the America First Committee this week. Carefully avoiding any specific racial appeals, the Senator and his fellow speakers nevertheless assailed European emigres and "internationalists" for conspiring to bring America back into the British Empire and save the latter's vested interests.

Applause greeted praise of the Catholic church as one of the few courageous anti-war religious groups. The pecuniary motives of such financial industrialists as J. P. Morgan and Marshal Field and especially Lehman Brothers corporation were charged with prompting the Administration's "dishonest" progress toward the brink of war.

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News in Brief

REPORT FRENCH PEOPLE REJECT ANTI-SEMITISM

New York (JPS)—"The overwhelming majority of the French people has accepted anti-Jewish legislation as a further proof of the country's degradation," is the conclusion of a study of the Jews in France appearing in Jewish Affairs, a monthly publication of the American Jewish Congress.

The study, directed by the Institute of Jewish Affairs, describes the position of the 170,000 Jews in each of the two sections of France, with difference "in degree but not in essence" in their position. Practically the entire Jewish population of Alsace-Lorraine, where formerly there were about 35,000 Jews, has been "liquidated," it is stated.

long been active in affairs of the colony, was elected Vice-President and Dr. Bernard Kahn becomes Treasurer.

During the past year a total of 60 homesteads has been built in Sosua, a report of the Association reveals.

CALLS LINDBERGH "FASHIONABLE FRONT" FOR ANTI-SEMITISM

New York (JPS)—An alarming upsurge of anti-Semitism and intolerance due to the tense war psychosis of the American people, is finding a fashionable outlet for expression through the America First Committee and its Nazi-imitating leader, Charles A. Lindbergh, the Friends of Democracy charges in a documented pamphlet "Is Lindbergh a Nazi?". An increasing number of anti-Semitic groups is finding a front in the America First Committee as a fertile and respectable outlet for activity, the lavishly illustrated brochure states.

The recent anti-Semitic speech of Lindbergh in Des Moines evidenced a disturbing passivity and complacence on the part of the bulk of the American people, according to Dr. L. M. Birkhead, National Director of the Friends of Democracy. Where racism and intolerance were privately whispered years ago, Dr. Birkhead noted, their expression and prevalence have become both respectable and—in the America First Committee periphery—highly vocal. "The majority of Americans, while actively repudiating Lindbergh's philosophy," according to Dr. Birkhead, "have tragically come to accept such utterances as normal, with only a few liberal spokesmen voicing their indignation and criticism of such remarks."

Homeless British Children Aided by B'nai B'rith Youth

Philip M. Klutznick (left), president of the Supreme Advisory Council of Aleph Zadik Aleph, B'nai B'rith youth organization, presenting $2,500 check to Norman H. Davis, chairman of the American Red Cross, the money to be used to maintain for a year one of the more than 100 nurseries established in England by the Red Cross for the care of children under five who have been made homeless or orphans through aerial bombardment. The $2,500 was raised by members of the A Z A throughout the country.

PRESIDENT OF DOMINICAN SETTLEMENT GROUP

New York (JPS)—James N. Rosenberg, New York attorney, stepped down from the Presidency of the Dominican Republic Settlement Association of which he had been originator in a reshuffling of officers announced here. Leon Falk, Jr., of Pittsburgh is the new head of the group, of which Mr. Rosenberg is now Chairman.

A number of community leaders from various parts of the country, in New York to attend a conference on the domestic refugee situation, were guests of Mr. Rosenberg at a dinner here Sunday evening and were informed of the work done by the Sosua colonists.

Among the new members of the Board of Directors of the association are William Rosenwald of New York and Louis Caplan and William K. Frank of Pittsburgh. Dr. Joseph A. Rosen, who has

A Camera Study of the New Zionist President

(Continued from Page 5)

Palestine was on his lips and in his heart from his earliest childhood. In those earlier days, when Herzl's doctrine was the subject of animated discussion, at times even acrimonious controversy among the Orthodox Rabbinate in this country and all over Europe, his father was among the very first not alone to espouse the cause but to become one of its most eloqnent exponents. Thus young Levinthal found Palestine in the very air he breathed.

To this should be added his legal training. For Levinthal is not only a good lawyer and judge, but a thorough and profound student of the law. His approach to the Jewish claim to Palestine is along these lines—the rules governing international law and justice. There was evidence of this thinking in the first address he delivered at the convention that elected him to the Presidency.

Here you find not the orator, not the sentimentalist, but the lawyer presenting the case for Palestine and for his people "To me," he said, "Zionism is based on justice, simple justice, nothing more and nothing less. For what precisely is justice? Thousands of scholarly tomes have been written on the subject, but I venture to assert that the ancient definition by Aristotle . . . . sums it all up. 'Justice,' said the master of all philosophers, 'is to give to every man his own'."

Zionism is, therefore, to him "the inevitable consequence of the application of that definition of justice to the Jewish problem." And applying the "familiar maxim of Common Law" to his client he adds significantly: "Justice delayed is justice denied."

To be sure there are tricks to the law. Great Britain has given repeated evidence of expert knowledge of these tricks and of frequent recourse to them. But Levinthal is a good lawyer and Palestine and American Zionists could not have chosen a better advocate.

Zionism differs from the Messianic concept with which it is frequently confused in this one fundamental regard. The Messiah will come—so legend has it—when there is complete unity in the ranks of Israel. Zionism will approach realization when all those who are interested in a Jewish Palestine will unite in a common effort to achieve the objective. In the past there was unity among Zionists only when the threat was from without. Now there is a splendid chance to achieve unity from within. That many—we trust it will—be Judge Levinthal's contribution to his people.

POLISH SYMPATHY FOR JEWS IRRITATES NAZIS

New York (JPS)—Polish sympathy for the Jews and German irritation over the fact is reported by the Polish Information Bureau here, which declares that in Warsaw the Poles hide from the police their knowledge of Jewish escapes from the ghetto. The German press has attacked the Poles for this "non-co-operation" with the authorities, the Bureau declares.

Because Ussishkin Lived . . .

(Continued from Page 4)

Because Menahem Ussishkin lived as he did, labored, fought and achieved as he did, the answer to the call of distress of the Jewish people can be given not in terms of a theory or an idealist's exhortation, but as a practical method of salvation. This method rests on the firm foundation of an experience of sixty years of successful colonization and on the tangible assets of land and colonies. These colonies and the Jewish National Home which they compose have served as a laboratory for colonization and social progress and, in a world which is to be reconstructed on the basis of individual liberty and national freedom, will serve as an example of a modern design for Jewish living.

Women in the News

(Continued from Page 7)

bow the island is reacting to war conditions.

As president of the Women's Trade Union League, Rose Schneiderman has been responsible for a great portion of the social advances made by women in industry in the past 20 years. Much of her philosophy is incorporated in the New Deal legislation that has been enacted in the past eight years. With England adjusting herself economically to war and also to the transformation in the social atmosphere arising out of war, Miss Schneiderman may be able to see some more of her cherished dreams realized.

6,000 Introductions

Amusement, scorn or pity are the usual emotions greeting the profession of *shadchan*. But in New York City, where social contacts are difficult to achieve except for the gregarious, the time-honored mediator between man and maid still serves a function.

Pick up a copy of the *Jewish Morning Journal* at random and you can find the *shadchan* advertising his merits and wares with no more self-consciousness than the Fleischmann's Yeast people advise that their product is sure to promote happy marriages.

One of the men who uses the full power of modern advertising to promote his business is Alfred Feldman, who assures that he is a "professional marriage counsellor with a record of more than 6,000 introductions between marriageable-minded persons of both sexes to his credit."

But the amusing part of his advertisements is the publication of his picture for the largest part of the space he pays for. It is obviously a "come-on" for the young ladies who await fulfillment of their destiny, for Mr. Feldman stresses that he "has never been married nor engaged."

Perhaps for the complexities of urban life the Jews have made an important social contribution in giving status to the *shadchan*.

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Organization and Personal News

Births

Greensboro, N. C.—A son was born to Mr. and Mrs. Stanley Frank on October 7th. Mrs. Frank is the former Miss Dorothy Goss.

High Point, N. C.—Mr. and Mrs. Israel Bloom announce the birth of a daughter on October 20th.

High Point, N. C.—Mr. and Mrs. Louis Greenberg announce the birth of a daughter.

Weddings

Henry-Gordon

Goldsboro, N. C.—Sidney Gordon, son of Mrs. A. Gordon was married to Miss Virginia Henry of High Point, on September 8th. The marriage took place in Marion, S. C.

Lacob-Malkin

Chapel Hill, N. C.—Mr. and Mrs. M. J. Lacob announce the marriage of their daughter, Hannah, to Pvt. Moses M. Malkin. The marriage took place on October 11th at Red Bank, N. J.

Cohn-Silverstein

Charlotte, N. C.—Isadore Silverstein, son of Mr. and Mrs. B. Silverstein, was married on Tuesday, October 14th, to Miss Hushey Cohn of Miami Beach, Fla. The marriage took place in Miami Beach, in the Rabbi's study. Mr. and Mrs. Silverstein will make their home in Charlotte, where Mr. Silverstein has lived most of his life.

Obituary

Raleigh, N. C.—Mrs. S. Ehrlich died at Rex Hospital after one weeks' illness. Private funeral services were held at the Brown Funeral home and the body removed to Durham for cremation. Mrs. Ehrlich, formerly of Washington, D. C., had made her home in Raleigh for the past eight years. She is survived by her husband, a son and two daughters, one of whom is Mrs. J. L. Emanuel of Raleigh.

Durham, N. C.—Benjamin Sickel died on October 1st after suffering a heart attack. Mr. Sickel who had been a resident of Durham for the past 20 years, being in the jewelry business during that time, is survived by one brother and four nephews.

Greensboro, N. C.—Dr. A. Lang, 43, was killed in an automobile accident on Saturday, October 18th while returning to Greensboro from Brevard, N. C. Dr. Lang, who with his family came from Vienna in 1938, was a graduate of Sachsen Technical Chemical Engineering School and was at the time of his death, vice president and American representative of the S. K. S. Dystuff Corp. of Vienna. Dr. Lang is survived by his wife, one son, two step-sons, his mother who is still in Vienna, and a brother, Dr. Felix Lang, of Canada. Dr. Lang had made a host of friends during his short residence in Greensboro, who greatly mourn his sudden passing.

Greensboro, N. C.—Mrs. Milton Schwab passed away, October 17th after an illness of over a year. Funeral services were conducted at Hanes Funeral home and the body shipped to Winston-Salem for cremation. Mrs. Schwab is survived by her husband, one son and several other relatives.

ASHEVILLE, N. C.

At a regular meeting of the National Council of Jewish Women on Wednesday, October 15th, the following officers were installed: President: Mrs. Al J. Goodman; 1st Vice-president: Mrs. Leon Feldman; 2nd Vice-president: Mrs. I. Fagan; Recording Secretary: Mrs. Fred Pearlman; Corresponding Secretary: Mrs. Robert P. Jacobs; Treasurer: Mrs. Isaac Gradman; Auditor: Mrs. Joseph Dave. Mrs. Goodman made a short acceptance speech after which she named the following Standing Committee Chairmen: Ways and Means: Mrs. S. H. Rogovin; Membership: Mrs. Leon Feldman and Mrs. S. Slosman; Social Service: Mrs. Phillip Zageir; Legislature and Peace: Mrs. Joseph Sternberg; Publicity: Mrs. Sol Isaac; Naturalization and Service to Foreign Born: Mrs. Alfred Lichtenfels; Hospitality: Mrs. Frank Silverman; Contemporary Jewish Affairs: Mrs. Frank Marder; Budget: Mrs. Gustav Lichtenfels; Ladies Aid: Mrs. Joseph Patla; Telephone: Mrs. I. Fagan and Program: Miss Ida Grand.

Mrs. Leon Feldman presented the retiring president, Mrs. S. H. Rogovin with a beautiful silver meat tray from the Executive Board. Plans were announced for an Anniversary Luncheon Meeting to be held November 18th at the Jewish Community Center.

Sender Argintar was elected President of the Bikur Cholim Congregation at the annual meeting early in October. Mr. Argintar has served three terms as President of the Congregation. Other officers elected were: Samuel Charles Slosman, Vice-president; J. J. Goldstein, Secretary; David S. Schandler, Treasurer; Milton Lurey, Corresponding Secretary; and L. Michalove, Trustee. The Board of Directors consists of: Sam Robins; George Cooley, Harry Freeman; I. Fagan, J. Rosen, G. C. Book and William Schwartz.

Fred Kanter, son of Mr. and Mrs. A. Kanter was elected Editor-in-chief of "Sky High," the Lee Edwards High School Paper this year.

Sidney Goldstein, son of Mr. and Mrs. Goldstein was named President of the Biltmore College Dramatic Club.

Lieut. Aaron Schandler, son of Mr. and Mrs. D. S. Schandler, has been transferred from Philadelphia to Camp Lee at Petersburg, Va. Lieut. Schandler was the first man in North Carolina to

receive a commission, going from enlisted man to the commissioned ranks.

An innovation during the High Holy Days at Temple Beth Ha Tephillah was the Childrens' Choir. On the afternoon of Yom Kippur a group of 15 children trained by Madame Elda Vettoria sang the Hebrew Hymns and solos. Paul Goodman, son of Mr. and Mrs. Al J. Goodman was the Cantor and "Buddy" Tureff, son of Mrs. Minnie Tureff was the Rabbi.

Rabbi and Mrs. Robert P. Jacobs were hosts at a reception on Rosh Hashono to the members and friends of Beth Ha Tephillah Congregation at their home on Austin avenue. Over 150 called during the afternoon. The President of the Congregation Max Crohn and Mrs. Crohn were in the receiving line with the Rabbi and Mrs. Jacobs.

B'nai B'rith will sponsor a series of Cultural Evenings under the direction of Mr. J. S. Lieberman, that began on October 28th at the Clubhouse for Women with John Temple Graves the guest speaker. There will be a series of six guest speakers a month apart and preceding the talk there will be a half hour of Concert Music furnished by the Guirretez Studios of Asheville. Following the talk there will be an open forum.

The Jewish Soldiers from Camp Croft, Spartanburg, S. C., were entertained in the homes of Ashevillians during the High Holy Days and they are also entertained every other week at which time there is a buffet supper and dance at the Jewish Community Center. On Saturday, October 18th a dance band was brought from Camp Croft to furnish the music for the dance at the Center.

At a regular meeting of the Ladies Auxiliary of the Bikur Cholim Synagogue on October 8th the following officers were elected: President, Mrs. I. Fagan; 1st Vice-president: Mrs. Phillip Ness; Recording Secretary, Mrs. Ben Lichtenstein; Corresponding Secretary: Mrs. Jack Levine and Treasurer: Mrs. William Michalove. Plans were formulated for an installation dinner to be held in November.

Mrs. Al J. Goodman

BURLINGTON, N. C.

Elihu B. Bernstein, son of Mr. and Mrs. A. Bernstein was inducted into the army, going from here to Ft. Bragg, N. C. After two weeks he was sent to Camp Wheeler, Ga., where he is now in the 4th Training Battalion, Company D.

With several hundred soldiers coming to Burlington every week-end, the community of Burlington has cooperated in every way possible to provide accommodations and entertainment for these men. Every Jewish home has opened its doors to the numbers of soldiers and have made them feel at home in every way possible.

CHARLOTTE, N. C.

The B'nai B'rith is sponsoring a banquet and dance at the Charlotte Hotel on Thanksgiving night. An elaborate affair is being planned and members and friends from surrounding towns are invited and urged to attend as this will be one of the finest affairs held there in some time. Fleet Green's orchestra will furnish music for dancing. Outstanding speakers have been secured for the banquet. Gastonia Lodge is assisting in this affair. For reservations write or telephone Alvin London, Secretary, 214 Johnston Bldg., Charlotte.

Mrs. Nathan Sutker has returned from Miami Beach, Fla., where she went especially to attend the wedding of her brother Isadore Silverstein and Miss Hushey Cohn. Accompanying Mrs. Sutker was Mrs. Maurice Silverstein, from Gastonia, N. C.

DURHAM, N. C.

A Succoth party was held by the Ladies Aid Society in the Succoh of Rabbi Mowshowitz, Wednesday, October 8. Jewish songs were sung and led by Rabbi Klavens. Approximately 35 members and guests were present.

Junior Hadassah sponsored a dance Yom Kippur night at the Washington-Duke Hotel. About 75 couples attended the affair.

Durham is playing host to the soldiers located in this vicinity for maneuvers. A tea and dance has been planned for visiting soldiers and guests.

Mrs. Leon Moel, Reporter

GOLDSBORO, N. C.

Dick Sherman, son of Mr. and Mrs. Louis Sherman was recently awarded the Eagle badge, the highest award in Scouting.

Goldsboro entertained 40 soldiers from Ft. Bragg over the Rosh Hashonah and Yom Kippur holidays.

Miss Mary Sherman, a 1941 graduate of Duke University, Durham, is now teaching in the New Bern schools.

Albert Dembo of Fayetteville, who attends Randolph-Macon Military Academy, spent a week-end with his cousins, Hannah and Billy Shrago.

Mr. and Mrs. Mannah Shrago and family have moved into their recently completed home on Park avenue.

Mr. M. Sherman is convalescing from an accident in which he fell and broke

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his hip. His friends wish for him a speedy recovery.

Mrs. A. A. Joseph, Mrs. N. A. Edwards, Miss Gertrude Weil and Rabbi Joseph Weiss attended the executive board meeting of the North Carolina Association of Jewish Women in Greensboro.

Mr. and Mrs. Leo Cohn have adopted a son, Harry. The baby was six months old at the time of adoption.

Barbara Edwards, Reporter

GREENSBORO, N. C.

The first meeting of the year of the Council-Sisterhood was held on Monday, October 6th at the Temple. The newly elected president, Mrs. Herbert S. Falk, was in the chair and called for reports of the various standing committees. Work that had been done during the summer in the interest of defense was reported on and plans outlined for the coming months. Mrs. Marc Friedlaender, general chairman of the Defense committee reported on the information questionaires which had been sent out in the spring, to be kept on file in regard to any work which any of the members can do for defense. Mrs. Ray Farber, chairman of the first money making affair of the year, the subscription bridge, made announcements pertaining to the bridge. At the end of the business session, the new members and visitors were invited to a tea especially in their honor.

With soldiers coming to Greensboro every week-end, in numbers ranging from 7,000 to over 25,000 the community has opened wide its doors to admit them. In addition to providing housing for the visiting soldiers, the Temple has opened its recreation room for the use of the soldiers. This is being supervised by Mrs. A. F. Klein with a committee consisting of the following: Mrs. Maurice LeBauer, games and stationery; Miss Edna Levine, refreshments; Mrs. Max Klein, Mrs. Sidney LeBauer, Mrs. Victor Bates, Mrs. Sam Prago and Mrs. Marc Friedlaender, hostesses.

The School Council of the Religions school has elected the following officers for the coming year: President, Rita Pearl; Vice-president, Sheila Kaplan; Secretary, Norma Jane Bernstein; Treasurer, Buddy Freed. The various committees are planning a program of wide interest for the coming year.

The Jewish college girls at Woman's College, held their first dance of the year in the recreation room of the Temple on Saturday evening, October 18th. Boys from Carolina, Duke and other colleges were invited, while special guests were soldiers who were in Greensboro for the week-end. Miss Claire Hyman of Greensboro is president of the group this year. Chairman of entertatinment was Miss Dorothy Blumenthal, of Franklin. Chaperones for the affair were members of the Student Activities committee of the Council-Sisterhood and their husbands. Mrs. S. F. LeBauer is chairman of that committee.

The first money making affair of the Council-Sisterhood for the coming year was the subscription bridge given on Monday, October 13th at the O. Henry Hotel. Mrs. Raymond Farbar was in charge of arrangements assisted by the following: Mrs. Bernholz, Mrs. Beiner, Mrs. Prago, Mrs. David Bernstein, Mrs. M. L. LeBauer, Mrs. Sol Weinstein, Mrs. Milton Zamber, Mrs. A. Schwartz, Mrs. Al Levine. Prizes were won by Eli Rantzman, Ray Perelman, Mrs. Murray Tate, Mrs. C. N. Herndon and Mrs. F. Tomlinson.

Mrs. Al. Cohen is chairman of a newly organized group at Temple Emanuel, called the Wednesday Workers of Council-Sisterhood. This group will meet every Wednesday afternoon from 2 to 5 to sew, knit or do any other work needed.

Mr. Harry Sabel who was operated on for appendicitis at St. Leo's hospital is recuperating satisfactorily and will soon be out again.

Mr. and Mrs. Ned Cohen have returned after a trip of several weeks which took them to Wilmington, N. C., Charleston, S. C., and Miami Beach, Fla.

Mr. and Mrs. Maurice Stadiem and their son Raymond, have returned from Miami Beach, Fla., where they spent 10 days. They went especially to attend the wedding of Mrs. Stadiem's brother, Isadore Silverstein of Charlotte, and Miss Hushey Cohn of Miami Beach.

RALEIGH, N. C.

The Raleigh Chess team, undefeated in a dual match in 15 years upheld their record by defeating the team in Greensboro on October 5th. William Teiser of this city was one of the members of the team.

More than 100 Raleigh women have begun training in the operation of a filter center for the Aircraft Warning Service during simulated air raids on every principal air objective in N. C. First Lt. Leon Eastmond of the Third Interceptor Command, Tampa, Fla., is in direct charge, assisted by about 20 Army officers. The following Jewish women were among those selected: Mrs. S. H. Kahn, Mrs. Max Miller, Mrs. M. B. Kamsler and Mrs. George I. Barwick, Supervisor.

The Sisterhood of Temple Beth Or met at the home of Mrs. Ike Reinheimer for their October meeting, with Mrs. Davetta Steed presiding. After the business session, the hostess served refreshments.

Mrs. Davetta Steed, Office Manager and Staff Secretary of the N. C. League of Municipalities, flew to Chicago on October 20th to attend the American Municipal Association. She was gone a week.

Mrs. Albert Levine has returned from Goldsboro where she was with her parents after an operation at the Goldsboro hospital. Mrs. Levine is the former Miss Lea Heilig.

Mr. and Mrs. Ike Reinheimer were "at home" on Saturday evening, October 11th to a host of friends who called to extend birthday greetings to

Mrs. Reinheimer. Special guests for the occasion were Mr. and Mrs. B. H. Bloch of Greensboro. Mrs. Bloch is a daughter of the Reinheimers.

Mrs. Avery J. Grossfield is visiting her parents, Mr. and Mrs. A. Okanst in Brooklyn, N. Y.

Mr. and Mrs. I. S. Kahn of Greensboro were the guests of Mr. and Mrs. Max Miller. Mrs. Miller is their daughter.

Mrs. Ben Ginsburg of Greensboro was the house guest of her daughter and son-in-law, Mr. and Mrs. Arnold Jacobs.

Mrs. Geo. I. Barwick

BRITISH GOVERNMENT SEVERELY CRITICIZED FOR ATTITUDE TOWARD JEWS

London (JPS-Palcor)—A severe criticism of the British Government's attitude toward the Jews, particularly in the matter of ignoring the considerable Jewish contribution to the war effort, was voiced by David ben Gurion, Chairman of the Executive of the Jewish Agency for Palestine, as he addressed a large crowd gathered at Caxton Hall under the auspices of the Keren Kayemeth's People's Department for the purpose of furthering Zionist activities among Jewish labor circles.

Denouncing the deliberate policy of neglecting to mention the war services performed by Palestine's Jews as would be done in the case of any other nationality making like contribution but fighting under its own flag, Ben Gurion declared:

"The Jews of Palestine are fighting as Jews only; and Great Britain ought not to ignore their contribution to the war effort in order to satisfy the Mufti and his followers, for whom the Jewish people is being sacrificed."

Ben Gurion, who was the first speaker after the opening tribute to the memory of Menahem Ussishkin and Louis D. Brandeis by M. Krupenia, who presided, described the growth of the influence of Jewish Labor in Palestine and its significance in the welding of world Jewry.

British Labor Party Support

That the British Labor Party supports the Jewish National Home "chiefly because it is inspired by the religious fervor with which it is actuated and by the principles of justice and liberty to which the Jewish people is aspiring," was the thought advanced by J. S. Middleton, Secretary of the British Labor Party.

"British Socialism has never been actuated by pure economic materialism," he declared, comparing Ben Gurion "in many respects to the old Labor leaders, Kerr and Hardie."

Referring to the persecutions visited upon the Jews, he added: "British Labor has suffered as the Jews have suffered; and the bond of suffering has brought them together."

"He who saves the life of one human being is considered to have saved the whole world."

—The Talmud

Join the American Red Cross Roll Call

RED CROSS WAR RELIEF TOTALS $49,753,515

Washington (JPS)—War relief totalling $49,753,515 has been given by and through the American Red Cross to the countries in Europe, the Middle East and Asia, Norman H. Davis, Chairman, announced here. Included in the relief given during the past 25 months by the Red Cross was $1,010,727 to Poland and $2,329,021 for the Middle East, the statement declared.

MILITARY AND CIVILIANS MOURN JOSHUA GORDON

Jerusalem (JPS-Palcor)—High-ranking officers of the military forces as well as leaders of the Jewish community and representatives from all Jewish settlements came to Jerusalem to pay their laast tribute to Joshua Gordon, who had served the Jewish Agency for Palestine as a liaison officer with the military and police and who had played an important role in building up the Yishuv's internal defenses.

DEMAND JEWISH STATE IN PALESTINE AND JEWISH ARMY

New York (JPS)—Calling for the establishment of Palestine as a Jewish State after the war and for the immediate formation of a Jewish Army to aid in the fight against Nazism, a city-wide conference of 400 Jewish civic and benevolent societies affiliated with the Labor Zionists adopted these demands in a unanimous resolution which testified to the unity of American Jewry in this present crisis.

In the name of 100,000 affiliated members the Conference declared: "We are proud of the heroic record of our pioneers in Palestine," and greeted the pioneers "out of whose ranks 10,000 volunteers are fighting on the Middle Eastern Front. 125,000 more are producing the essentials required for victory in Palestine." The Conference called on Great Britain to recognize the right of the Jews to fight under their own flag.

In answer to Nazi claims that the Jewish people are "spineless," Judge Samuel S. Leibowitz, President of the United Organization for the Palestine Pioneers, unable to attend because of illness, wrote in a message read for him: "The very existence of Palestine is an incontrovertible repudiation of the lies and slanders fabricated by the Nazi philosophers about the Jewish people. Far from being a spineless, parasitic mass, the pioneers in Palestine have shown that once given the normal chance to chart their own lives they can match the best that civilized man has thus far created."

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC., required by the Acts of Congress of August 24, 1912, and March 3, 1933, of The American Jewish Times, published monthly except August, semi-monthly April, at Greensboro, N. C., for October 1, 1941.

State of North Carolina
County of Guilford
ss:

Before me, a Notary Public, in and for the State and County aforesaid, personally appeared Harry Sabel, who, having been duly sworn according to Law, deposes and says that he is the Publisher and Owner of The American Jewish Times and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management, etc., of the aforesaid publication for the date shown in the above caption, required by the Act of August 24, 1912, as amended by the Act of March 3, 1933, embodied in Section 537, Postal Laws and Regulations, printed on the reverse side of this form, to-wit:

1. That the names and addresses of the publisher, editor, and business manager are:

Publisher, Harry Sabel, 424 Southeastern Bldg., Greensboro, N. C.; Editor, David Cooper, 424 Southeastern Bldg., Greensboro, N. C.; Business Manager, Harry Sabel, 424 Southeastern Bldg., Greensboro, N. C.

2. That the owner is: Harry Sabel, 424 Southeastern Bldg., Greensboro, N. C.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 per cent or more of total amount of bonds, mortgages, or other securities are: None.

HARRY SABEL.

Sworn to and subscribed before me this 26th day of September, 1941.

(Seal) Notary.

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The AMERICAN JEWISH TIMES

DECEMBER, 1941

... The United States Gives to Bigotry No Sanction, to Persecution No Assistance ...

The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy; a policy worthy of imitation. All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of as if it was by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. For happily the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection, should demean themselves as good citizens, in giving it on all occasions their effectual support.

—George Washington

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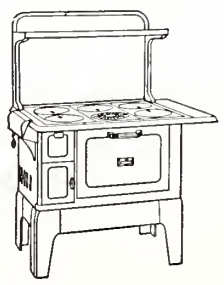

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FRANCE IS NOT YET POISONED

By MRS. MAX NORDAU

In this exclusive article, Mrs. Max Nordau, widow of one of the greatest figures in modern French literary history as well as one of the most brilliant and forceful Jewish and Zionist leaders, summarizes her impressions of the France she knew for sixty years. Mrs. Nordau was able to leave her native country and has just arrived in the United States to join her famous artist-lecturer daughter, Maxa Nordau. She saw France through three generations, from the time of Captain Dreyfus to the execution of Jewish hostages for the death of a German officer-conqueror.—THE EDITOR.

WHAT last impression of *la belle France* has remained in my mind now that I have come to America to rejoin my family?

It is, alas, a country under a reign of hunger.

Insidiously hunger has crept closer week by week. The bread ration was cut to the point of insufficiency. A pound of sugar must last a month, potatoes are becoming a rarity; the housewife must stand in line before the shop that still has some. With hundreds of others she stands there, waiting for an hour and a half, seeing the line slowly growing shorter before her. Soon it will be her turn. Only three people are ahead of her now—she is about to enter the shop to get her precious reward, which she will bring home, weary but happy.

Then suddenly, without warning, everything stops. It's all over. There's nothing more to be bought. The grocer closes shop. All the housewife can bring home with her is her own exhaustion and dejection and disgust. Hardly a protest is heard in the long line. Everybody is too tired.

True, there is the "black market," where certain things can still be obtained. Six eggs may be offered you, at eight francs apiece; if you want a duck for a family feast you may, with much difficulty, be able to find one at 250 francs; or you may pay 175 francs for a rabbit. Jeanne and Pierre don't like rabbit, but they are glad to get this one nevertheless, the more so since it is big enough to provide them with meat for two meals.

"But what will we do in winter without coal or wood or food?" Everything has been carried away. The extent to which everything within easy reach has been stripped clean can be seen most clearly if you visit some out-of-the-way little town. There the peasant can still bring in his vegetables and butter and cheese, and the butcher still has meat to sell. Faces are less drawn in those towns, and people sometimes even smile. But such peaceful oases are growing fewer and fewer. Late one afternoon in August of this year we were delighted to hear of the arrival of a boat laden with oranges, enough for everyone on the coast. The news made our mouths water. But first the boat had to receive a visit from the authorities, who invariably make their appearance everywhere. And the captain was told: "We'll take only 85 per cent, and the rest can go to your people."

"Very well," the captain replied, adding: "But it's too late to start unloading tonight. We'll begin at dawn tomorrow."

In the morning, however, the boat had disappeared without leaving a trace. It was then that we began calling it the "Flying Dutchman," after the famous ghost ship of the opera, although it had come to us without benefit of Wagner or music; for we are not fanatically anti-everything in music and the other arts. We never knew where that ghost ship had come from, or whither it had gone. But although we never got a taste of the oranges

MRS. MAX NORDAU

we dervied a great deal of pleasure from its visit and from that typically French trick it had played. That made up for much humiliation and grief. After all, if you cannot have everything you want you learn to content yourself with the little you do get.

Is France Anti-Semitic

Another question I am asked is whether France is anti-Semitic.

The answer is emphatically "No." The toxin of anti-Semitism has not yet poisoned our beloved France or the soul of its people, whose moderation and common sense are its safeguard against the danger of unreasoning pas-

(Please Turn to Page 8)

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The American Jewish Times

VOLUME 7 — DECEMBER, 1941 — NUMBER 4

EDITORIALS

A Constructive Program

Much talk is heard from many sources of "planning for the post-war period." There are countless institutes in American Jewry dedicated to that problem. When the scholars affiliated with them are asked to give a formula or at least to indicate a direction, their answer is "we are still studying." But while they are studying, molds are being fixed, ideas are being crystallized.

Recently, in the city of Albany, Israel Moses Sieff, one of British Jewry's foremost citizens, an outstanding industrialist and philanthropist, presented a three-fold program that has the merit of simplicity and of realism in relation to settlement in Palestine. Speaking soberly, he suggested that 1,000,000 migrant Jews, between the productive ages of 17 and 45, would have to be settled in Palestine in the 10-year period after the war. To achieve that end politically and economically, he proposed (a) the revision of the political documents by which Jews today fashion their relation to Palestine, so that the imperfection of the Balfour Declaration "full of loopholes" might no longer obscure the political situation; (b) the extensive, planned transplanting of Arabs to Iraq and other Middle Eastern countries on a basis of reciprocity, and (c) the redefining of the boundaries of Palestine so that the country might once again become an economic whole instead of being artificially divided as at present.

Mr. Sieff, a plain-spoken person, poised, having no need to appease either public opinion or Great Britain, has the courage to say outright that the Balfour Declaration is a fraud which Jews have cherished. But, as with all of Mr. Sieff's expressions, he stresses his truth diplomatically. Moreover, he recognizes the weightiness of the Arab problem. He indulges in no platitudes and, even though he recognizes the misunderstanding that may come from his suggestion for transplantation, understands that the postwar world, if it is truly to plan permanently, must face facts truthfully. It will be interesting to see whether Zionist leaders in America, who like to warm themselves with hereditary slogans, will respond to Mr. Sieff's signpost.

Jews Who Cringe

Dr. Abram L. Sachar's open denunciation recently of Jews who cringe before Nazi propaganda is most welcome. The hysteria and panic which have gripped some elements of the Jewish population of the United States have led to an escape psychosis which amounts to a complete surrender to the Nazi anti-Semitic propaganda. The fact that some Jews have sought to prevent the appointment of others to high office for fear that Jews in prominent places will only bring about intensified anti-Jewish feeling is perhaps the saddest manifestation of the extent to which Jewish morale has been shattered. If we keep before our mind's eye the elementary fact that Hitler is seeking to drive Jews everywhere into intellectual and spiritual ghettos, if not physical enclosures, and that any sense of defeatism or any effort to obliterate normal Jewish activities will only serve to encourage rather than diminish anti-Semitism, we shall not become the victims of his scheme to undermine our existence.

Negation represents appeasement; it does not represent a positive answer to the problem.

Goebbels' Commandments

Goebbels has issued a new anti-Jewish code. His ten-point charter is obviously designed for export to the United States and to any other country where the democratic forces are gathering up their strength to stop Hitler.

Goebbels' ten commandments calling upon Germans to consider every Jew the sworn enemy of the German people seems to indicate that some sections of the German people are "softening up" in their attitude to the Jews at a moment when Hitler has decided to act relentlessly in intensifying his program of mass deportation and extinction. Point number 8 in the Propaganda Minister's directions on how to deal with Jews unmistakingly demonstrates that the Nazis have failed to convince the German people that "the Jews are our ruination." This point says: "If Jews come to you in a sentimental manner, then realize that they are attempting to take advantage of your forgetfulness; show them immediately that you see through them and punish them with ostracism."

If the new campaign that has been started against the Jews of Germany cannot convince the German people that they "contrived and brought on this war" then Dr. Goebbels' streamlined etiquette for dealing with the Jews will certainly not succeed in its transparent attempt to pin the charge of interventionism on American Jewry.

Hate As An Infection

Rev. Dr. Everett Clinchy, the effective President of the National Conference of Christians and Jews, has touched on a vital sore spot in suggesting to the mothers and teachers of America that it is just as important to keep the minds of children free of hate as it is to keep their bodies free of physical disease. In addressing the Child Study Association in New York, Dr. Clinchy urged "the vaccination of youth against the destructive disease of hate."

If education can be an emollient of hatred, then the homes and the schools are the battleground on which bigotry must be combatted. It is, therefore, of special interest that the Board of Education in New York has undertaken to revise the curriculum of the schools so that the teaching of tolerance and of American ideals may become an integral part of the education which youngsters receive.

If Dr. Clinchy could communicate his views to Christian homes and obtain the help of Christian ministers to revise the program of teaching in the Sunday schools and if the cities and towns of the nation would follow the example of the New York school system, a dent may be made on the most perplexing problem that faces the American democratic system—giving its citizens a keener sense of unity.

American liberty is a religion. It is a thing of the spirit. It is an aspiration on the part of the people for not alone a free life but a better life; and so I say to you people of the world, I think I know the heart of the American people. I have lived among them; I know them well. And despite the occasional hesitation and doubts, the American people will reach out, will give their utmost to see that this precious thing we call liberty shall not disappear from the world, either in Europe or in Asia or in America.—*Wendell Willkie.*

The AMERICAN JEWISH TIMES. Published Twelve Times a Year . . . Monthly Except August . . . Semi-Monthly in April . . . at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. Member Independent Jewish Press Service. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 3303 Eastern Avenue. $1.50 Per Year, Payable in Advance. Single Copy, 15c. *Subscribers should notify the* TIMES *office if they wish their subscription discontinued at the expiration. Otherwise it is assumed that continuation is desired.* Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under the Act of March 3, 1879.

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Women in the News

B'nai B'rith Women's Leader

While other organizations have maintained their strength or gone slightly forward, a phenomenal development in the field of women's groups has been the increase in membership from 17,000 to 49,150 in a period of three years of the B'nai B'rith Women's Auxiliaries, whose Supreme Council met in Washington, November 10th and 11th.

The officer who presided over the sessions is Mrs. Lenore D. Underwood of San Francisco, whose history is fascinating because it is symbolic of the background of the various women leaders who have come forward in Jewish community life in the last decade or more. Her identification with a variety of other Jewish organizations is also typical of the new understanding which has permeated the community of the oneness of Jewish communal problems.

Mrs. Underwood, President of the Women's Supreme Council, graduated from the Hastings College of Law of the University of California and has been practicing law since 1932. But her association with B'nai B'rith goes back to 1913. In the intervening years she has gone through "the chairs," as the B. B. saying has it. She was membership chairman, Wider Scope chairman, planned programs, spoke extensively, served as counselor, organized new auxiliaries as President of Grande Lodge District 4 and raised substantial sums of money for Anti-Defamation.

At the same time she has been a member of Hadassah, Council of Jewish Women and other Jewish women's groups. But this has not kept her from participating in general community effort. She is at present Chairman of Industrial and Social Relations for the City and County Federations of Women's Clubs in San Francisco, Secretary of Women's Welfare League and an officer in various similar bodies.

She has known responsibility from youth, for her mother died when young, leaving her as the only girl to look after the training of the boys—one of which is now in business in London, another of whom is an architect in Cleveland, a third who is with the Internal Revenue Department in Washington, and a fourth who is an attorney in Salt Lake City.

Although married only 17 years, she has had the responsibility of raising two boys, her husband's children, now 20 and 23.

MRS. LENORE D. UNDERWOOD

Mrs. Henry T. Underwood is apparently the answer to the Biblical query: "a woman of valor, who can find?"

Women and Book Week

With Jewish Book Week held between November 23rd and 30th, it is appropriate to mention one of the most prolific women writers on Jewish subjects—Trude Weiss-Rosmarin, who is the founder and director of the Jewish Book Club, which has issued a variety of books running from "What Every Jewish Woman Should Know" to "Maimonides Said."

In the handy pocket size that should reassure the beginner, the Rosmarin books have the gift of simplicity. In "New Light on the Bible," she attempts to show that archaeological findings have vindicated some of the most disputed passages in the Bible. Any woman having an interest in the maintenance of a home with a Jewish atmosphere might equip herself with "What Every Jewish Woman Should Know," which describes the manner in which holidays should be observed, the method of rearing children in the Jewish spirit, the elements of *kashruth* and the Jewish laws applying to the feminine sex. It is written by Miriam Isaacs in collaboration with Mrs. Rosmarin.

(Please Turn to Page 7)

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B'nai B'rith Holds Annual Convention

The annual convention of the North Carolina B'nai B'rith State Federation was held in Raleigh on Sunday, November 30th, at the Sir Walter hotel. Former Ambassador Josephus Daniels was the guest speaker at the evening meeting, addressing one of the largest and most interested gronps ever to attend an annual B'nai B'rith meeting. Louis Novins, of Boston and Chicago, at one time an assistant attorney general of the Commonwealth of Massachusetts, was guest speaker at the luncheon meeting.

JOSEPHUS DANIELS
Guest Speaker

Officers of the state association are as follows: President, Ira Julian, of Winston-Salem; First Vice-President, Henry Bane, of Durham; Second Vice-President, Isaac Gradman, of Asheville; Secretary, Maurice A. Weinstein, of Charlotte; Treasurer, William London, of High Point. Arthur A. Aronson, of Raleigh, was general convention committee chairman.

MEMORIAL FOR POLISH PROFESSORS

London.—A memorial service was held in London for Polish professors murdered by the Nazis in concentration camps in Poland. Among the victims of the Nazi terror were two prominent Jews, Professors Konopka and Sternbach.

Distinguished Polish Jews, now residing in London, attended the ceremony, together with a large number of representatives of the Polish government.

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The First Annual Bible Week in America

December 8th to 14th

AT last, America is to see what a great host of religious-minded people have long been waiting for: A national movement, by laymen and for laymen, to make the reading of the Bible again a part of the home life of every American, and thus to bring about a return to the positive faith held by our forefathers, on which they based their democratic institutions.

The Laymen's National Committee, of 112 Park Avenue, New York city, is now carrying on a nation-wide campaign to establish the week of December 8th-14th as First Annual Bible Week. During Bible Week, nationally-known speakers will make addresses over the radio; programs will be given in schools and educational institutions; a movie trailer, "The Book of Books," will be shown in motion picture houses,

DR. FRANK KINGDON
Bible Week Chairman

and several million posters will be displayed in schools and public places.

"Nothing will be left undone," says Dr. Frank Kingdon, Bible Week Chairman, "to make every American, young and old, realize that the hope for our future lies in faith, and that the answer America is looking for in her present crisis is a spiritual answer."

Among the nationally prominent Americans of all creeds who are assisting the work are Colonel Frank Knox; John T. Manson, President of the American Bible Society; L. J. Taber, Master of the National Grange; Judge Alfred J. Talley, Marshall Field and Mrs. Dwight Morrow. Since this is entirely a layman's campaign, no contributions are solicited from churches, clergymen or religious organizations. Yet a wholehearted response has come from Americans in every secular field: Doctors, hotel proprietors, bankers, lawyers, manufacturers. Among the contributors are such firms as the F. W. Woolworth Co., the National Biscuit Co., the United Fruit Co., and the Ethyl Gasoline Corporation.

Realizing that, even among church members, the Bible is more honored than read, and that for one who first opens the Bible after many years some guidance may be necessary, the Committee has arranged for the preparation of an inexpensive booklet on "How to Read the Bible," which will be available for Bible Week. The Committee feels that many potential readers might hesitate to ask help from their minister or priest—might, indeed, if members of no congregation, know of no one to ask. For one of the main purposes of the campaign is to reach those millions of Americans who are religious by tradition rather than by affiliation with any church, and to whom the Bible has been since childhood a closed book. The booklet, it is hoped, will give a measure of help at least to overcome the inertia which is the main obstacle between these people and the Bible's teachings.

The generous gift by Columbia Pictures, Willard Pictures and the National Bible Press of the two-reel movie short, "The Book of Books," which shows the making of a modern Bible and the people who read it in our churches, has opened another avenue by which the Bible can be brought to many who would never otherwise be stimulated by it. The Committee hopes to have the film shown in at least 4000 movie houses, beginning December 8th. Columbia Pictures has agreed to distribute it without profit. It is a fine film, and offers an unprecedented opportunity. Booking, however, is largely a matter of demand. Ministers can almost certainly insure a showing of the film in their own communities if they will call up the managers of their local picture houses and urge them to book it and at the same time ask their local bookstores to take advantage of the interest aroused by displaying Bibles in their windows and on their counters.

It becomes plain, of course, that although this is a laymen's movement, it can not fully succeed without the help of the clergy. In addition to urging the showing of "The Book of Books," it is hoped that clergymen will observe Bible Week by preaching on the subject of Bible reading, by making such announcements as seem advisable, by encouraging the putting-on of pageants in the schools, and by telling their parishioners about the radio programs beginning Monday, December 8, and ending Sunday, December 14.

In the last analysis, it is to the Bible that we all, laymen and churchmen alike, must turn for spiritual help and guidance. The application of its teaching—to the life and problems of each of us, to the gigantic clash of ideas and ideals which now threatens civilization with ruin—will become amply plain.

"My advice to you," said Benjamin Franklin, "is that you cultivate an acquaintance with, and a firm belief in, the Holy Scriptures. This is your certain interest." It is today, as always, the certain interest of us all.

The members of the Laymen's National Committee, therefore, appeal for the help of all religious-minded people in their effort to make Bible Week a success realizing that the week will be precisely as successful as each one of us helps to make it—no more, no less.

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Women in the News

(Continued from Page 4)

Miss Isaacs is animated by the rigidly Orthodox point of view, as is reflected in her championship of the ritual bath called the *mikveh*, of which there are still samples from one end of the country to the other.

Dr. Rosmarin, 33 years old, is described as the author of "6 books and hundreds of learned essays." Her book enterprise was launched, she says, because "the high cost of Jewish books explains their neglect by the Jewish reading public." The Jewish Book Club volumes cost 60 cents. Coming to America from Germany a decade ago with a Ph. D. in Semitic languages, philosophy and archaeology, Dr. Rosmarin has impressed herself on the country by her energy and her inexhaustible efforts to promote a wider knowledge of Jewish life and literature among American Jews. As publisher, as lecturer and as associate editor of *The Jewish Spectator*, she has earned a place for herself in the American community after only 10 years of residence.

DR. TRUDE WEISS-ROSMARIN

Hail the Nurses

While the Red Cross, the Army and the Navy spread the call throughout the land asking for nurses to enlist, since they represent one of the most vital branches of the armed services, let us welcome two Jewish women who illustrate our participation in every phase of the nation's defense program.

First in Rose Glaeckert, Reserve Nurse, who recently graduated from the Crouse Irving Hospital at Syracuse, N. Y., and who, only a few days ago, reported for her first active duty at the U. S. Naval Hospital in Brooklyn.

Another is Annette Bare, who graduated as a Nurse with a straight A record from the City Hospital Training School in Cleveland. Since 1936 she has served at various posts, including the Brooklyn Navy Hospital and at Chelsea, Mass., and Parris Island, S. C. She has just been appointed to the U. C. Naval Station at Guantanamo Bay, Cuba. Both young women are in the front line of beauty as well as service.

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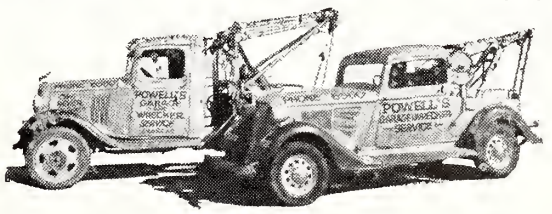

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FRANCE IS NOT YET POISONED

(Continued from Page 2)

sions, which otherwise might upset its normal equilibrium in these most tragic days of its history. Today the majority of the French regard the official anti-Semitism and the anti-Jewish laws as unjust and cruel measures imposed by the victorious foe, who is responsible for all the misfortunes that are crushing *la patrie*. In the mind of the average sensible Frenchman the defeat is no more the fault of the Jews than of the Catholics or the Protestants.

All of them have lost this war together, as they won the other war together—the fathers of that day and the fathers of today, who then were youths of 20; the sons who fought this war together with their classmates, the grandfathers who battled in 1870 and the forefathers who went to war before them. In times of peace, too, Jews and non-Jews worked side by side as comrades. All of them experienced the same reverses and profited by the same good fortune. "Why, then, should discredit suddenly be brought upon that group?"

I am convinced that this is the unvarnished truth. I am sure I am not mistaken when I say that this is the general opinion, despite the agitation that comes over the radio and the speeches made by paid propagandists.

Yet in the course of the 60 years that I lived in France I did experience a period when anti-Semitism was violently injected into the veins of patriots of good faith as well as bad. My heart trembled in those days of the Dreyfus Affair. I watched the trial at Rennes, and I saw Max Nordau come home heartbroken after the re-conviction. Thus a latent anti-Semitism does exist in certain circles; but they make up only a small part of that great country.

France is not anti-Semitic. Its heart has not been poisoned by this insidious virus. It is true that I saw "Death to the Jews" chalked along the Boulevard Carnot in a charming Mediterranean city, but a wise administration caused the writing to disappear. I also know of the annoyance and unjust spoliation to which French citizens and foreigners were subjected because of their origin. But I also saw some fine instances of human solidarity among members of the three faiths which until now have existed peacefully side by side in France.

"Of course," said one girl, a landowner's daughter, "a certain degree of prejudice against the Jews is understandable. But that's not reason to treat them like dogs." And an old lady said solemnly, as she listened to the radio: "Say what you will, it's dangerous to arouse hatred among the citizens of a country in that way. I have some Jewish friends of whom I am very fond."

Then at Marseille, near the old quay and the Canebriere, I saw two working men sitting on a bench and talking.

"You read it, just as I did. Because one German soldier was killed they executed six innocent men—three Communists and three Jews who did no one any harm. It's just that they have their own ideas."

"That's the law of warfare," replied the other.

"Warfare? But we aren't at war any more. I thought there was an armistice!"

"That doesn't make any difference. We're at war all the same. The armistice didn't change that."

"How can you say such things? When there's an armistice the war is over. They're barbarians when they kill six innocent men like that—and I don't want to listen to you any more. An armistice is an armistice, and the war is over. And I won't stay here talking to you, since you see fit to defend those murderers." And the speaker rose and walked away.

The other, however, turned to me and repeated: "But we're still at war all the same."

No doubt he was right. But I too walked away without listening to his arguments.

A small truth can overcome much falsehood, even as a small light can disperse much darkness.

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Organization and Personal News

Births

Greensboro, N. C.—Mr. and Mrs. Percy A. Clark announce the birth of a daughter on Monday, November 3, at Sternberger Hospital.

Durham, N. C.—Mr. and Mrs. Sidney Rancer announce the birth of a daughter, Eileen Lenore, on October 28th at Duke Hospital. Mrs. Rancer is the former Miss Mae Ornoff.

Durham, N. C.—Mr. and Mrs. Leo Nurkin announce the birth of a son on November 12th at Watts Hospital.

Rocky Mount, N. C.—Mr. and Mrs. S. Palmer announce the birth of a daughter, Lynn Ina. Mr. and Mrs. Palmer are newcomers, having formerly lived in New York.

Asheville, N. C.—Mr. and Mrs. Rudolph Gumpert announce the birth of a daughter, Susan, on October 23rd. Mrs. Gumpert is the former Miss Helen Lichtenfels.

Bar-Mitzvahs

Goldsboro, N. C.—Lester Gordon, son of Mr. and Mrs. Ben Gordon, celebrated his Bar Mitzvah on Saturday, October 25th. A reception was given in his honor by his parents at their home on Sunday, the 26th.

Asheville, N. C.—Sherry Adler, son of Mr. and Mrs. David Adler, celebrated his Bar-Mitzvah on October 31st at the Bikur Cholim Syangogue. Rabbi David Wachtfogel officiated. A reception was held by Mr. and Mrs. Adler, following the services.

Engagements

Chandgie-Lerner

Greensboro, N. C.—Mr. and Mrs. Harry Chandgie announced the engagement of their daughter, Betty, to Stanley M. Lerner of Cleveland, Ohio, at an informal reception held at their home on Sunday, November 2nd. Miss Chandgie is a 1941 graduate of National Park Seminary, Forest Glen, Md. Mr. Lerner, son of Mr. and Mrs. J. W. Lerner of Cleveland, is a 1941 graduate of the University of Virginia and a member of Pi Lambda Phi fraternity.

Edwards-Marks

Rocky Mount, N. C.—Mr. and Mrs. D. J. Edwards announce the engagement of their daughter, Hortense, to Herbert Marks, of Richmond, Va. Miss Edwards, who is a graduate of Woman's College, Greensboro, has been working in New York for some time.

Weddings

Prystowsky-Rabhan

Charleston, S. C.—The marriage of Miss Jeanette Prystowsky to Daniel Rabhan of Savannah, Ga., took place on Sunday, November 9th, at the Charleston Country Club. Officiating were the following: Rabbi Benjamin Axelman of Charleston, assisted by Rabbi William Drazin of Savannah; Cantor I. Feinberg of Charleston; Cantor Harry Geffen of Savannah, and Rev. Abe Kramer, of New York. The bride's maid of honor was her sister, Miss Miriam Prystowsky, while Archie Rabhan was his brother's best man. The bride was given in marriage by her father, Mike Prystowsky, and her aunt, Mrs. Sam Solomon. Immediately following the ceremony, a bridal dinner was served, after which Mr. and Mrs. Rabhan left for a wedding trip to New Orleans and Mexico. They will make their home in Savannah, where Mr. Rabhan is associated with his father in business.

Sterer-Levine

Greensboro, N. C.—Miss Anne Leinwand Sterer and David B. Levine were married in a high noon ceremony at Temple Emanuel on Sunday, November 9th. The ceremony was performed by Rabbi F. I. Rypins, assisted by Rabbi N. Kagan and Cantor H. Levine. Miss Sterer was given in marriage by her uncle, A. Leinwand, of Reidsville, N. C., while Mr. Levine had for his best man his brother, Philip Levine. His sister, Miss Edna Levine, furnished the wedding music. A dinner party for the family and close friends was held at the King Cotton Hotel immediately following the ceremony. Mr. and Mrs. Levine left for a wedding trip north, after which they will be at home in Greensboro.

Brown-Kirschner

Goldsboro, N. C.—Mr. and Mrs. Joseph S. Brown have announced the marriage of their daughter, Leila, to Moe Kirschner, son of Mr. and Mrs. J. Kirschner, of Savannah, Ga. The marriage took place on October 23rd in Baltimore, Md. Mr. and Mrs. Kirschner are now at home at 504 E. Walnut street, Goldsboro.

Satisky-Margulies

Raleigh, N. C.—Miss Rheabel Satisky, daughter of Mr. and Mrs. M. A. Satisky, was married to Jesse Margulies, son of Mrs. S. Margulies, on Sunday afternoon, November 9th, in a late afternoon ceremony at the home of the bride's parents. Rabbi Wolf Mann officiated. Musician was Herbert Bird. The bride was given in marriage by her father, and the bridegroom was accompanied by his mother. Marcus Kaplan of Raleigh was best man. Following the ceremony the bride's parents entertained at a buffet supper, after which Mr. and Mrs. Margulies left for a wedding trip north. They will be

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ASHEVILLE, N. C.

Officers of the Zionist Chapter were re-elected at a meeting at the Jewish Community Center as follows: Rabbi David Wachtfogel, president; Daniel Robinson, vice-president; Louis Robins, secretary; William Schwartz, treasurer; and Rabbi Robert P. Jacobs, cultural chairman. Irving Ness, J. Rosen, J. Sultan, and Sam Robins were named for the executive committee. A memorial service for Louis D. Brandeis and Menahem Ussishkin was held November 12th.

Rabbi Robert P. Jacobs has begun his third season of weekly 30-minute talks over the radio, "The Message of Israel" being his subject. This takes place on Wednesday evenings at 7:30 over station WWNC, Asheville. Rabbi Jacobs is also a weekly lecturer on current events at the Y. W. C. A., and teacher weekly classes in Bible, Jewish History and Hebrew, sponsored by the Sisterhood.

Dr. Emanuel Gamoran, educational director of the Union of American Hebrew Congregations, Cincinnati, spent Monday, November 24th, in Asheville, where he held luncheon and dinner meetings with the Religious School committee, the faculty of the school, and others. He addressed a mass meeting of Asheville Jewry on the subject, "Children Challenge Their Parents." The regular monthly meeting of the Sisterhood was postponed from the afternoon to the evening for this event.

Mr. and Mrs. J. B. Breman celebrated their 40th wedding anniversary with a reception at their home on Sunday evening, November 9th. Mrs. Coleman Zageir, daughter of Mr. and Mrs. Breman, assisted her parents in receiving. Also assisting were the following: Mrs. M. H. Goldman, of Rochester, N. Y.; Mrs. William Breman, of Atlanta, Ga.; Mrs. Sallie Eisenberg, Misses Dorothy and Joan Zageir, and Miss Carolyn Lichtenfels. Out-of-town guests for the occasion, in addition to Mrs. Goldman and Mrs. Breman, were Mrs. M. G. Garard of Chicago, Mr. and Mrs. Bernard of Chicago, and Mr. and Mrs. S. Schreiber of St. Louis.

John Temple Graves, II, lectured on "Liberty and Ham and Eggs" at the Clubhouse for Women on October 29th, after which an open forum was held. This was the first of a series of six lectures sponsored by B'nai B'rith to be held monthly. The first half hour of these cultural evenings is devoted to music, and the arrangements are in charge of Mr. J. S. Liberman.

With more than 100 in attendance, Professor Erwin Strauss, well known psychologist, was the speaker at a meeting of District No. 1 of the North Carolina Association of Jewish Women and Men, at the George Vanderbilt Hotel on Sunday afternoon, November 2. Dr. Strauss spoke on "What Knowledge Means to Us Today." He was introduced by Mrs. Gustav Lichtenfels, past-president of the State Association. Prior to this address, Mrs. Harry Winner, of Canton, district chairman, introduced Mrs. Al J. Goodman, complimenting her highly for her work and interest in the association. Mrs. Goodman then outlined the history of the association. A surprise feature of the program was the unexpected visit of Mrs. Max Zager, of Greensboro, state president of this body, who made a brief talk. Miss Maude Dabbs played several piano variations, and Mrs. Trudi Strauss gave a violin solo, accompanied by Professor Heinrich Jalowetz. All of the musicians were from Black Mountain College.

The Bikur Cholim Congregation and Ladies' Auxiliary held an installation banquet Sunday evening, November 16, at the Jewish Community Center. The following officers were installed: for the Congregation: president, Sender Argintar; vice-president, Samuel C. Slossman; treasurer, D. S. Schandler; secretary, J. J. Goldstein; corresponding secretary, Milton Lurey and Trustee L. Michalove. For the Auxiliary: president, Mrs. I. Fagan; vice-president, Mrs. Phillip Ness; treasurer, Mrs. William Michalove; recording secretary, Mrs. Ben Lichtenstein; corresponding secretary, Mrs. J. Levin. Rabbi David Wachtfogel installed the officers and Leo Finkelstein was the toastmaster.

The Ecusta Paper Corporation has donated $30,000 to the Brevard College Fund, the donation being given by Harry Straus, president of this company.

Mrs. Al J. Goodman, Reporter.

CHARLESTON, S. C.

The Charleston community has adopted the highest quota ever undertaken for the U. J. A. The campaign was officialy opened on Sunday, November 9th, under the chairmanship of Sam Berlin. The other officers are as follows: I. Blank, honorary chairman; Hyman Karesh, treasurer; Mary Sholk, recording secretary; Hyman Rephan, chairman of the initial gifts committee; and Edward Kronsberg, Isadore Blank, and Leon Steinberg, co-chairmen. Committee heads include: Maier Triest, chairman of the men's team, with Walter H. Solomon as co-chairman; Mrs. I. Lessen, chairman of women's division; Miss Mary Sholk, chairman of the junior division, with Hannah Pearlman, co-chairman.

GASTONIA, N. C.

Congratulations to Howard Leiber who has recently been made an Eagle Scout. This is quite an honor and a distinction.

Mrs. Clarence Ross has returned from a five week's stay in New York, where she spent part of the time in convalescing from an operation for sinus and plastic surgery. She also spent some time with her friends, Dr. and Mrs. Maurice Seligman. Dinah Shore, popular radio singer on Eddie Cantor's program, who is a sister of Mrs. Seligman, was also a guest there during Mrs. Ross' visit.

Mrs. Robert Goldberg has returned from a trip which took her first to the meeting of the National Federation of Temple Sisterhoods in Norfolk, Va., and later to New York, where she joined Mr. Goldberg for a short stay. While there, they attended the annual cotton style show, held this year at the Waldorf.

Among the younger set, the following are items of interest. Ernest Witten is at West Palm Beach, Fla., recuperating from the effects of a sinus infection. He expects to be back in time to begin his second semester at Georgetown Medical School. . . . Jeanne Goldberg,

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daughter of Mr. and Mrs. Frank Goldberg, is now attending Syracuse University, where she transferred from Duke. . . . Floyd Witten is at Belmont Abbey, taking courses which will prepare him for a degree in aeronautical engineering at N. C. State, while his brother Alvin is at N. C. State working for his degree in construction engineering. . . . Harriet Goldberg is at Duke University, having transferred from Stevens College. . . . Marion Goldberg has transferred from Gulfpark Junior College, this year, to Salem College, where she is continning her interest in radio work. . . . Young Robert Goldberg is attending McCallie Military Academy at Chattanooga, where one of his greatest interests is playing a clarinet. . . . A special bulletin from Ft. Bragg advises that Pvt. Randolph Silverstein is now in the supply corps, serving in a special capacity as assistant to the supply sergeant. . . . Stanley Leiber, who was recently in an accident, while retnrning to Chapel Hill from Wake Forest after a football game, is convalescing satisfactorily, although it will be some months before he will be rid of the leather collar which he will have to wear.

Temple services were conducted by Herbert Goldberg on November 28th. Services from December 5th will be in charge of Heinz Marcus.

Mr. and Mrs. M. William Scher of Hartford, Conn., spent some time as the guest of Mr. and Mrs. Cy Goldberg, before going on to Florida for a stay of some duration. Mrs. Goldberg is their daughter.

Herbert Goldberg.

WILMINGTON, N. C.

Rabbi Mordecai Thurman began a series of lectures on the Book of Ecclesiastes before the Woman's Auxiliary of St. James Episcopal Chhurch, at the invitation of the president of the above organization. The lectnres are delivered in the Parish House of the church. The Sisterhood of Temple of Israel, the Ladies' Concordia Society, has invited Rev. Mortimer Glover of St. James to present a series of lectnres on a book of the New Testament during 1942.

On Satnrday, November 8th the Junior Congregation of Temple of Israel, composed of the members of the religious school sponsored a Sabbath Peace Service to which they invited their non-Jewish friends. Rabbi Thnrman arranged a special ritual for the occasion, and Walter Goldbnrg, president of the Jnnior congregation, recited the blessing over the Torah, while Raloh Goldstein read the Prophetic Portion.

On the 20th of November, which this year was Thanksgiving, the memberships of the Fifth Avenue Methodist and the First Christian Chnrches joined the Temple congregation in a Union Thanksgiving service in the Temple. This was the second year of the Union Service, the first having taken place last year in the Fifth Avenue Methodist Church, where, for the first time in the history of Wilmington, a Union Thanksgiving service, participated in by the Jews and Christians was held.

One should learn from his mistakes.

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Chanukah === Feast of Dedication

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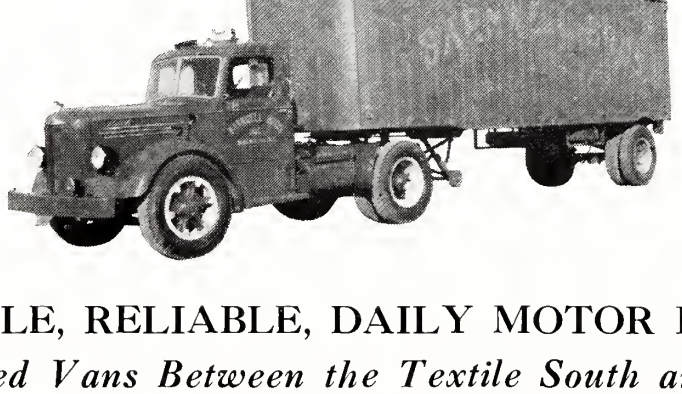

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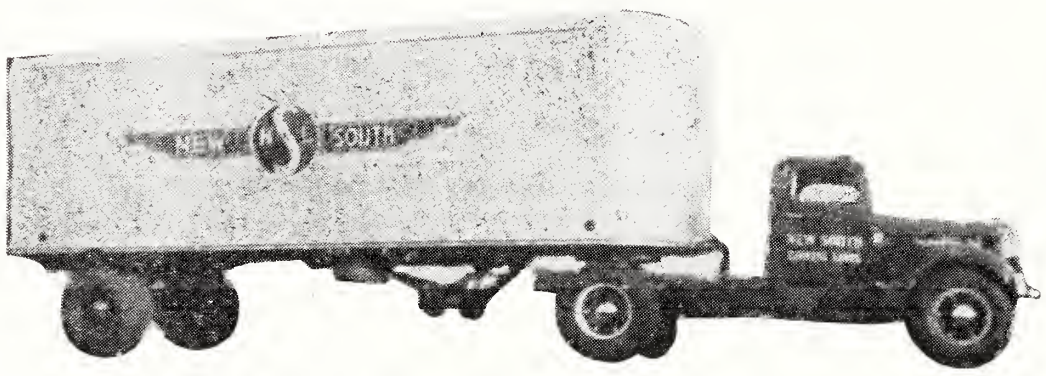

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The American Jewish Times

VOLUME 7 — JANUARY, 1942 — NUMBER 5

EDITORIALS

Uncle Sam Stands Up

By BEN HECHT

The great big gobble-headed
Red white and blue galoot
Has drawn his Forty-four
And started in to shoot.

Make room on all the oceans,
Make room in all the skies,
Here comes the happy champion
With anthems in his eyes.

He sat around and gabbled
And fiddled with his gun
And sort of half regretful
Watched half the world undone.

He huffed and puffed and argued,
He yodeled and he sighed
And watched his fine blood brothers
Get taken for a ride.

But dry your eyes, good Poland,
And lift your head, Paree,
And grin with hope, old England—
He's drawn his snickersnee.

Look on him from the shell holes
In all the tortured lands,
And now that he's stood up
Behold how tall he stands.

FREEDOM

The Statue Surmounting the Dome of the Capitol at Washington

There's more to him than marrow
And more to him than bone,
And he's not made of bayonets
And battleships alone.

He's made of cloud and thunder,
Of Freedom's finest weave,
Of Justice and of Honor—
With Jehovah up his sleeve.

These are the things he fights with—
The unlimited supply
Of human rights undaunted
And never meant to die.

Listen tonight, good Athens
And all the conquered sod
Where masters throttle Freedom
And tyrants picket God—

He's on his feet and roaring,
The red white and blue galoot;
He's drawn his Forty-four
And started in to shoot.

Make room on all the oceans,
Make room in all the skies,
Here comes the happy champion
With anthems in his eyes.

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The AMERICAN JEWISH TIMES. Published Twelve Times a Year . . . Monthly Except August . . . Semi-Monthly in April . . . at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor; M. Shane, National Representative. Member Independent Jewish Press Service. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 3303 Eastern Avenue. $1.50 Per Year, Payable in Advance Single Copy, 15c. *Subscribers should notify the* TIMES *office if they wish their subscription discontinued at the expiration. Otherwise it is assumed that continuation is desired.* Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under the Act of March 3, 1879.

SYMBOL OF THE MODERN SPIRIT

By LEWIS BROWNE
Author of *This Believing World, Stranger Than Fiction,* Etc.

Lewis Browne, one of America's foremost authors, whose popular interpretations of history have consistently been best sellers, here analyzes the basic reasons for the ruthlessness with which Hitler pursues the Jews. Mr. Browne, who is now at work on a book which Macmillan's will publish early in 1942, and from which the present material will form the basis for a chapter, sees the Jews as the ferment of the world's progress.—THE EDITOR.

THE Germans succumbed to Hitler for the same reason that the Americans elected Roosevelt, and the Russians accepted Stalin: they believed he could save them. Hitler, too, had a program, and it seemed to appeal to the Germans precisely because it was the opposite of both Roosevelt's and Stalin's. The latter two, though profoundly dissimilar, had at least one thing in common: they were headed in the same direction. Both aimed to make the Machine fulfill its promise; both sought to make life more abundant and urbane; both were obviously progressive. But Hitler's program?—that was just as obviously regressive. In most respects it was comparable to the program which Mussolini had already inititated in Italy, the chief difference being that Hitler seemed bent on regressing with greater thoroughness and speed. He came of a people who were peculiarly gifted for thoroughness, and his own frenetic nature made him a demon for speed. Besides—and this may well have been the most telling factor, he was sincere. Hitler, unlike Mussolini, was no mere careerist. Regression to him was more than an expedient. It was a matter of principle.

Hitler believed that mankind had gone astray. Ever since the dawn of modern times the race had been painfully struggling to develop its intellectual faculties and curb its passions. It had been laboring with all its might to be "rational." The prevailing philosophy had scorned fanaticism and bigotry, and had insisted that people must think things through, see both sides of the question—in short, be "scientific." And most people who were at all educated had actually tried to follow that prescription, or had at least known that they ought to try. But not Hitler. To him the whole idea of rationalism seemed preverse. He was a mystic, and insisted that intuition was a far surer guide to truth than cogitation. The fact that this made him appear an eccentric merely proved to him how grievously mankind had been misled. It revealed how much damage had been done because the schools had set out to "enlighten" the young rather than indoctrinate them. "Education," declared Hitler, "ought to be confined to broad and general convictions . . . drummed into the minds and hearts of the people by incessant repetition."

Whatever else the Jews may have been, first and foremost they were a symbol. They more than any other group on earth bespoke the modern spirit, for to that spirit they owed their very life. Not their existence, of course—that dated from ancient days—but their life as free humans. Such life virtually ceased from them in the medieval era, and it was not renewed again until the dawn of modern times. And that was why they were such devotees of the modern spirit. In a certain sense they were that spirit incarnate—with all its faults as well as virtues.

To benighted folk the Jews had always appeared to be a sinister element, and in one small sense this impression was correct. The Latin sinister means "left," and there is no denying that the Jews were inordinately prone to be leftish. There was a reason. At the time of the French Revolution it was solely the radicals seated on the left benches of the Estates-General who urged the emancipation of the Jews. And this remained true in France and everywhere else from then on. Always and everywhere it was the forces on the left that spoke up for the Jews. Naturally so, for those forces believed in progress, and they recognized that the Jew was peculiarly adapted to help that cause. Nor was this solely because Jews knew that reaction brought them persecution. The gypsies knew that too, yet they never became agents of progress. The American Negroes knew it, so did the Hindu untouchables, yet those elements and countless others that stood to gain under the auspices of progress nevertheless remained stubbornly conservative. The decisive factor in the case of the Jew seems to have been that he was conditioned for progress by his natural habitat. Progress was primarily a product of the city, and the Jew was primarily a city creature.

That explains his spectacular advance in the Machine Age. Industrialism, it must be remembered, arose in the cities, so the Jew was able to rise with it. He was already at home in the cities, and had been at home in them for at least a thousand years. Ever since the Dark Ages, when the law had forbidden him to own land, he had had no other way to live save as a trafficker in goods or gold. Consequently, when the Machine arrived he was all prepared to climb aboard. Industrialism required capital, and he was the man to advance it; industrialism produced wares, and he was the man to sell them; industrialism agglomerated workers, and he was the man to help them organize. He could read and write, and he could count; he had the cunning born of persecution and the daring born of desperation. There he was at an advantage now. All the talents bred in him by forty generations of urban life were able to flourish with the triumph of urban enterprise.

The Jews became the arch-capitalist, the arch-socialist, and also the arch-intellectual. For the city did more than bring forth factories and slums. It spawned universities, academies, conservatories, libraries. Consequently the Jew was able to move in on these, too. It was no accident that he became a leader in the arts and the learned professions. Now that the Machine had come into the world, there was more time and money to devote to cultural pursuits; and ninety-nine out of every hundred Jews—at least in the West—lived right around the places where that devotion was most hotly pursued. It was as natural for the Jews to become prize scholars as it was for the sea-girt Swedes to become prime scholars.

And that helps to account for the queer violence of Hitler's hostility to the Jews. He preached anti-Semitism for more than mere demagogic reasons. He genuinely believed that in fighting Israel he was, as he himself put it, "working in the spirit of the

(Please Turn to Page 27)

Bright Lights In A Dark World

THE STORY OF THE YELLOW BADGE

By PHILIP SLOMOVITZ

Possibly the most famous editorial of modern times appeared in the "Juedische Rundschau" of April 4, 1933, when Jews of Germany, branded by the Nazis with a distinctive mark, were adjured, "Wear it with pride, this yellow badge!" Today throughout Hitlerized Europe the blazing yellow patch covers every Jew from the age of 6. Mr. Slomovitz calls to mind that famous editorial, as timely now as then, and the background of the yellow badge.—THE EDITOR.

THE Nazis have revived the Yellow Badge. The reaction even within the ranks of the Hitlerites is most amazing. Instead of its creating shame and misery for the Jews, many Germans themselves have repudiated the appearance of this symbol as a means of expressing sympathy for their Jewish neighbors.

The revival of the Yellow Badge serves to recall the day in Vienna in March of 1938 when the Nazi storm troopers called at the home of General Sommer, at that time the head of the Jewish Veterans' Legion, and sought to draft him for the degradation of street cleaning. The Jewish general was granted time to change his clothes, and when he reappeared he wore the full regalia of a general and his chest was covered with all the medals he had won in his rich military career. Had he been submitted to the degradation of street cleaning while wearing the military uniform, it would have meant disgrace to the insignia of Austria, and General Sommer was released. Thereupon Viennese Jews followed the example of the Jewish warrior, and all appeared for street cleaning and other menial duties in their finest clothes, and in their silk top hats. This gesture had its effect; the Jews were released, and those who had dug the ditch for others fell therein; those who had intended humiliation for their neighbors were themselves humiliated.

Of course, the rebuke was only temporary, but it is now being revived in the thrilling reaction to the Yellow Badge and the letter "J" shown by Germans in response to the horrors of Nazi race prejudice.

We turn back the pages of the chronicle of our time to the issue of April 4, 1933 of the *Juedische Rundschau* of Berlin, to read again that famous editorial published three days after the boycott day inaugurated by the Nazis. Under the title "Wear It With Pride, the Yellow Badge!" this important periodical discussed "the moral issue" by declaring that "Jews cannot speak otherwise *as Jews* today. All else is senseless. . . . The fatal error of many Jews that one can defend Jewish interests under an alien cloak is exploded. . . . The first of April, 1933 can be a day of Jewish awakening and Jewish re-birth. If the Jews will it so! If the Jews have the inner maturity and magnanimity. If the Jews are *not* as their enemies represent them. Embattled Jewry must affirm itself."

Then followed an expression of faith which is eternally true in Jewish life and which must stir every one who reads it to his innermost depths, especially today: "That the boycott committee ordered shields 'showing on a black background a yellow spot to be attached to the shops in question,' is a terrible symbol. For this shield was supposed to brand us and to render us contemptible in men's eyes. Very well. *We accept the shield and shall make of it a badge of honor.*

"Many Jews underwent last Saturday a gruelling experience. Not from an inner conviction, not from loyalty to their people, not from pride in a magnificent history and in noblest human achievement were they suddenly forced to admit their Jewishness, but by affixing of a red placard on a yellow badge. The troopers went from house to house, sticking their placards on doors and windows and painting the windowpanes. For four-and-twenty hours the whole of German Jewry stood, so to speak, in the pillory. In addition to other signs and inscriptions the troopers frequently painted upon the windows the *Magen David*. They meant to dishonor us. Jews, take it upon yourselves, that Shield of David, and honor it anew."

Jewish National Question

So touching is the complete editorial, so powerful a confession of faith, that it should be read by every Jew—man, woman and child. It should be made part of a compulsory course of study in our Jewish schools. It is a great lesson in self-respect and in dignity. The thesis of the *Juedische Rundschau* editorial—"Wear It With Pride—the Yellow Badge!"—is the contention, no longer disputable, that every Jew who now reads Theodor Herzl's "The Jewish State" "would begin to understand and to derive from it both consolation and strength." Quotations from the writings of Herzl are followed by the following statement, which also deserves a place of priority in the discussion of the Jewish national question in our schools: "The guilt of Jewry, the heavy guilt, is this: that it turned a deaf ear to the call of Theodor Herzl and even jeered thereat. The Jews did not want to admit the existence of a Jewish question. They thought that what mattered was not to be known to be a Jew. We are accused today of having betrayed the German people; the National Socialist press brands us, who are powerless to defend ourselves, as 'enemies of the nation.' It is false that the Jews have betrayed Germany. If they have betrayed anyone or anything, it is themselves and their Judaism that they have betrayed."

It is timely to ask that the concluding paragraph to this important editorial, every word of which is today being burned into the hearts and minds of the Jews who are being branded with the yellow badge, should also be studied by the more fortunate Jews who are not affected by the horror of Nazism:

"Less than 30 years ago it was considered scandalous even to mention the Jewish problem among educated people. The Zionists were regarded as disturbers of the peace haunted by a mania. Today the Jewish problem is such a burning one that every child, every schoolboy, every simple man in the street is ceaselessly pre-occupied with it. On April the 1st every Jew in Germany was stamped as such. According to the latest regulations of the boycott committee it has been determined that, in case of renewal, only two uniform signs are to be employed: 'German house' and 'Jew.' The Jew is known. Evasion or hiding is at an end. The Jewish answer must be clear. It must be that briefest of sentences that Moses spoke to the Egyptian: *Ivri Anochi*—I am a Jew. We must affirm our Jewishness. That is the moral meaning of this hour in history. The time is too agitated for argument. . . . But we, the Jewish people, can defend our honor by a moral act. We remember all those who in the course of 5,000 years have been called Jews and have been stigmatized as Jews. The world reminds us that we are of them, that we are Jews. And we answer: Yes, it is our pride and glory that we are!"

For the sake of the historical record it is important to make note of the fact that free peoples throughout the world consistently rejected any effort to enforce the wearing of the Yellow Badge by Jews. Belgians, Norwegians, Dutch and others made it a mark of respect rather than the intended symbol of shame.

History of Yellow Badge

What is the history of the Yellow Badge?

In a recent issue of the *Catholic World*, edited by the Reverend James M. Gillis, Miss Dorothy Penn wrote an article on the *rota* worn by the Jews in the Middle Ages, in which she reviewed in interesting fashion the history of the yellow badge. In the course of her article, in which she made sev-

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They Wear It With Pride

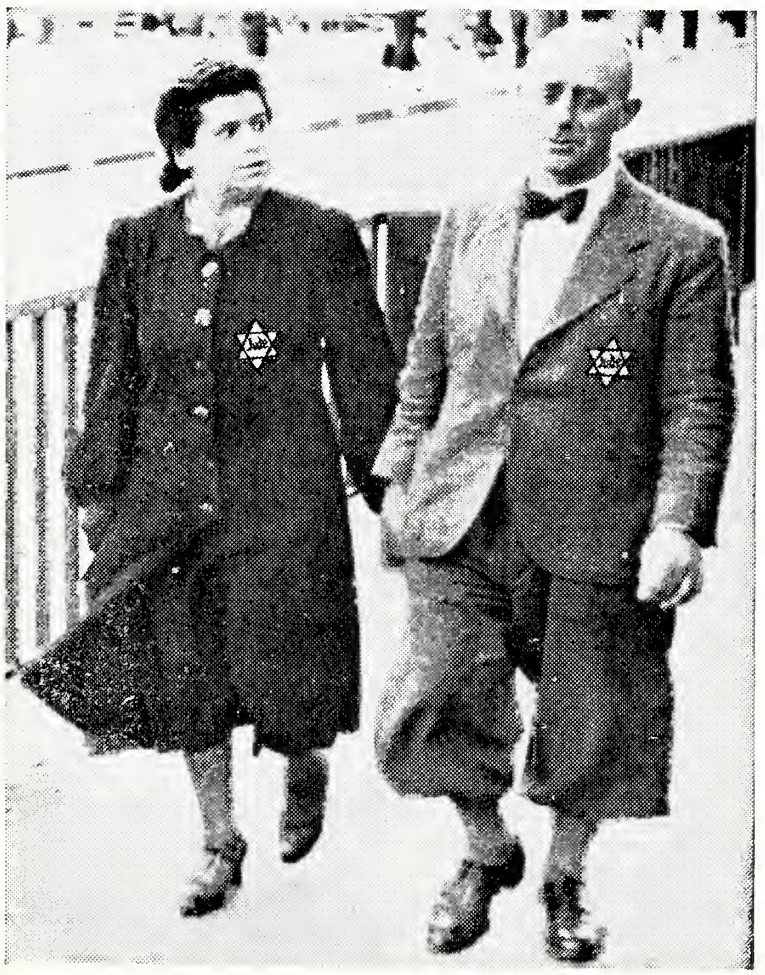

Photo shows Jewish couple walking along a street in Berlin with a six-pointed yellow star, inscribed with the word "Jude," sewn on the left side of their clothes. By a special decree all Jews in German territory must wear a yellow badge or armband as a mark of identification.

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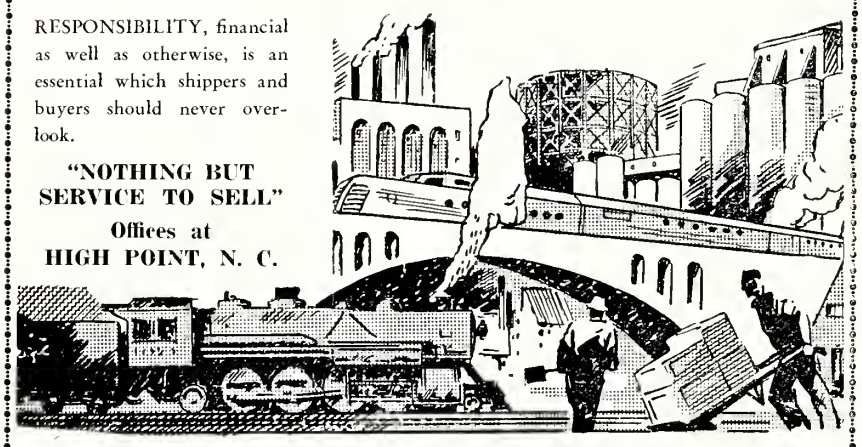

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Through Christian Eyes

By HON. JOSEPHUS DANIELS

Former U. S. Ambassador to Mexico

This revealing analysis is taken from an address by the Honorable Josephus Daniels, delivered at the State Convention of B'nai B'rith in Raleigh, North Carolina.—THE EDITOR.

"THIS is the darkest hour in the history of the world."

That statement was radioed over a country-wide hook-up not many days ago. It was not a correct diagnosis of the trouble that afflicts the world. It is true that the heavens seem to be shut out by the sulphurous smoke of bursting bombs while navies in the central blue hail destruction on non-combatant men, women and children on every continent except our own.

HON. JOSEPHUS DANIELS

The darkest hour is not the effect. The darkest hour goes back to the cause. The skies were blackened in Germany when a lie was invented and made to do devilish execution by a modern Atilla. It was the fiction that only the Aryan race was worthy to inhabit the earth and that German militarists were born booted and spurred to ride on the backs of non-Aryans, particularly the Jewish people. The Creator of the universe declared the common origin and equality of all mankind had brought into being. There have been eras when the Greeks, the Jews, the Romans, the Orientals, the Anglo-Saxons preened themselves as superior to all other human beings. In order, as these claims caused each to attempt to prove its exalted place among the nations, each learned to its cost that the God who said, "Let us make man in our image" did not endow any one race with all the virtues. Adolf Hitler, with an itching palm that coveted the wealth of German Jews, whipped up prejudice against that race as a step toward the subjugation of other peoples in his ambitious dream to bestride the earth and give to a misguided Germany the dominance and glory and grandeur that once was Rome and Greece and France. Jews in Germany had been guilty of the crime of being too learned and too efficient and thereby had become too rich and too influential. That was an offense to pseudo-Aryans, in Germany, organized into Nazism, whipped into a passion of prejudice and covetousness.

The worst day in history is not this tragic era. It was the time when proscription and persecution were decreed by German war lords, and the Jewish people sentenced to a fate worse than death. They were denied the right to order the way of life they had followed in Germany for centuries, outlawed from practicing their professions in which many of them had gained eminence, separated from their families and robbed of the fruits of their labor and enterprise. That was the deepest and direst tragedy which excited first the amazement and then the condemnation of the civilized world. This mounting indignation was not aroused because the dispossessed belonged to a particular race which had from earliest ages been a repository of light and leading. Gentiles and Jews alike would have risen in hot condemnation no matter what race or clan had been singled out, through no fault of its own, for deprivation of the inalienable Rights of Man and for the destruction of liberties more precious than life.

It would have been a crime to try to destroy any people, but when a race that had produced such men in Germany as Felix Mendelssohn, Sigmond Freud, Heine, Paul Erlich, Albert Einstetin, and others of like distinction, it was an aggravated offense and a loss to all lovers of music, of poetry, of art, of science, of literature and of healing. If such treatment of a race which had done as much to bring honor to Germany, was marked for ostracism and destruction, shocked the whole world, how could Americans fail to be moved to condemnation when they appraised the contributions to the United States by men of the race that produced Moses and Jesus Christ in Palestine and illustrious men in their country?

It has been my privilege to be intimately associated with great men in the public service in three national administrations. If humane feelings did not arouse resentment against the cruel treatment of Jews in Europe, my admiration for patriotic Jews who admitted me to their regard, would compel me to protest against "the deep damnation" of the Hitler treatment of that race. To mention only the few close friends and co-workers, whose devotion to their country has won lasting gratitude and has brought honor to the United States, is to illustrate the grave offense that has neither justification nor defense. Among the names of immortal Americans in our day not born to die, these shine in our Hall of Fame—Louis Brandeis, Felix Frankfurter, Bernard Baruch, the two Henry Morgenthaus, the Strauss brothers, Adolph Ochs, Herbert Lehman, Julius Rosenwald, Stephen S. Wise, to mention only those with whom I have had the honor to be associated in days that tested patriotic devotion. Thousands of others in every walk of life have enriched the United States, and an injury

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WE SHALL NOT SURRENDER OUR RIGHTS

By DR. ABBA HILLEL SILVER

When great moral issues arise in American-Jewish life, Dr. Abba Hillel Silver may always be counted upon to deal with them forthrightly. Great champion of the dignity and self-respect of the Jewish people, he here gives courage and solace to American Jews bewildered, on the one hand, by the charges of warmongering, and confused, on the other, as to how they can properly discharge the responsibilities of their American citizenship.—THE EDITOR.

THE first isolationist of history was Cain. He it was who first proclaimed the doctrine "Am I my brother's keeper?" The very essence of religion is the concept of the shared moral responsibility of all men.

The terms "isolationist" and "interventionist" are not really true autonyms. The opposite of isolation is not intervention, but co-operation. Co-operation alone can insure an international order of justice and law and the promise of peace.

It is not the so-called "interventionist" who is the warmonger, but the isolationist. Every nation in Europe which in the last few years sought peace for itself through neutrality and isolation succeeded only in bringing war and destruction upon itself, and in increasing the might and aggressiveness of the Nazi-Fascist warmakers of Europe.

Every successive moral failure on the part of nations to "intervene," that is to say to co-operate in checking acts of international aggression and banditry, has led them in recent years step by step down to the frightful abyss of war in which the world now finds itself.

War cannot be isolated. Persecution cannot be isolated. Propaganda cannot be isolated. Not in the kind of an ever narrowing world in which we live!

Moral Sense Dulled

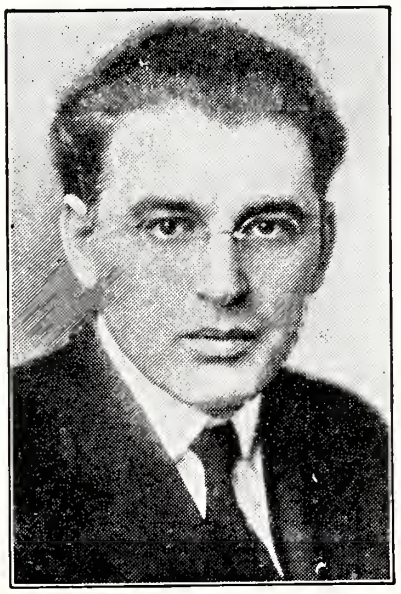
The moral sense of mankind had been dulled. Monstrous crimes were committed against small nations and minorities and the top-lofty chancelleries of the world stood idly by. It was none of their business. It is only now that they themselves are engaged in a life and death struggle against the selfsame criminal that they have rediscovered the heretofore discarded principles of freedom for all, the rights of all men, the protection of religion, and the calling for united action to defend them. They have finally abandoned their moral detachment and unconcern.

As far as we Jews are concered, we were not and never have been isolationists. We are not for war. Unlike the Nazis, we have never glorified war. Our whole tradition and religious culture are violently opposed to it. Our people was the first among the nations of the earth to project the vision of a warless society. We suffer doubly and trebly from every war and from every civil dislocation.

In the past we were frequently accused of pacifism. But we Jews also know that isolationism in peacetime leads to interventionism in war and that co-operation in peacetime obviates the necessity for war. We maintain that whenever and wherever a free people is attacked it is part of the moral obligation as well as of the enlightened self-interest of all free peoples to come to its rescue. Free peoples must either unite and stand, or divide and fall.

Calls for Unity

We Jews believe in the unity of mankind. Our religion allows for no moral insularity for individuals or nations.



DR. ABBA HILLEL SILVER

We cannot concede the spiritual dismemberment of mankind. Decidedly, therefore, we approve the present foreign policy of our Government, which is committed to give all possible aid to all peoples which are fighting for their freedom and their survival.

Decidedly, we advocate international action to uphold international morality. We applaud the great President of the United States for the courageous leadership which he has given our nation in this direction. He has made us sharply aware of the dangers of our political isolationism, of how our destiny as a free people is inextricably intertwined with those of other free peoples, and of the urgency to strike for freedom before the shackles of slavery are rivited upon us.

Decidedly we approve of all the channels of American public opinion—the press, the radio, the moving picture, the intelligent newspaper reporters and commentators and the religious leaders of our country who have helped to arouse our people from its dangerous isolationist delusions.

Particularly, we approve of what the moving-picture industry has done in this direction. We are proud that there are Jews in responsible positions in this industry, and that they had the

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The Jew Needs Normality

By DOROTHY THOMPSON

Great tribune of America's idealism, Miss Thompson has the gift of summarizing an issue at its roots. Because her column is read by millions and her views sway vast numbers, her conception of the role of Palestine in world Jewish life is both vital and timely. This exclusive article appears by special arrangement with the forthcoming United Palestine Appeal Year Book.—THE EDITOR.

THIS whole war started with an attack on the Jews—with Hitler's assumption, which he began putting into practice the moment he came to power, that the Jews haven't the right to live on this planet. They are, according to Hitler, the source of all evil, genesis of all maladjustments in society—in short, they are a corporate devil that must be exorcised.

The terrible thing about this thesis of Hitler's is that he has been able to propagate it more successfully than any other of his tenets. God only knows why. I suppose it is the eternal urge of humanity to find a scapegoat for its own sins; it is the eternal tendency of desperate masses to seek to blame their plight upon any group amongst them that seems somehow strange, and somehow abnormal—not as individuals, perhaps, but as a people. It is fantastic that many Gentiles attack "the Jews," when they do not know a single individual Jew whom they would select for personal persecution. The whole anti-Semitic movement is full of fetish and black magic. It is a kind of modern witchcraft.

It is very easy to spread this black magic, however, to other groups. Anti-Semitism spreads almost immediately to those Gentiles who are not anti-Semites or who publicly and clearly defend the rights of the Jews. It becomes as bad to be a Friend of the Jews as to be a Jew. The concept of the inferior race is loaded upon some other race once the Jews are eliminated. The Poles know that now. At least I hope they do.

But back of all this black magic is the fact that, in the framework of human society as it is organized on this earth, the Jews do lead an abnormal life. They are a cohesive people without a place on earth of their own. That fact gives them, in the superstitious mind, an atmosphere of doom. An atmosphere of doom produces an atmosphere of fear.

Jewish life must be normalized. If two billion inhabitants of this earth cannot solve this problem of normalizing the lives of fourteen million people, and thus have done with the "Jewish question," which has cost the whole world so much agony—Jews and Gentiles alike—then we had better fold up as a society and give the earth back to the animals, or the insects. The Jews plainly have a national existence and a national cohesion. It is ridiculous to divide them, or for them to divide themselves, into nationalists or assimilationists. The two ideas are not incompatible. People of all nations assimilate with each other. Members of nations pass as citizens, or as members of a culture, from one nationality to another. The process goes on all the time and has gone on throughout history. My great-grandmother was a French woman, but I am not French. One of my great-grandfathers was Irish, but I am not an Irish nationalist. My own particular racial heritage has boiled down to my being an American, with strong inclinations to an Anglo-Saxon view of things. So it is also with Jews. In fact, were their nationhood recognized and made corporeal on soil, as is the nationhood of all other peoples, the process of assimilation would, in my opinion, proceed much more swiftly. For then, perhaps, the Jews would not feel that they have to carry the nation around in their own bosoms, but could actually leave it if they didn't profoundly care for it—leave it, where it belongs, on a soil.

DOROTHY THOMPSON

The Jews are the only nation who are held responsible as a whole, and as individuals, for the crimes of each and all of their members. All other nations have governments which can be made scape-goats. "We have no quarrel with the German people" means that the German people can always exculpate themselves by setting up another whipping horse in the form of a government. But nobody says: "We have no quarrel with the Jewish people," because no government represents them, to take the blame or the credit for their actions. If they organize as a body inside an existing nation and society, they awaken apprehensions. Are they a state inside a state? If they do not in some way hold together, they lose the sense of solidarity which is dear to them, as it is to all. For nowhere else can that sense of solidarity be expressed.

The Jews are the only true expression in the world of "ein Volk ohne Raum." The world has denied them a home of their own, and then finds them curious and doomed as "wanderers."

They seek a home. Not for all of them. No nation seeks a home for all its members. For its members constantly detach themselves and assimi-

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WE SHALL NOT SURRENDER OUR RIGHTS

(Continued from Page 9)

vision and courage to use their great vehicle for a service to America for which isolationists are now attacking them. It is a great patriotic service which the industry is rendering when it portrays Naziism in all its true colors, not deviating an iota from the truth, rather understanding than overstating the horrors of that unmitigated bestiality. If this is propaganda, so was "Uncle Tom's Cabin!" . . . Naziism is as indecent and spiritually as corrupt and institution as slavery. All who expose it are doing the work of religion, of civilization, of America.

We Won't Surrender

We Jews have been threatened by some isolationists. We have been called warmongers. We have been told that unless we oppose the foreign policy of our Government, which is today approved by the majority of our citizens, we shall be saddled with the responsibility for the war, if war comes, and for all its dire consequences. Even senators of the United States have stooped to these infamous tactics in their wild and headlong attack upon the foreign policy of our Government. It is an old Nazi trick to discredit a program or a policy by labeling it Jewish and by denouncing it as a Jewish conspiracy.

But we shall not be intimidated! We shall not surrender our rights as American citizens to speak our minds, because of any open or covert threats from the Nyes, Wheelers, Clarks or Lindberghs.

It is becoming quite the thing these days to suggest to the Jews of America that they do this or that, vote for this candidate or that candidate, favor this law or that, or else—something dreadful will overtake them. Some such gratuitous advice occasionally comes to us from people who actually believe themselves to be our friends. We most respectfully suggest that they mind their own business.

Denies Warmongering

The Jews of America will not regulate their life and thought and actions to please the anti-Semite. Those who seek to make of the Jews the scapegoat for all national misfortunes will do so regardless of what we do or say. They require no proofs. They invent them! Whatever we say or do will not affect the anti-Semite or his propaganda, for "he is a liar and the father of the lie."

The Jews of America are not urging their country to go to war. No patriotic American wants war. But we all know we are living in a world at war—war forced upon it by a brutal would-be world conqueror gone berserk. By his own avowals he intends to destroy all democracies and to set up what he calls his New Order, in which America, if he succeeds in defeating England, will certainly not be able to survive as a free nation.

Americans of all creeds and races would be traitors to thier country if they did not respond to the summons of their chosen and responsible political leaders to resist this deadly foe, to build up our national defenses and to strengthen the hands of those nations which are now fighting and weakening this common foe.

If this policy, overwhelmingly approved by the American people, will move the arch foe of mankind to declare war upon the United States, then it is our fervent hope that the United States will be in a position to fight back with all its resources until that madman and his cohorts are destroyed.

If that is warmongering—let our enemies make the most of it!

(This article was written 3 weeks before Japan's attack on the U. S.—*The Editor.*)

Whether one traces his Americanism back three centuries to the Mayflower or three years ago to the steerage, is not half so important as whether his Americanism of today is real and genuine. No matter on what various crafts we came here, we are all now in the same boat.—Calvin Coolidge.

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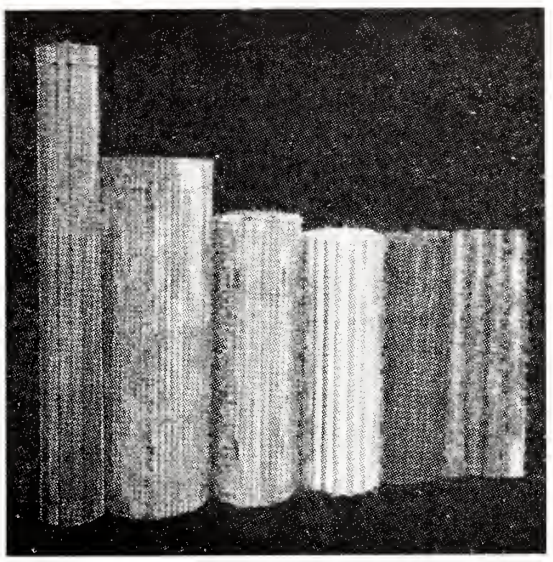

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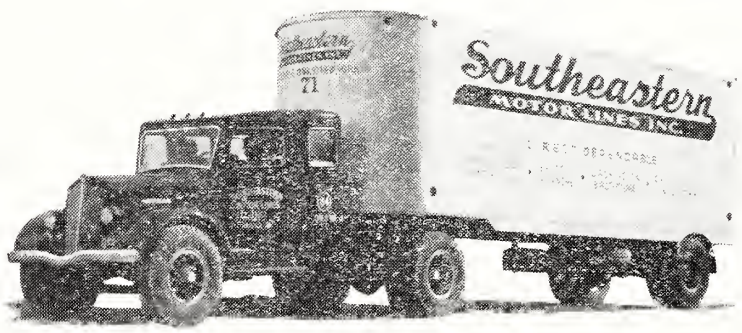

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THE SIGNIFICANCE OF CHANUKAH

By HAROLD U. RIBALOW

The warming and inspiring ritual of the kindling of the Chanukah lights will be performed in millions of homes by Jews still free to regulate their own lives. For eight days they will be rekindled to bring back memories of an ancient glory and to stir hopes of a liberated future. The meaning of these "candles in the dark" is popularly restated by Harold Ribalow.—THE EDITOR.

THE festivals of a nation are perhaps the best key to the soul of the celebrant. Mystic holidays, passionate fetes, enthusiastic, riotous rites, awesome ceremonials—these speak in heavy tones, with eloquent beauty and in realistic fashion. These festivals tell of the nation which observes them. They describe more than any learned tome can the background, the history, the spiritual power of the nation involved.

Paradoxical as it may sound, one of the greatest holidays of the Jewish people—the people who gave religion to the world—is a non-religious eight-day festival. It commemorates the military victory of a peace-loving nation. It reminds the Jewish people of heroism on the field of battle, of the struggle between Hellenism and Judaism—which is in a very deep sense a religious conflict—and it keeps the Jews aware of one particular truth: that this holiday was the first which marked the martyrdom of human beings on the altar of freedom of conscience.

This eventful, exciting and oddly Jewish festival commemorates the success of a revolt which left an imprint on the entire history of the Jews. It is called Chanukah. And it sings the melody of praise for Judah Maccabee, whose prowess made possible the royal Jewish family of the Hasmoneans, a family rich in drama, tragedy, unfulfilled potentialities—a family which came to an end after less than 100 years.

The story of Chanukah has been told, retold, interpreted and highlighted by Jewish historians, poets, novelists since the inception of the festival. At no time, however, has the theme of the revolt been more fully significant than today. The tremendous issues of freedom of religion, freedom of conscience, freedom to do as one pleases has often been little more than lip service to the conventions of current society. The word *freedom* has always elicited dutiful sighs and promises that freedom shall always continue to wax strong. But today the word takes on added connotations. When one talks of freedom now, there exists the possibility that the speaker may, in the near future, have to fight, perhaps die, for the ideal about which he often spoke so glibly.

Chanukah is not a glib holiday; it contains no pat phrases, no facile jingoism. This fete commemorates a conflict between the Hasmoneans—that is, the Jewish people—and Antiochus Epiphanes, who represented the Hellenistic way of life. That Hellenism finally met on the battlefront its arch-enemy of the times, Judaism, and was vanquished can perhaps be read as a moral lesson for our own era. Suffice it to say that the policy of the Grecian rulers of Syria saw in Hellenism a method of unifying all its slave states. In forcing the "new order" down the throats of the meek conquered nations, the Hellenes came across one determined people who rejected the idea of Hellenism, the Greek way of life. These "stiff-necked" people were the Jews. And so the usual warfare began. Antiochus sent a powerful army into Palestine to root out the Jewish God. The Temple was turned into a Grecian house of worship. Jews were forbidden to observe Jewish laws and customs—and when they persisted death was their reward. It was at this point in history that the first martyrs for freedom of conscience sprang up to fight—silently, perhaps ineffectually at the moment, but with deep and abiding results if the future was to be considered.

What happened then is well known and bears no detailed retelling. An aggressive family arose in the land; five

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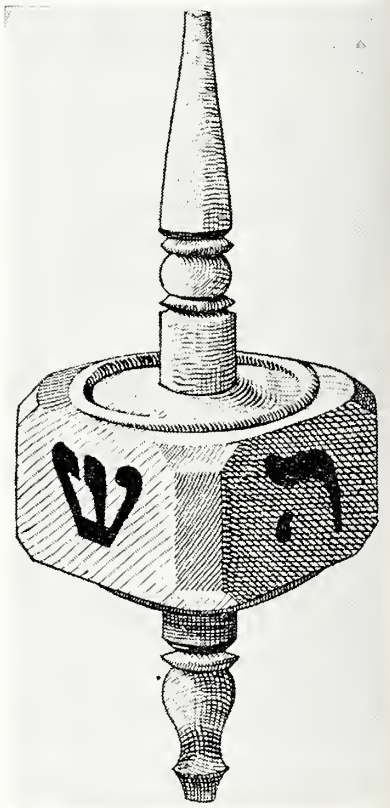

Chanukah "Dreidel" or Teetotum

The traditional Chanukah dreidel's four Hebrew letters on each side—Nun, Gimmel, Hay and Shin, are the initials of the Hebrew words Ness Godol Hoych Shom, meaning "a great miracle occurred there," the miracle being the eight days during which the oil burned in the Temple.

Haym Salomon's Due

A good-sized crowd of public spirited and historically minded Chicagoans turned out, Dec. 15, for the unveiling of the George Washington-Robert Morris-Hyam Salomon monument in the Wacker drive triangle at Wabash avenue. George Washington and Robert Morris have had honors aplenty, but Haym Salomon has been sadly overlooked, and he is the really newsworthy figure in the new statue. Erection of such a monument, in the heart of America's largest inland city, is one of the few decent marks of respect this country has ever paid the little Polish-born Portuguese Jew. Yet he was in his own good way as much a Founding Father as any signer of the Constitution.

The extraordinary thing about the Haym Salomon chapter of American history is not merely that it was long neglected, but that this neglect has been in spite of the fact that there is nothing particularly obscure about his operations, and that numerous efforts have been made to bring them to public attention. Ten times since 1848, congressional committees have considered well-documented claims to reimbursement of Salomon's heirs for sums loaned to finance the American Revolution. As far back as 1864, a Senate committee recognized the claims as of "undeniable merit." But nothing was ever done about it, and in 1893, when the heirs agreed to cancel all claims if Congress would strike a medal in the patriot's honor, even that much was refused.

Records of undisputed authenticity show that Salomon served as paymaster general for the French forces in America, and that most of the war subsidies of France and Holland to the revolutionary government passed through his hands. The diary of Robert Morris, between August, 1781, and April, 1784, shows no fewer than 75 transactions with Salomon. Original checks and vouchers show that the government's aggregate indebtedness to Salomon was at least $600,000, and in addition he spent out of his pocket large sums to pay salaries of government post holders, to foreign agents and for outfitting soldiers. Virtually none of this was repaid, and Salomon died insolvent, several years after the successful establishment of American independence.

The fact that he died broke furnishes enough proof for most people that he was a financier second and a patriot first. Every shred of evidence in the record indicates as much. He fled to America in the first place because his ardent support of Polish independence got him into trouble in Europe. He was unquestionably a member of the American revolutionary society, Sons of Liberty. The British arrested him in 1776 on a charge of espionage, and threw him in jail, where he established excellent opportunities for his subsequent activity as desertion agent among the Hessians. In 1778 he was arrested again, and condemned to death as accomplice in a plot to burn the King's Fleet. But Haym was born to die insolvent, so he bribed the jailers and escaped.

Chicago can be proud of its efforts in raising by public subscription a monument to the memory of Hyam Salomon. It will make up, a little, for the long neglect. Robert Morris and George Washington would be proud enough, we imagine, to share the statue with him, just as he was proud to share his lot and fortunes with them, in a day when a man counted as a man, whether Jew or Gentile, general or moneylender, financier or statesman.—*Editorial of "The Chicago Daily News."*

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JEWS IN THE AMERICAN ARMY

By MILTON WEILL

The author of this article has the authoritative post of Chairman of the Army and Navy Public Relations Committee of the Jewish Welfare Board, in which he has an opportunity to survey the manner in which Jews are being integrated into the nation's armed forces. His observations are especially pertinent in relation to the effect of army life on inter-racial and inter-religious relations. He reveals, for the first time, that during the recent high holidays over 50,000 Jewish soldiers participated in the special services.—THE EDITOR.

TODAY, as the military forces of our country prepare and train on a scale never before seen in American history, the Jewish community is able to say with pride and assurance that it is represented in the armed forces in a way that is wholly in accord with the established record of the past.

Serving with the armed forces of the United States at this moment are many thousands of Jewish young men. Rich and poor, native-born and foreign, clerk and machinist, all are to be found in the ranks. They are to be found in the army, the navy, the marine corps and the coast guard. As a group, it is entirely safe to say of them that they are well disciplined and hard-working, respected by their Christian fellow-soldiers and commanding officers alike. This outstanding fact is, in great part, responsible for the cordial relations that exist between the Jewish men and their non-Jewish comrades and is evidence of the fact that religious and inter-faith harmony is on a level higher than it has been at any other time.

The high and democratic level of inter-faith co-operation in the army and navy can be attributed in another way to the active functioning of the United Service Organizations for National Defense. Here, in the U. S. O., are represented the three major religious faiths—the Catholic, the Protestant and the Jewish. Their manner of collaboration, their common and united desire to be of service to all men regardless of race, creed or faith, has struck a corresponding note within the armed forces themselves. Thus, it is not uncommon for a Christian soldier to share in the hardships and exultations of his Jewish bunkmate, or for a Jewish boy to extend his energies and forsake his comforts in behalf of his Catholic or Protestant buddy. One recalls, in this connection, the case of the young Catholic soldier who, on learning of the death of his uncle, was enabled to travel hundreds of miles to attend a high requiem mass through the efforts of a Jewish boy and the Jewish Welfare Board.

Photo shows Jewish soldiers entering the Rockingham, N. C., Methodist Church for Yom Kippur services.

Another notable case in point occurred last Christmas at Fort Dix, N. J. There, the Jewish soldiers voluntarily agreed to waive their furloughs in favor of their Catholic and Protestant comrades. This, on the part of the Jewish men, was their Christmas present to the Christian soldiers.

Through the U. S. O. service clubs operated by the Jewish Welfare Board, the Y. M. C. A., the Y. W. C. A., the Salvation Army, the National Catholic Community Service and the National Travelers' Aid Association, the men are afforded great opportunities to meet on their off-hours and engage in normal, non-military pursuits. The social, cultural and recreational programs car-

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ried on by each of the six U. S. O. agencies make this possible and are, for that reason, highly regarded by the men. It is remarkable what athletic competition or an evening of symphonic music will do to erase sectarian barriers.

Adding to and supplementing the work of the 24 U. S. O. service clubs operated by the Jewish Welfare Board are a country-wide network of 190 local Army and Navy Committees. These committess, which are a normal part of the Board's U. S. O. program, stand equally ready to help and serve without regard to race or creed.

American Soldiers and Sailors Religious

Inter-faith cordiality and co-operation in the Army and Navy can best be laid to the fact that American soldiers and sailors are religious men. This fact is borne out by the large attendances at Friday evening and Sunday morning chapel services. During the recent High Holy Day observances over 50,000 Jewish service men gave a striking demonstration of their attachment to religious ideals. So great was the demand for the observance of Rosh Hashonah and Yom Kippur that the Jewish Welfare Board and its Committee on Religious Activities were required to provide the 22 regular Jewish army chaplains with twenty-two assisting civilian rabbis. Noteworthy in this respect is the fact that the Jewish chaplains received the greatest co-operation from their Christian fellow-chaplains. In many cases, the Catholic and Protestant ministers arranged special convoys in order to transport Jewish men into an area where religious services were being conducted. In other cases, the Christian chaplains, in co-operation with the Jewish Welfare Board, handled the distribution of Holy Day Prayer books, prayer shawls and New Year greeting cards.

While it may be said that clergymen and laymen of every faith joined the regular army chaplains at all times in providing for the proper conduct of the Holy Day services, the fullest note of inter-religious co-operation was struck at Rockingham, N. C. Here, where for a time it appeared that no hall could be obtained for the Kol Nidre and ensuing Yom Kippur services, the Mayor of the town and the Methodist pastor joined in offering to the Jewish soldiers the local Methodist Church as a house of worship. The pastor, Dr. J. H. Barhardt, later explained that twenty years ago, in the city of Wilmington, N. C., the Jewish community had offered the facilities of its synagogue to the Methodist congregation when the church in that city was destroyed by fire. We cite this incident as another example of the fact that in the United States men of good will are more numerous than numbered.

The American serviceman's fidelity to religious ideals gives him, in the final analysis, more than opportunity for worship. It gives him an ethical understanding of religious freedom and religious difference. He is thus able to understand that freedom of worship for himself cannot obtain in a climate of religious intolerance. On the other hand, it is precisely because religious intolerance has become such a scourge that he now finds himself in uniform. While it is difficult to speak in the name of our soldiers and sailors and to attempt to verbalize their innermost thoughts, it is no overstatement that they will not consider their task finished until that scourge has been removed and the world is once again able to breathe in an atmosphere of tolerance and freedom.

CHRISTIAN SENDS GIFT TO U. J. A. IN GRATITUDE FOR AID HE ONCE RECEIVED FROM JEW

Some years ago during the depth of the depression a prominent Jewish electrical engineer gave a job and much-needed encouragement to a young Christian. The young man never forgot that act of kindness, and today that "bread cast upon the waters" is coming back to the hungry and distressed Jews of the world.

Now living in Princess Anne, Maryland, and doing well, the young Christian recently sent a check to the United Jewish Appeal Committee of Salisbury as his contribution for the support of the relief, rehabilitation and resettlement programs of the Joint Distribution Committee, the United Palestine Appeal, and the National Refugee Service.

In the letter which he sent to I. L. Benjamin, chairman of the United Jewish Appeal Committee, the non-Jewish contributor said:

"As a descendant of Americans in General Washington's army, who would have gone hungry and without adequate arms without the assistance of a patriotic Jewish banker, as a one-time victim of the depression who was on the verge of physical and mental starvation and who was given a job and much encouragement by one of the most outstanding Jewish electrical engineers in the country, I shall always feel a very great sense of gratitude to the people of your faith.

"Here on the Eastern Shore, also, I have reason for being thankful there are Jews. . . . They have often dropped just the right word of welcome or encouragement when the going was difficult or slow. . . .

"And so the enclosed check is sent in that spirit as expression of our belief that life should be worth living for Jews, that the job you are trying to do for less fortunate Jews is well worth doing."

We are facing exactly the same situation in the world at large which Abraham Lincoln faced within our nation 83 years ago when he pointed out that a nation divided upon such an issue could not remain divided. It must either become all one thing or all the other. The world today is divided between two camps and the issue between those two camps is irreconcilable. It cannot be appeased. It cannot be placated. Humanity cannot permanently make terms with injustice, with wrong, and with cruelty. —*Secretary of War Henry L. Stimson.*

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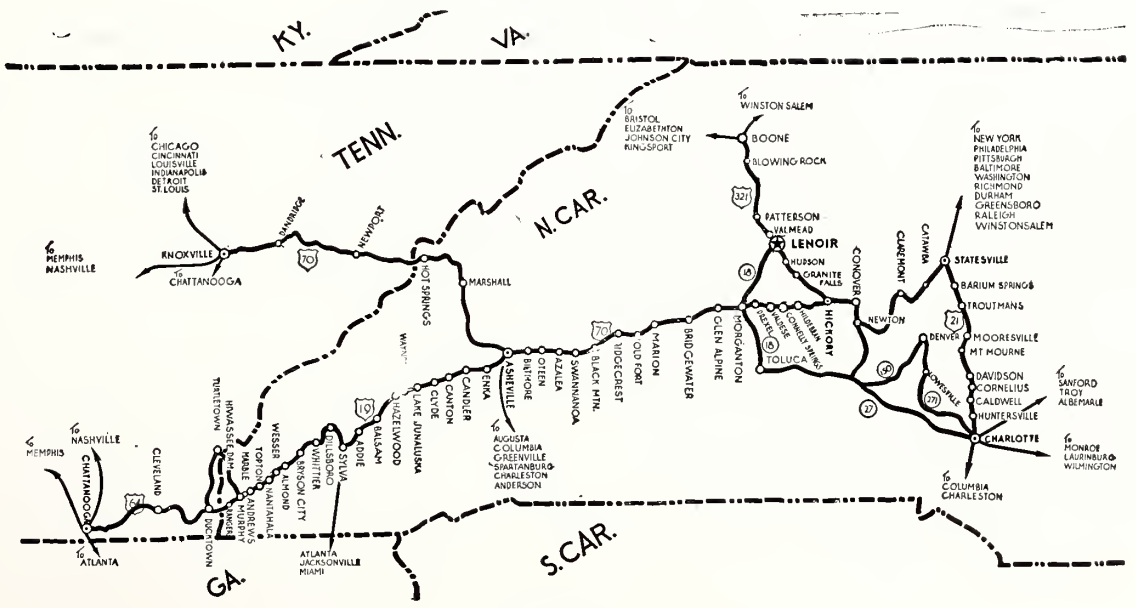

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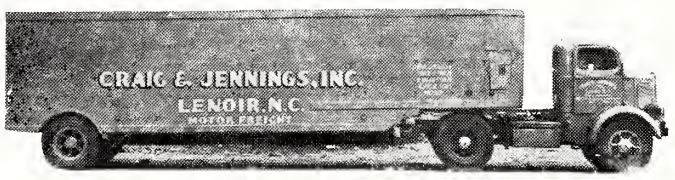

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Through Christian Eyes

(Continued from Page 8)

to their Hebrew brothers overseas is a threat to them and to their children and the country that has been blessed by their brains and leadership.

The South has been blessed by its Hebrew population. In his first ship bringing settlers to his Georgia, which landed at Charleston, Oglethorpe gave voyage to 75 Jews. While preserving their own religions rites and customs, they became an integral part of their adopted country, freed from the prejudice that had existed in the Old World. It is a matter for pride to the South that though they later found residence elsewhere, the South shaped the thinkings of Judah P. Benjamin, Brandeis, Baruch, Ochs, and famous Nathan, Oscar and Isidor Straus, as it put its impress upon others as patriotic if less known.

In his famous lecture, "The Scattered Nation," North Carolina's first and most beloved statesman, Zebulon B. Vance, compared the Jewish race to Commodore Maury's description of the Gulf Stream. It is a river in the ocean issuing from the Gulf of Mexico with its mouth in the Arctic Ocean. Its current is more rapid than the Mississippi, and its waters of indigo blue is so distinctly marked that their line of junction with the common sea water may be traced by the eye. One half of a vessel may be perceived floating in the Gulf Stream and the other half in the waters of the Atlantic. The line of division and the lack of affinity is such that the water of the Gulf Stream flows in the ocean and yet maintains its distinct identity.

This curious phenomenon in the physical world finds its counterpart in the moral. A Gulf Stream of humanity flows in the ocean of mankind, a part of it in essence and yet maintaining its separate identity. It touches but does not unite wholly with the larger currents of which it is a part. It is the Jewish race, driven from the Fatherland by the cruel force of conquest, finding anchorage in every land and clime, cooperating in commerce and in all the affairs of other fellow beings, and yet maintaining its identity, its traditions, its customs, its religion—a warm and fructifying stream which is in reality a vital part of the great ocean of the noblest humanity.

JEWISH INFANT THROWN FROM CARRIAGE WINDOW BY GESTAPO MEN

London.—Madame Wanda Grabinska, Honorary Secretary of the International Union of Judges, in a speech recently delivered in London, told hair-raising tales of Nazi horrors in Poland.

Madame Grabinska told of the mass transportation of Poles across Poland from regions in which Germans are being settled. She dwelt on the conditions under which the Jews were transferred to the Lublin reservation. Like ghettos of Warsaw and Lodz, Jews were crowded into freezing train carriages, with neither food nor clothing. Many children were wrapped in newspapers. A mother gave birth to a child. The Gestapo men took the child from her and threw it out of the carriage window.

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Women in the News

By MARTHA NEWMARK

Mrs. Henry Morgenthau, Jr.

Because of her broad social vision and her indefatigable energy, Eleanor Morgenthau has frequently been compared with Eleanor Roosevelt. The comparison is the more striking since they are both now engaged in civil defense work, arousing the women of the nation to an appreciation of the responsibility which each owes to the nation's future.

The wife of the Secretary of the Treasury has a family background which would naturally mold her for the full acceptance of civic tasks. She is the niece of Governor Lehman, who throughout his career has made service to the community the badge of his family name.

Recently, Mrs. Morgenthau called for the recruiting of a "People's Army" of volunteers to serve as air-raid wardens, first-aid workers and fire watchers. What "total war" means was illuminated by Mrs. Morgenthau when she asked for the enrollment of those who could drive a car or ride a bicycle, or who could cook or teach physical training. Any and every skill is required. "Your Government looks to you to volunteer for service—now," she said.

Sophie Tucker at the Top

There is something magnificent about the husky conviviality of Sophie Tucker, who, at an age that is not polite to mention in connection with a woman, is still winning tremendous applause on Broadway as the star of "High Kickers," the musical show which is bringing George Jessel back to the theatrical world and to some of the money which his own abilities should have provided him long ago.

Her publicity agent says that she is planning to write a book called "The Last of the Red Hot Mamas," to benefit from the title she has had for more than a generation.

For 35 years Sophie Tucker, who got started in show business as a "coon shouter," has been singing about such things as the harvest moon and the realities of romance. It is astonishing in this age of swift rises and declines to remember that Sophie Tucker was once the pride of Ziegfeld's Follies and that today, once again, her name in lights dazzles Broadway as her performance delights the audiences who forget that she weighs 175 pounds and that her vocal registers could use tuning—and can only remember her sheer joy of living.

Credo

Anne Nathan Meyer, sister of famous novelist Robert Nathan and leader in a variety of communal and civic activities including Barnard College, which she helped found, astonished many people when she said that there is a "Jewish vote." Descendant of a family which traces its history back to pre-Revolutionary days, she would be expected to denounce the introduction of any racial or religious element into a municipal election. But during the recent contest in New York City which ended in the re-election of Mayor La Guardia she said she would "be pleased and proud if the term 'Jewish vote' has actually come to mean something."

Since Annie Nathan Meyer, one of the outstanding women of America, rarely expresses herself on such subjects, the enunciation of her credo deserves recording.

"I can well imagine the Jew today grateful for the American oasis in a world filled (or almost) with hatred and suspicion, saying to himself:

'This is a period of crisis. This is a period of challenge, especially to the Jew, against whom the vicious voice from Berlin is raised with outrageous venom. The Jew is accused of being, instead of an asset to his country, a dire calamity. The voice warns every nation to get rid of the Jews, to purge itself from his evil influence.'

"However liberals in the United States may be inclined to belittle this outrageous propaganda, it is nevertheless obvious that there are people in our country to whom it gives satisfaction. Therefore I can not only understand but I can applaud the Jew who says to himself that no longer can he afford to support any people in office who do not stand for the best interests of the nation."

SOPHIE TUCKER

Some People You Should Know

Mrs. Jesse Lasky (Bessie is her name) who is known as a concert pianist as well as an artist rather than merely as somebody's wife, is having one of her recurrent exhibitions in a New York gallery. She does still life, flower, portrait and landscape paintings, mostly in her Brentwood, California home or in the California seashore. Her primary interest is in nature painting.

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Three Novelists Recall The Past

By HENRY MONTOR

IN content and style there is nothing which unifies the writing of Lion Feuchtwanger, Edna Ferber and Ben Hecht. But despite denials that racial inheritance leaves its influence, there is a kinship in spirit between the three novelists. All three have endeavored at various times to stress indebtedness to basic Jewish cultural values. Even though their most recent books offer completely disparate atmospheres, one might thread a single theme to interlace them.

"The Devil in France" (Viking Press) is Lion Feuchtwanger's salute to a past that is perhaps irretrievable. It is the threnody that is being chanted by millions of Jews uprooted from a life into which their whole being had been woven. "Nine years ago I was sitting in my house in the Grunewald in Berlin. I had not the remotest idea of ever moving from that house. Six years ago I was sitting in my tranquil, white-stuccoed house in Sanary, in the south of France. I had my books around me. Olive groves sloped down to a deep, azure sea. I was content. I had not the remotest idea of ever moving from that house." That is the story of not only Feuchtwanger but of the people from whom he stems.

To Continentals the acme of happiness was expressed in the phrase, "living like God in France." But now it was the Devil who had settled on that country when war broke out. The Fascists, who had already occupied the government, were pinpricking the anti-Fascist Germans in their country by placing them in internment camps and otherwise multiplying the difficulties of those who had more heart than they for the struggle against Hitlerism.

At 56, Feuchtwanger, one of the honored names in German literature, who, upon arriving in France was greeted by the President himself, was thrust into a dusty, brickyard internment camp, where with 2,000 others he was the victim of the slothful, bureaucratic Devil who had brought France to her knees. What he experienced in the summer of 1940 until a group of American friends enabled him to escape to the United States is the essence of his chronicle. It is not a blazingly eloquent denunciation of the people who ruled France. Men are the same everywhere, and in France they were a trifle lazier, more corruptible, Feuchtwanger concludes. The volcanic eruptions of irritability arising from too close contact with one's fellow men, the sheer physical horror of inadequate sanitation and endless filth are the burden of the internee's remembrance.

LION FEUCHTWANGER

Like the patient who, long after the operation, is inclined to gloss over the pain, the novelist envelops his experiences with a patina of glamorous bitterness. After all, there were refugees in France who refused to leave their prisons even when they had a chance, because outside they had nothing at all to count upon. Perhaps Jewish tradition is more than the inseparable baggage of the wandering Jew. For even in the darkness of that awesome brickyard camp Feuchtwanger could console himself with the phrase: "*Gam zu*

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lctoro (This, too, is all for the best)." Those who emerge with honor from this account of men in their meanest degradation are a group of Orthodox Jews who, though painfully crowded in the camp, though crushed together in trains, would manage to don their prayer shawls and phylacteries, face Jerusalem and the Temple, and recite their prayers oblivious of a world in which Hitler was the temporal ruler.

There are scenes of haunting sadness in Feuchtwanger's oh-so-placid and objective re-creation of terrible days. One scene in particular might be etched on the minds of Jews who, in the face of all that is happening today, separate themselves from the rest of Jews in self-divined differentiation of fates. In that noisy, muck-ridden camp at Nimes, "that Breughel's hell," Feuchtwanger recalls "one pitch-black night when I had gone out to the latrines, I heard a voice issue from the dark, unaccented but positive and spiteful: 'And to think that my ancestors settled in Rothenburg across the Tauber in the year 1400.' That was all, and the man who said that certainly had no idea that anyone would hear him."

Ben Hecht at His Best

To the gallery of famous etchings in words by Ben Hecht there must be added as a choicest performance his "1001 Afternoons in New York" (The Viking Press), in which is distilled the cynical, compassionate, contemptuous, cosmic wisdom of one of the great literary virtuosos of our time.

A generation has passed since he wrote for a Chicago news paper his series of sketches which appeared as "1001 Afternoons in Chicago." One can see that the world it recorded has been transformed. The chronicle of Chicago and that of New York, placed side by side, are not merely the history of the literary development of Ben Hecht but the mirror of an epoch which began with exultant hopes and ended with screaming misery.

When Hecht was writing for the *Chicago Daily News*, preoccupation with politics was the sign of the charlatan, in his estimation. His glory was the editing of the *Chicago Literary Times*. Those were the days of "Erik Dorn" and "Gargoyles." If the Jewish problem touched Hecht, it was only through the distorted lens of "A Jew in Love."

But in the New York scene there is new pathos, depths of generous human emotion and understanding which Hecht had never before plumbed. As ever, he loves his phrases—but now they are laden with feeling and not merely with cleverness.

"Don Harpo de la Mancha" is one of the most side-splitting stories that could be told, with Harpo Marx as hero. But it is also one of the most extraordinary fables in anti-Semitism. Another in his collection of gems is "Run, Sheep—Run!" which begins "There are many Jews in town who have forgotten what the world refuses to forget—namely, that they are Jews . . . They have manufactured for themselves a sort of racial amnesia. . . ."

Ben Hecht gives you New York as the night-time skyscraper cleaning-woman sees it, as the unemployed actor on Broadway interprets it, as the Bowery bum feels it, as the Hollywood visitors to Gotham understand it. In fact, here is New York revealed in a

BEN HECHT

crystal ball as no guide book or history can give it. If you have never read Hecht before—no book could reveal him more warmly. If you have read Hecht before—get "1001 Afternoons in New York" because this is by a man whose gifts you have never before fully realized.

Edna Ferber's Americana

"Saratoga Trunk" (Doubleday, Doran & Co.) is Edna Ferber's novel of

(Please Turn to Page 23)

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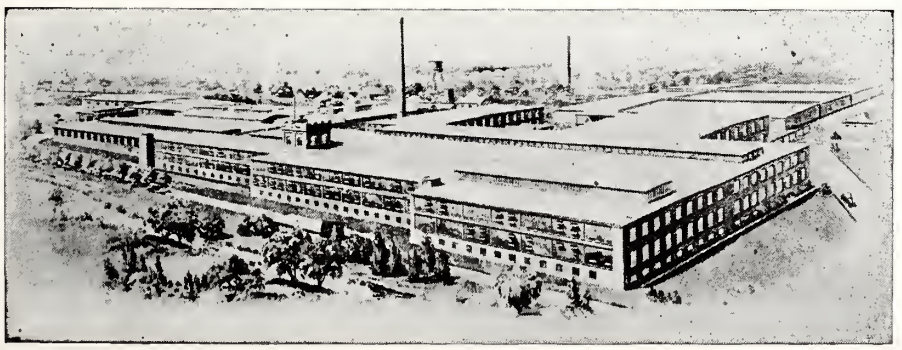

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HANK GREENBERG--SOLDIER--SERGEANT

By AL LURIE

NEWS ITEM: "Sergeant Hank Greenberg, who left a $55,000-a-year job with the Detroit Tigers to earn $30 a month with Uncle Sam, has been released from the Second Infantry Anti-Tank Company at Fort Custer, Michigan, where since his induction on May 7th he hung up one of the finest records for performance of duty despite handicaps imposed on him by his prominence."

IT was the fifth game of the 1940 World Series. The Detroit Tigers and the Cincinnati Reds were tied at two games apiece. Gene Thompson, righthander, was twirling for the National League champions. There were two runners on the bases. It was a crucial moment.

Swinging three heavy bats, a husky figure emerged from the dugout. A roar like the pound of the surf greeted the tall player who took his stance at the plate, after having dropped two of the bats. Thompson looked at the baserunners. He wound up and blazed one in there. It was a strike. The count went to two strikes. The Redleg pitcher measured his opponent. He breathed deeply, took a long wind-up and pitched. The batter swung. Bang! The ball took wings as it disappeared over the fence. Pandemonium reigned. The noise shook the park.

Hank Greenberg had hit a home run.

For hitting home runs at such times, Hank Greenberg was paid more than any other player in baseball in 1940. The reason for this is simple. Hank Greenberg was the greatest player in the Major Leagues in that year. His name was on the tongues of millions of fans throughout the country.

And in 1941 Hank Greenberg played the grim game of war for the United States Army. Leaving one of the most lucrative spots in sport, handsome Hank shouldered a rifle instead of a bat and trained for warfare in place of baseball. Within six months he rose to the rank of Sergeant. And then, because he was nearing the age limit, was given his release and placed on the reserve lists.

Hank Grenberg is the son of Orthodox Jewish parents from Rumania. They are simple people and Hank's fame is strange to them. They are getting used to it, for Hank has been a national figure for many years. Hank's folks knew a long time ago that Henry (that's his real name) would grow into a fine man. He shot up quickly. He went to James Monroe high school in the Bronx, and became a four-letter man before he was graduated. He was especially adept at baseball. His six-foot-four frame carried a lot of power. True, Hank was awkward, but how he could hit that apple!

Greenberg continued hitting baseballs over fences at New York University. But his education had not lasted very long when the Major League scouts, hungry for his power, tried to lure him into contracts. The New York Yankees and the Detroit Tigers were the highest bidders. Hank might have wanted to play with the Yanks: he doesn't say. But Lou Gehrig looked as though he would go on forever—Lou who is dead now and whose feats are only a memory—so Hank signed with the Tigers.

Major League Player

Hank Greenberg joined the Beaumont club, a Detroit farm, and in a few years he was up in the majors. His first time at bat was memorable. He swung. The ball lined into center field for a two-base hit. Greenberg had made a fine debut. A week later he displaced Harry Davis as the regular first baseman.

It was not an easy task, in the beginning. Hank was clumsy. He could hit; but Detroit fans, used to watching the smooth-working Davis, booed him

SERGEANT HANK GREENBERG

for his fielding. But Hank was made of sternstuff. He came out to the park at 10 o'clock and practiced spearing grounders. He learned how to stretch for wild throws. He became, in a word, a major league ball player.

His power bloomed as the years rolled by. He would step up to the plate, spread his feet into a firm stance, jiggle his bat above his shoulders and blast away. He started as a guess hitter. His success was enormous. In 1935 he hit .328 and drove in 170 runs. In baseball dugouts a player is measured by the number of runs he bats in. Hank led the league with his 170.

In the '35 World Series, Hank was injured and had to step out of the line-up. His club was defeated, in the beginning, but fought back to win out. Hank started the 1936 campaign with optimism. In two weeks he was out again. This time for the season. Jake Powell of the Yankees had collided with him and had hurt his wrist—and it is the wrist which gives a slugger his leverage.

Hank looked to be on his way out. Word spread that he was brittle, despite his fine body. But then one day,

in an exhibition game the next spring, Greenberg got 5-for-5. The fans knew he was ready. That year Hank batted .337 and drive in 180 runs, an unbelievable mark. He was now an established star. He ranked with Johnny Kling, Buddy Myer, and Dolly Stark as one of the outstanding men in baseball.

In 1938 Hank Greenberg homered 58 times. This established him as the greatest right-hand hitter in baseball history, together with Jimmy Foxx and Rogers Hornsby. The immortal Babe Ruth won undying fame because he hit 60 home runs and became the Sultan of Swat. But the Babe was a left-handed batter who aimed at a 296-foot right field wall. Hank, a right-hand hitter, attempted to slam baseballs over a fence 340 feet away. Yet he ended up only two behind Ruth! No wonder fans considered him a great slugger. That same year Hank set a major league mark by driving two home runs in one game eleven times! That shattered one of Ruth's records. Three times Greenberg led the American League in home runs. Twice he won the Most Valuable Player Award. In 1940 he hit 40 homers and, during the Tigers' drive to the flag, had a hot streak of 12 in about two weeks.

Now Hank Greenberg was at the top of the baseball world. He had a hard time of it to become an outstanding first-baseman. But his battle was not over. He was moved to the outfield to make way for Rudy York at first base. Outfield play is difficult for a man who spent seven years in the infield. But Hank grinned and said, "I want to help the club. I'll do it."

He did. That year he played in the All-Star game as an outfielder—a tribute to a courageous player.

He Overcomes the Boos

A few years ago Greenberg was booed in Detroit. He did not hit too well. His average was .312, respectable for anybody but a man like Greenberg.

The fans had begun to realize that a great player needs more than mechanical ability. He must be able to adapt himself to various situations, respond to pressure, be able to break up a ball game at any time—must be a money player. Hank Greenberg was gifted with all these talents.

Hank is religious. He did not play on Yom Kippur. He abides by most of the Jewish laws.

The finest player in the game when he left baseball to join the army, Greenberg has a hard trail ahead of him if he is to regain his status in the national game. His famous stance, his booming drives, his wide grin and his spirit which made him say time and again, "It's always a great game when you win," will be remembered as long as baseball is our national game and there are such players as Sergeant Hank Greenberg of the Bronx and Detroit.

This poster was painted by James Montgomery Flagg for the Bill of Rights Sesqui-Centennial Celebration, Initiated by the Council Against Intolerance in America.

BURTON UPHOLSTERY COMPANY MARKS SECOND EXPANSION

With the occupancy of a new addition to their factory building, Burton Upholstery Company, High Point, N. C., has extended facilities to 32,000 square feet of floor space, and increased its employees to 140 people.

Spread of distribution for the company's living room suites has broadened steadily, and more recently accelerated sales have rewarded the introduction of their nationally advertised "no snag" construction of their sofa bed line. So much in demand is their product that in 1941 they had an increase of 60% over that of last year. Company representatives now cover the southern and middle Atlantic states, and a fleet of trucks especially constructed to deliver furniture to the dealers is in use by the Burton Upholstery Company.

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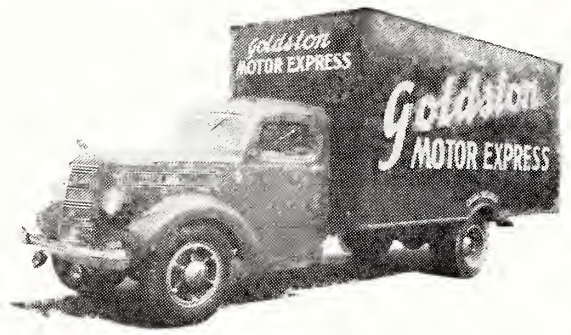

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THE STORY OF THE YELLOW BADGE

(Continued from Page 7)

eral references to Dr. Solomon Grayzel's "The Church and the Jews in the Thirteenth Century," Miss Penn wrote:

"It is said that the origin of the idea of separating believers from nonbelievers by special dress for the latter originated with the Mohammedan Calif Omar in the year 634, when he ordered that in his kingdom unbelievers should wear different headgear and girdle, and a patch on their outer garment on the shoulder—Jews a yellow one, Christians a blue and Magi black. This custom spread through all Islamic lands. In the ninth century in Sicily, the Mohammedans made the Jew wear a white symbol with the image of a monkey, and the Christian one with the image of a pig. The same images were affixed to the houses of Jew and Christian. (This fact is quoted from Dr. Grayzel's book.)

"In Christian Europe as early as 1204 we find Pope Innocent suggesting some distinguishing mark for Jew and Saracen. At the famous Lateran Council (1215) it was officially established that 'Jews and Saracens must be distinguished from Christians by a difference in their clothes.' The reasons given were several: To prevent Christians by mistake from having relations with Jewish and Saracen women; that Moses had commanded the Jews to wear dress different from the gentile; that otherwise the Jew had too aristocratic and appearance.

"It seems the enforcement of the degree and the details of the insignia were left to local kingdoms and communes. In the diocese of Paris and in France in general the ruling was probably first carried out. A passage from '*Or Saura*' of R. Isaac ben Mose, a Jew of Vienna, tells us: 'And when I, the author, was in France, we used to wear round signs (wheels) upon the clothes, for thus it was decreed against the Jews at that time. . . . Some used to sew them against the garment. . . . Others used to make a circle from parchment and attach it to the garment.' . . . This was in Paris about 1217, a little over a year after the Lanteran Council decree.

"In general, this sign was known as the *rota*, or wheel, or disk. The insignia were made by the civil authorities and sold to the Jews much as bicycle or auto tags are sold today. This wheel had to be worn by Jews of both sexes, boys of 13 or over, girls of 11 or over.

"The accepted form of this badge came to be a circle of yellow felt, about a palm's width in diameter, sewed on the outer dress, over the left breast or near the left shoulder. Sometimes this disk was half red, half white. Ulysee Robert, French scholar of the last century, sees in this round badge the symbol of the piece of money paid to Judas, or simply a symbol of gold (money) always associated with the Jew. Yellow paint, too, was put on the houses of insolvent debtors in the Middle Ages. To explain the use of a badge half red, half white, Robert points to a medieval legend, very popular and often heard when anti-Semitic feeling ran high. A Jew is supposed to have stolen one of the consecrated wafters, and as he ran carrying the white host, drops of red blood were seen to come out of it. Hence the red and white badge."

Now, in the twentieth century, this symbol of the Middle Ages is again being revived. It is difficult to imagine that so-called enlightened Christian peoples should tolerate it—knowing that the early Christians, too, were subjected to exactly the same intended humiliation, just as Christians were the first to suffer from the ritual-murder libel, later themselves using the libel against the Jews.

SMITH TRANSFER CORPORATION SHOWS REMARKABLE GROWTH

Smith's Transfer Corporation was organized in 1919 as the Smith Transfer Company by Carter H. Smith and V. J. Smith. The company first began business using one horse-drawn dray and one truck. The first regularly scheduled route was between Lenoir and Blowing Rock and the company was very instrumental in the development of Blowing Rock. The company did regular and long-distance hauling and hauled everything anywhere in the irregular trucking service. In 1927, the company established regular routes, including Hickory, Blowing Rock, Asheville, Boone, and Bristol. In 1933, the company sold the Boone to Bristol route and bought the Knoxville to Asheville route. In 1935 it established the Hickory to Charlotte route and in March of 1940 to route to Chattanooga, Tenn., was established.

Smith Transfer Corporation operates over 75 pieces of equipment and serves over 100 sizeable towns, 25 of these having no other transportation facilities. It has over 600 miles of regularly daily scheduled service. The officers of the company are: Carter H. Smith, president and treasurer; V. J. Smith, vice-president, and T. Glen Miller, secretary. In 1921, the company was known as the Smith-Kirby Transfer Company, but in 1929 the Smith brothers bought out Ernest Kirby, renaming the company Smith Transfer Company. Mr. Miller became associated with the company first in 1935. He operated his own line from 1938 to 1940, and was reassociated with the company in March of 1940. In July, 1940, the company was incorporated as the Smith's Transfer Corporation and it began operation as such October 1, 1940.

Smith's Transfer Corporation has depots at Asheville, Charlotte, Chattanooga, Hickory, Knoxville, Statesville, and at the home office in Lenoir. It has depot facilities in all leading cities in the areas served, including western North Carolina and East Tennessee, and it has connecting lines at all points in the United States. Over 120 people are employed.

The advertisement of Smith Transfer may be found on page 15.

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Three Novelists Recall The Past

(Continued from Page 19)

escape. It deals with an age which is now only a sachet in America's historical memory. It is only seventy years ago but it might well have been in the period of Marie Antoinette. In a brief prologue Miss Ferber tries to give meaning to her novel, as Clint Maroon, now a tycoon, denounces the evil of his ways as a robber baron, who squandered the nation's natural resources.

But the reader feels that Maroon and Clio Dulaine and the New Orleans and the Saratoga which are the back-

EDNA FERBER

drops for this lush narrative are merely the vivid projection of a script destined solely for the technicolor cameras.

It is easy to be condescending to a novel without "social significance." But even its purple passages, its bright colors of character and scene make beguiling reading. With her broad strokes, Miss Ferber writes rings around her more precise fellow craftsmen of the historical novel. Clio Dulaine, daughter of an unregistered marriage in New Orleans, comes back from France to claim that security of living which her mother never knew. She must choose between love and money and, romantically enough, finds both.

For a pleasant evening, to purge from one's mind the wrack of the world today, there could be not better prescription than "Saratoga Trunk."

"FOR GERMANS ONLY"

London (JPS)—The Nazis in a town in the Polish Government General put up a sign on the local park gate reading: "For Germans Only." During the night it was removed, according to a story from the Polish Information Center. Next day the Germans put up a bigger sign. In the morning, it was found over the entrance of the cemetery.

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Resistance to Bigotry in Homes Essential To National Morale, Says Dr. Clinchy

Any program to bolster the civilian morale of the nation will fall short of its mark unless it incorporates efforts to make every American family and every American home a unit of resistance to the spread of religious and racial bigotry, Dr. Everett R. Clinchy, president of the National Conference of Christians and Jews, declared before a luncheon of the Child Study Association in the Hotel Commodore.

Pointing out that the nation's program of military defense included detailed measures for "sanitation and physical health of its armed forces, Dr. Clinchy declared that the civilian population has not yet been taught to make their homes as immune to the infection of "hate" as they have made them sanitary against the infection of physical disease.

"American mothers pride themselves that this nation's families are the world's largest consumers of soap and disinfectants," Dr. Clinchy said. "On the other hand, is it not true that many American mothers unwittingly expose their children to infections of prejudice and hatred within the family circle which may develop chronic mental and emotional ills?"

The existence of the religious and racial cultures of 46 old world nations in the United States offers a fertile field for the germs of totalitarian hate propaganda, the president of the National Council declared in urging that every American family be made alive to the menace of the "hate virus." Unfortunately, he said, Americans have not yet learned to treat the problem of prejudice either realistically or scientifically in the home, or "as in much of the old-fashioned sex education, we have never talked much about it."

"For a hundred and fifty years we have sought in this country to adjust the relation to one another of the various national, racial and religious groups that constitute our citizenship and to forge national unity out of our cultural diversity," the speaker said. "But we have not faced the problem realistically. As in much of the old-fashioned sex education, we have never talked much about it. It has been hedged with taboos. Perhaps that has been because we did not know much about it."

Citing the successive hate movements which have disrupted the nation from time to time throughout its history—the so-called Nativist movements, the Know Nothings, the Ku Klux Klan, and the more recent "colored shirt factions," Dr. Clinchy declared: "Our attitude toward them all has been prescientific. We have not applied to our everyday relations with other bodies of people the knowledge which biologists, psychologists, anthropoligists, sociologists, and historians have accumulated. But this lag between knowledge and practice is no longer excusable."

Today, science has established that hate is an abnormality, and, when carried to extremes, a disease, with destructive effects upon the organism that harbors it, mental, emotional, and physical, the Child Study group was told.

"Moreover, it is an infectious disease," Dr. Clinchy said. "It is disseminated by carriers. Hate orators, hate publishers, hate organizers are as serious a menace as typhoid carriers. It is of no use to intern them; they should be hospitalized. They need prophylactic treatment, both mental and physical."

The time will come, according to Dr. Clinchy, when boards of health "will isolate for medical care the abnormal persons who spread the ills that impair the emotional, mental and physical health of the public, but as we quarantine scarlet fever or smallpox."

The "preventatives" against internal hatreds needs to be applied not only

DR. EVERETT R. CLINCHY

to adults, but to the young of all ages, the speaker said.

"It is possible to vaccinate in youth against this destructive disease of hate, by wholesome human experiences at an early age," Dr. Clinchy asserted. "The best corrective for this ailment when acquired is that which the psychiatrist applies to any obsession, a knowledge of the underlying facts. The methods are still in an experimental stage, and parents and teachers everywhere should now be pioneering in this field. They can make no more direct contribution to family morale and national unity."

POLISH JEWS IN ARGENTINA JOIN POLISH ARMY

London. — (JTA) — Some 380 Polish Jews in Argentina have registered for military service with the Polish forces, it was reported by a new Polish-Jewish publication, "Przyszlesc," which made its first appearance here recently.

Of these, 80 have volunteered for immediate service. It is likely that the registrants will be dispatched for service with the Polish army in the Near East, the publication states.

The wiser the man the more consequential his errors.

An Interview With Louis Bromfield, Distinguished Novelist

By ROBERT STONE

Emerging from the anonymity that usually surrounds distinguished writers, Louis Bromfield, one of America's greatest novelists, has taken the leadership in an organization devoted to routing anti-Semitism and to building mutual tolerance in America. Famous for "The Green Bay Tree," "Good Woman," "The Rains Came" and other best sellers, Bromfield as a Christian, gives his formula for combating anti-Semitism.—THE EDITOR.

FIVE or six years ago it was commonly said that the index to the future of the United States lay in the spirit of revolt of her writers. But that mood was sadly miscalled. It was not so much revolt as disillusionment. It was cranky, heated and almost wholly negative. Much of the literature of the decade before this was protested, but it did not build.

The temper of our authors has abruptly changed. In the face of Hitler's threat to America, they have adopted a positive program which shows their awareness of our danger. Of course there are a few literary pill vendors like Kathleen Norris who think of America in the same old terms they have always used to interpret her. For them this has always been and will always be a land of pettiness and banality.

To men like Louis Bromfield, who has done so much to interpret this country to itself, the America which is worth saving is the America which has grown strong through the energy and the creativeness of its people. He belongs to that growing body of important writers who know that this country is descended from the veterans of just such battles as the world is fighting against today.

When Louis Bromfield was elected President of the Friends of Democracy a few weeks ago, he came to symbolize the great change in our thinking during these two years of war. The Louis Bromfield who plows his own farm in his native Ohio is the type of mid-western American who can never be rushed. But he has made up his mind, and now he spends much of his time traveling on behalf of the organizations he heads, as well as for the Committee to Defend America and the British-American Ambulance Corps.

I happened to catch Mr. Bromfield on one of his hurried visits to New York. He had come in for just two days, and was determined to crowd all manner of appointments into his schedule. Bromfield is a man hard to leave. He speaks rapidly, precisely, quietly, with his opinions clearly defined. He does not hedge. If to his mind a man is a fool, a fool he will be called and nothing else. Encountering his agile mind, one can cover much ground in an amazingly short time.

Louis Bromfield returned to this country after 14 years as an expatriate in France. He saw there the men of wealth, the old ladies, the zealots for peace and those who feared the people—all betrayed by the Nazi advance guard. He finds the same lineup in this country. The America First Committee—and he puts it bluntly—is the Nazi party in the United States.

He recognizes the menace of anti-Semitism for what it is. When he hears repeated all the "new" reasons for attacking the Jews, he is inclined to scoff. "Most of these fellows who are hitting at the Jews don't even know any Jews. If anyone should, I do. Probably 50 per cent of my friends and the people with whom I have met in business are Jewish."

What, then, does he think of the charge that the Jews are the "war party?" Would he favor any single course of action for the Jews as a group to disprove the stigma of war-mongering?

Identifying the Jews with the war movement is so patently "Nazi stuff" that he will not even dwell upon it. But as for a Jewish "answer," he is not so sure. He feels that the Jews should go about their business, doing exactly as their conscience dictates, and saying, in effect: "Mr. Lindbergh, make the most of it."

For some time there has been a mild boom in the State of Ohio for Louis Bromfield as a compromise Democratic candidate for Governor. He says that he has no ambitions for an elective office, and minimizes the significance of the Bromfield-for-Governor movement. But he does say that the Governorship would be a splendid platform to get the truth across to the people of Ohio and beyond.

Would he favor a ban upon the election of anti-Semites to public office? Emphatically not. Would he base his pleas for tolerance upon the Bill of Rights? Once again, no. Would he seek legislative action against the purveyors of race hatred? Still the answer was no.

How then does this attitude of live and let live fit into his philosophy of militant Americanism? Bromfield's answer is simple and direct. *I have a great deal of faith in the common sense of eighty—no, let me say ninety per cent of the American people. Give them the facts and they will see the truth for what it is. I say only expose the Lindberghs and all the rest, and this country will have nothing to fear.*"

This is the essence of his credo—to make the truth known. That, he is certain, will be enough. He tells of a case in point. In Ohio the Coughlinites attempted to stir up disaffection among the farmers by agitating against a farm marketing bill. Bromfield sought out the ringleaders and told them bluntly: "If you don't stop this at once, I'll issue a public statement telling who you are and what your motives are." He reports that they immediately disappeared and were not heard from again.

(Please Turn to Page 29)

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THE MENORAH, SYMBOL OF A PEOPLE

By BERNARD POSTAL

The Menorah was created by the Israelites after their exodus from Egypt as their symbol of nationhood.

The seven-branched Mosaic Menorah, designed for the Tabernacle in the time of Moses by Bezaleel, is described in detail in Exodus 25.31-39; 37.17-24.

Originally, the Menorah means candlestick in Hebrew.

According to the Talmud, the Mosaic Menorah, which was 72 inches high, had its two branches pointing East and West.

Various explanations have been advanced for the symbolism of the seven-branched Menorah. It is said to represent the seven planets, with the sun in the center. It is also believed to symbolize the creation of the universe in seven days, with the center light representing the Sabbath. Another theory is that the seven branches are the seven continents of earth and the seven heavens.

The 10 Menorahs fashioned for Solomon's Temple by Hiram, King of Tyre, were stolen by the captain of Nebuchadanezzar's guard and carried off to Babylon.

In the Temple rebuilt after the Babylonian exile, the new Menorahs were modelled after those of Mosaic times.

The most striking feature of the Menorah in the Herodian Temple was the Western lamp or Ner ha-Ma'arabi. The wicks of the six other branches all faced the Western light, which, as the perpetual light, was never permitted to go out.

The Menorah from the Temple vanished after its destruction by the Romans, the priests having hid it. The reproduction of the seven-branched candelabrum on the Arch of Titus in Rome is believed to be a replica of the original.

Because it was forbidden to reproduce the sacred golden Menorah of the Temple for ritual or other sources, the Chanukah Menorah is not seven-branched.

In the light of the proscription on imitating the Menorah, the Jews of old, fashioned a lamp of similar shape for the Chanukah service by utilizing the Menorah motif and adapting it to the needs of an eight-day festival by means of a lamp of four semicircles instead of three, with the central shaft used for the Shammash.

B'nai B'rith is the only Jewish organization in the United States that uses the seven-branched Menorah as its official emblem. The Menorah has been the symbol of B'nai B'rith from the time it was founded in 1843. Every B'nai B'rith meeting room has a Menorah and this symbol is used on stationery, literature, publications, books, pins and banners.

In the B'nai B'rith ritual the seven lights of the Menorah are illuminated to the accompaniment of a special prayer. The lights, in order, stand for LIGHT, JUSTICE, PEACE, TRUTH, BENEVOLENCE, BROTHERLY LOVE and HARMONY, the latter three being the three virtues which make up B'nai B'rith's motto.

The Menorah remained a symbol of the Jewish people until Medieval times when the six-pointed Star of David came into vogue as a Jewish emblem.

As an architectural motif the Menorah has been used in synagogues, pillars in public buildings and tombs. In the preparation of amulets a formula of seven letters and seven verses in the form of a Menorah is often devised.

The eight-branched, or Chanukah Menorah, is the one most often used in synagogues because it was regarded as unseemly for the eight-branched Chanukah lamp and the seven-branched Menorah to rival each other. The eight-branched Menorah is used because in shape and design it includes the seven-branched candelabrum.

The quaint origin of latkes as the most popular Chanukah delicacy is supposed to be the pancakes hastily

THE MENORAH

prepared by the Jewish women for the soldiers of Maccabeus when they halted for rest while pursuing the troops of the Syrians. So strengthened were the Maccabean warriors by those pancakes, that Judas Maccabeus is supposed to have decreed that Jews should eat latkes on Chanukah.

J. CLAUDE BUSH ORGANIZED AND HEADS BUSH TRANSFER CO.

Beginning business over ten years ago in a very small way, the Bush Transfer Company now are licensed interstate and intrastate truckers hauling anything, anywhere on the Eastern Seaboard. Their routes extend chiefly throughout the eastern sections of the country.

Mr. J. Claude Bush, president of the company, began by hauling produce and lumber. In 1933 he went into hauling furniture, hauling products of the furniture factories of Caldwell County to the markets in Virginia, Maryland, West Virginia, Pennsylvania, New Jersey, New York, Chicago, Tennessee, South Carolina and other places.

He continued to operate as such until July 23, 1941, when he bought out the old S. & T. Truck Company and formed a partnership with Harry Thomas Spradlin. The firm name became Bush Transfer Company.

The Bush Transfer Company has eight trucks including two pick-up trucks in Lenoir. The company does an interstate and also an intrastate business.

The Bush Transfer Company's advertisement may be found on page 23.

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GIBBONS & WILSON TRANSFER CO. MAKES NATIONWIDE CONNECTIONS

The Gibbons & Wilson Transfer, Inc., was organized and chartered in October, 1940, with the following officers: S. Hershell Gibbons, president; Roger M. Wilson, vice-president; and W. Harold Wilson, secretary and treasurer.

Roger M. Wilson returned to Gastonia only a few weeks ago to become connected with the firm after 12 years with the Louisville Linen Supply Co., operating in Louisville, Ky., Hollywood, Calif., Charlotte, and other places throughout the country. He has had wide experience in the matter of motor transportation.

W. Harold Wilson, secretary and treasurer of the company, was for a long time connected with the Neal Hawkins Transfer Co.

Gibbons & Wilson Transfer, Inc., covers the two Carolinas, Virginia, and Georgia, and has recently made connections with four other large trucking concerns, thus acquiring facilities for handling everything from a toothpick to the entire contents of a textile mill to and from any points in the country. The company handles cotton, machinery, household goods, and other heavy items in these four states.

Connections recently made for nationwide distribution of goods are as follows: Harris Brothers Transfer Co., with headquarters in Charlotte, and hauling regular service between Atlanta and New York; New South Lines, with headquarters in Columbia, S. C., serving the Carolinas, Georgia and other southeastern territory; E. T. & W. N. C. Transfer Co., with headquarters at Johnson City, Tenn., handling shipments from this section to Tennessee, Virginia, and the West; Weathers Brothers, with headquarters in Charlotte, packers, storage facilities, and moving furniture and other heavy items throughout the United States.

The office force is composed of W. Harold and Roger W. Wilson, S. Hershell Gibbons, together with T. S. Biggers and Wade Cathey, solicitors, and Mrs. W. P. Gibbons, Jr., as office manager. Messrs. Biggers and Cathey were both formerly connected for several years with the Frederickson Motor Express Co., of Charlotte. All the above have had long experience in the motor transportation business.

On page 31 will be found an advertisement of Gibbons & Wilson Transfer, Inc., giving valuable information regarding their service.

SYMBOL OF THE MODERN SPIRIT

(Continued from Page 6)

Almighty Creator." For to him the Almighty Creator was in a quite literal sense a pagan god—that is a deity of the pagus, the "countryside." And Israel had become the living symbol of the city. Therefore Hitler had no choice. The restoration of the primeval way of life necessarily entailed the destruction of the culture bred in cities, and that in turn absolutely required the obliteration of any influence wielded by Jews. The man who had once been denied a scholarship in Vienna may have been deranged; but he was consistent.

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ANNISTON, ALA.

The Jews Need Normality

(Continued from Page 10)

late to new homes. But a home in the sense that one can say: There is the nation—there—not carried around in my bosom, in my frustrations, my belongings and my peculiarities—but there, in those fields and those factories and those universities, and that way of life.

They seek to acquire a home without violence. To purchase it. To compensate for it. I have every sympathy for the Arab world. I hope some day there will be a true Arab Federation. But that in the great deserts of the Arabian world there is no room for the other Semitic people, who have contributed so much to the Semitic world, seems to a practical person like myself preposterous. The Arabian world is empty. If it needs more land, let us all help to create it—by irrigation, by making desserts blossom like the rose. Modern hydro-engineering can create more land for the Arabs than they have ever had in human history, and can raise their living standards to a height never known.

Given a normal nationhood, we may even see Jews not afraid to criticize Jews, as I am not afraid to take cracks against Anglo-Saxons—because the Anglo-Saxon world does not rest on my shoulders and in my bosom and my unconscious.

UNITED DAUGHTERS OF THE CONFEDERACY TO DEDICATE MONUMENT TO JUDAH P. BENJAMIN

Sarasota, Fla.—Florida, through the United Daughters of the Confederacy, will dedicate a monument here on January 22 to Judah P. Benjamin, holder of three Confederate cabinet offices who fled through Florida after the fall of Richmond, it was announced by Mrs. Mary Brownell, chairwoman in charge of arrangements. Schools and business establishments are planning to close that day while Gov. Spessard L. Holland comes here to officiate at the ceremonies for the distinguished Jewish statesman.

The Florida State Federation of B'nai B'rith, which is contributing $200 toward the cost of the memorial, will participate in the exercises on January 22, while B'nai B'rith lodges and auxiliaries throughout the state will devote their January cultural programs to a study of Benjamin's life.

When members of the fleeing Confederate cabinet and President Jefferson Davis separated near Washington, Ga., on May 3, 1865, Benjamin continued down through Georgia and the west coast of Florida disguised as a farmer in search of land on which to settle, riding in a buggy. Meanwhile, Davis headed for Texas.

Eventually, Benjamin, who had been successively attorney-general, secretary of war and secretary of state to Davis, found a welcome and temporary refuge at the Gamble mansion near Bradenton until arrangements could be made for him to sail from Sarasota to Bimini, then Cuba, and finally, England. The marker to be unveiled here in January will designate the point near which Benjamin narrowly escaped capture at the hands of pursuing Federal troops and set sail for foreign shores.

The Significance of Chanukah

(Continued from Page 12)

brothers, an heroic father and the strength which belongs only to the just. They began the fight against the "new order." After a few brushes with the overconfident enemy, the rebel army entered the Temple—it was on the 25th day of Kislev, the day Chanukah begins—and rededicated the altar with a great ceremony.

The war had only begun. The rest of the story is history: how the small armies of Judah defeated, with guile and with great military strategy, all the armies of the Syrian overlord. The feats of Judah were so great that he is considered one of the twenty-five outstanding military leaders in world history. And an independent Jewish kingdom was the result of the warfare, the heartbreak, the sacrifices of the Jews of that day and age.

In the short period of the Hasmonean reign the Jews experienced an awakening which has given them strength to survive to this day. The spirit of rebellion waxes strong only in a virile nation.

The triumph meant that religious liberty had been fought for and acquired. Even in those days people knew that freedom is not given to a nation. Much must be sacrificed for that gift. And the victory took on added meaning. The Jews were given an opportunity to develop nationally. The kingdom lasted about a hundred years and then Rome, sweeping over the world with power and ruthlessness, carried the Jewish state along in its path and absorbed it. Had the Jews not had the benefit of those hundred years of living together as a unified people, perhaps the Romans would never have had any trouble with them. There might never have been the glorious revolt which made possible a Bar Kochba and won for the Jews a reputation of great heroism. The pages of the history of the Jews might have been ended at that point when many people were inundated by their conquerors. Assimilation could have won out. The Jewish people might have been a memory in 1941.

That the history of the Jews as a nation, a culture and a race is to this day seething with life, swarming with energy, can be traced to that hour when the spirit of revolt began the downfall of Antiochus, Hellenism and, indirectly, of all the dictators and philosophies which spell darkness for the civilized world.

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AN INTERVIEW WITH LOUIS BROMFIELD

(Continued from Page 25)

As one who has dealt largely in words for many years, he is suspicious of shibboleths and vague principles. "I wouldn't invoke the Bill of Rights on my side," he said, "because the other side could just as easily distort it to their own ends. I wouldn't take any direct action against Lindbergh or his propaganda. Just tell the people who he is. The people appreciate directness and honesty."

I recalled that a few weeks before John T. Flynn had deplored the "side-tracking" of the peace vs. war debate into the issue of anti-Semitism. "It was inevitable," Bromfield replied. "Anti-Semitism is not a side-tracking of the issue at all. It is a logical degeneration of the kind of thinking the America First Committee is doing." When I repeated Flynn's contention that continued denunciation of men like General Wood as anti-Semites would make anti-Semitism "respectable," he dismissed that kind of reasoning as "reprehensible and specious." In his scale of values there are few half tones.

What was to be the new program of the Friends of Democracy under the Bromfield regime? It was easy to guess. An intensive campaign through every channel of information to spread the truth, and to answer every libel as it springs up. Above all, to trust to the intelligence and the sense of fair play of the American people to turn away from the false prophets of the New Order.

Let us have faith that right makes might, and in that faith let us to the end dare to do our duty as we understand it.—Abraham Lincoln.

Monument to Religious Freedom Re-Dedicated

The Statue of Religious Liberty, only monument to one of the freedoms guaranteed by the Bill of Rights, which was a gift of B'nai B'rith to the people of the United States in 1876, was re-dedicated at a national religious freedom rally and Chanukah eve service held at the Philadelphia Academy of Music under the auspices of the national Americanism Commission of B'nai B'rith. Principal speakers were Gov. Paul V. McNutt, Federal Security Administrator, and Henry Monsky, president of B'nai B'rith.

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NOV 3 1 1942
CAROLINA ROOM

The AMERICAN JEWISH TIMES

FEBRUARY, 1942

Majestic and Timely Symbol of American Unity

Chicago's Great Monument to Washington, Morris and Salomon

The stirring monument to George Washington and the two men important in the financing of the American War for Independence, Robert Morris and Haym Salomon, is shown above. Symbolizing that peoples of all races and creeds participated in the founding of the United States, and recalling the importance in 1776, as it is today, of civilian cooperation in time of war, the monument now stands in one of Chicago's foremost downtown intersections.

The inscription reads: "The Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens in giving it on all occasions their effectual support.—President George Washington, 1790."

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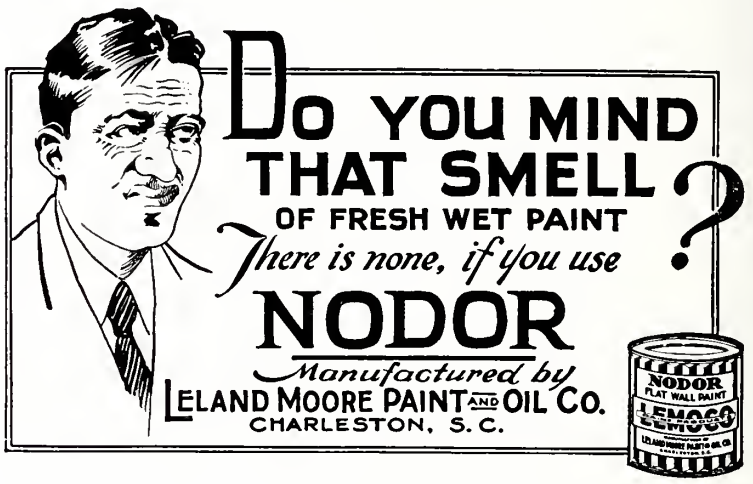

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The American Jewish Times

VOLUME 7 — FEBRUARY, 1942 — NUMBER 6

EDITORIALS

For the Land's Sake, Buy Defense Bonds

Can you imagine Adolf Hitler, in 1939, appealing to the German people to buy Defense Bonds? Ludierous. In 1939 the German people were already making new notches in their belts, and Hitler was making them work their bodies to the bone in building up their war machine.

That, you'll agree is not the way we do things here. Of course, our way and Hitler's differ greatly. But it doesn't mean that we are totally free of any responsibility in driving the war on to complete victory.

And bonds are the answer. Bonds of paper that are strong enough to break the bonds of steel with which Hitler wants to vanquish the world.

For the land's sake, get your Bonds today.

Admiral Dewey and German Madness

In the archives of the United States Navy Department, Record 38, Volume 52, Page 558 is a report by Commander (later Admiral) Dewey soon after the Battle of Manila Bay in 1898. He reported a conversation with the German Admiral von Goetzen, after a German attempt to profit by Dewey's exploit, in which the German Admiral said:

"About 15 years from now my country will start a great war (1914-1918). She will be in Paris about two months after the commencement of hostilities. Her move on Paris will be but a step to her real object,—the crushing of England. Some months after we finish our work in Europe we will take New York and probably Washington and hold them for some time. We will put your country in its place with reference to Germany.

"We do not propose to take any of your territory, but we do intend to take a billion or so of your dollars from New York and other places. The Monroe Doctrine will be taken charge of by us. We will then have to put you in your place and we will take charge of South America as we wish to. Don't forget this, about fifteen years from now it will interest you."

This document is the best reply to those who would make a distinction between Hitler and Germany. It shows that the mad dream of conquest did not germ in the brain of a Schikelgruber, but has always been the national aspiration of the German people. Germany must and will be crushed.

A Symbol of Brotherhood In Action

In a curious blend of religion and racism, the Elmwood Methodist Church, Philadelphia, Pa., was formally opened as its four walls were dedicated to the Negroes, Chinese, Catholics and Episcopalians who had built it, while its tower was dedicated to the Jew who had supplied the money to build the edifice.

President Roosevelt, in a message to the Pastor, Reverend E. W. J. Schmitt, declared that the work was in the "spirit of friendliness and simplicity which characterized the work of the Master."

Called "the Church that friendship built," the building is a $25,000 edifice which cost but $750. Erected in nineteen months, the church was built by members of the five racial and religious groups, who worked side by side.

Civilian Preparedness

Today the United States is faced with great problems. Their solution will require every ounce of energy and every bit of cooperation we can muster. Each individual must have some part in our defense.

Not all of us can take part on the firing line. We must do our work at home, in the office, in the factory, wherever there is need.

No matter where our lot is cast we may be confronted with emergency situations without a moment's notice. Each of us insofar as possible, must prepare ourselves to cope with these situations.

The Red Cross at present is conducting a farflung program of civilian preparedness. Through its chapters it is offering instruction in first aid, home nursing, nutrition and other subjects designed to train civilians to meet emergencies as they arise.

Classes are open to all, and arrangements can generally be made to attend morning, afternoon, or evening sessions. Call your Red Cross chapter for specific information concerning courses in your community.

At present the Red Cross is training persons in first aid at the rate of 1,000,000 per year and it is anticipated that 500,000 will receive home nursing instruction during 1942.

While civilian preparedness activities go on at home, Red Cross personnel is active with the armed forces. From Iceland to the Philippines Red Cross field directors are at work aiding soldiers and sailors, marines and coastguardsmen, in meeting personal and other problems which may suddenly confront them. To maintain this work the Red Cross is conducting a nationwide War Fund Campaign for $50,000,000.

Military Greatness of Joshua

Walter Winchell "On Broadway" has quoted the following item in the last paragraph of an address made by the late William B. Bankhead, Speaker of the House of Representatives . . . "Thanks to his daughter, Tallulah, who reminded us of it . . ."

"Allow me to make this final observation: Until the one-man nations of the world can produce greater military leaders and strategists than Joshua; until they can point within the circle of their own to men who have stood closer to God than Moses; until some Aryan is wiser than Solomon or a sweeter singer of lyrics than David; until they can produce a greater moral philosopher than Jesus of Nazareth —let them beware of asserting that no good can come out of Palestine, that there is no heroism or genius among the fellow citizens of Isaiah, no heritage of character left to the descendants of the Maccabees."

Molotov Speaks Out

When other members of the United Nations avoid reference to the word Jew with a thoroughness which might indicate their fear of offending Adolf Hitler, it is proper to acknowledge the spirit behind the statements of Russia's Foreign Minister Viacheslav Molotov in a note handed all envoys accredited to Moscow. The Soviet leader condemned the Nazis for violence, pillaging, marauding and murder. Particular note was made of the cruelties inflicted upon Jews, particularly in Kiev as the Nazis entered the Russian city. Molotov seems to take it for granted that the Jews are like any member of the human family and that their tragic mistreatment deserves the compassion of the world as well as the condemnation of their oppressors.

The AMERICAN JEWISH TIMES. Published Twelve Times a Year . . . Monthly Except August . . . Semi-Monthly in April . . . at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. Member Independent Jewish Press Service. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 3303 Eastern Avenue. $1.50 Per Year, Payable in Advance. Single Copy, 15c. *Subscribers should notify the* TIMES *office if they wish their subscription discontinued at the expiration. Otherwise it is assumed that continuation is desired.* Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under the Act of March 3, 1879.

They Must Be Given A Place To Fight

By FULTON OURSLER

Fulton Oursler is editor-in-chief of "Liberty" magazine and is famous as a popular author and world traveler. Mr. Oursler has for years directed a number of the most successful multiple-million circulation magazines. His point of view is important, not alone for his formulation of it, but because he knows what America thinks—as is attested by the success of the magazines he edits. Mr. Oursler summarizes his viewpoint by saying: "The fears of diplomats cannot keep Jews from fighting in this war."—THE EDITOR.

THERE appeared recently in the *New York Times* a large advertisement signed by "Committee for a Jewish Army."

This Committee has a list of distinguished Honorary Chairmen including Dr. Samuel Harden Church, Colonel John Henry Patterson, D. S. O. and Pierre van Paassen, who is National Chairman. It includes in its membership a long array of celebrated persons representing many and diverse fields of activity—from Bishop Abbott of Kentucky through George Hamilton Combs, Jr., Lion Feuchtwanger, Congressman Hamilton Fish, Ben Hecht, Kenneth Leslie, Editor of the *Protestant Digest*, Ernst Lubitsch of Hollywood and Brock Pemberton of Broadway, Bishop Stevens of California, Lowell Thomas, Dr. Ray Lyman Wilbur, President of Stanford University, and Admiral Yarnell.

The object of this Committee for a Jewish Army is stated in these terms:

"To bring about, by legal means and in accordance with the laws and foreign policy of the United States, the formation of a Jewish Army, based on Palestine, to fight for the survival of the Jewish people and the preservation of democracy. This army, composed primarily of Palestinian Jews and refugees as well as of volunteers from free countries, will fight on all required battlefields side by side with the United States, Great Britain and the other Allied nations."

This confronts the world with several large and important questions. Are the Jews seeking to establish themselves? Or do they regard themselves as citizens of the countries in which they are presently found?

These questions are not nearly as simple as they sound. They cannot be answered yes or no, because the world is full today of Jews who have no country whether by birth or adoption. They are the refugees who have been driven out of their homelands because they are not wanted there. They are the Jews who have been forced at the point of the bayonet, at the barrel of a gun, to leave Germany, Austria, France and where not in Europe. They are what we have come to call "Stateless Jews."

It is to be considered that Palestine is a new national state to which these and all other Jews who wish to may belong. That was the promise given to Chaim Weizmann, the famous leader of the Zionist Movement. It was Weizmann who got the famous Balfour Declaration, the promise of a homeland for the Jews in Judea, Samaria and Galilee. He got it by a great service to the British cause. Many people have forgotten that it was this same Chaim Weizmann who invented that destructive chemical compound called TNT which helped the Allies win the war.

For this he asked no money and no honors. He wanted a home for his people and Balfour promised that.

But while Balfour was making his promise, another great Englishman was making other promises to the Arabs who considered Palestine *their* home. Colonel Lawrence of Arabia organized the Moslems to fight the Germans—to lick them—on the deserts of Syria, in the mountains of Lebanon, on Mount Carmel and at Nazareth. Lawrence told the Arabs they were to have a united Arab Kingdom. When the war was over, well-intentioned statesmen tried to reconcile these two promises.

The Jews were not satisfied, nor were the Arabs. The result flared up in guerrilla warfare.

I have made several journeys to Palestine and have talked with the leaders of both sides. Both are persuasive, eloquent and intensely sincere. I have also seen what the Jews have done in Palestine. I have seen them take land once good for nothing except as uncared-for stamping grounds of wandering nomadic tribes. The Jews bought the land from the Sheiks. The goatskin tents of the Bedouins passed on; the great rocks were blasted, canals were dug, water flowed through the irrigation trenches and barebacked young Jews tilled the fields. Soon the fruits were growing in green fields. Hospitals, schools, a university and a city—Tel Aviv—came into being as swiftly as if they were the creation of Aladdin rubbing his lamp.

With all this came also clashes with the natives—a reign of terror. The last time I drove from the Syrian frontier to Jerusalem I rode in an armored car, protected by British soldiers, and the train I was to take from the capital down to Haifa was wrecked by saboteurs. Then came the war and, with it, a sudden end of that civil war. Arab and Jew suddenly saw a common enemy. All the efforts of Hitler's agents who infested Palestine like the roaches in the hold of a ship could not swing the Arabs to their side.

It is entirely possible that out of this turmoil will come an understanding between Jew and Arab in spite of the heavy German fifth-column activity in the land made sacred in history by the prophets of the Jews and by Jesus Christ.

The stateless Jews, the refugees and the Palestinian Jews are all united in an ever-growing hope that they will be permitted to shed their blood as a unit in the war against Hitlerism.

Hitlerism is just as much a menace to Christians as to Jews, but it is a fact that no people have suffered more than the Jews from Hitler. He has restored the infamous ghetto. Under the Nuremburg Laws he has revived the medieval distinctions between man and man and today those laws are being applied in every country which Hitler conquers. As a Christian and a Gentile I say that these Nuremburg edicts take rank with the most brutal laws ever applied to human beings in all history. Until the Nuremburg laws are repealed or Hitler is defeated, these human beings called Jews on the continent of Europe or wherever Hitler armies go are dehumanized.

FULTON OURSLER

Recently I was shown some figures on this subject that horrified me to the depths of my soul. In the Warsaw ghetto the death rate is now 23 times higher than it was before the war. What a tale that tells of how Hitler uses his power.

Those who want to establish the Jewish Army have a terrific stake in this war—a terrifying stake. Let us look at some other figures written in the blood of martyrs.

Let us look indeed at the mystery of a vanished city. When Hitler came to power there were in Europe about 9,500,000 Jews. Today 8,000,000 of them—if they are still alive—are in Nazi-held territory. To show what that means, let us look at Germany itself.

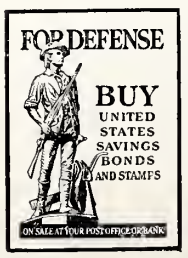
When Hitler came to power there were 600,000 Jews in Germany. Now there are 200,000. What has happened to the missing 400,000? Let us be extravagant in our guess. Let us suppose, leaning over backwards to be liberal, that a good half of the missing 400,000 German Jews found means to emigrate. Let us assume that those 200,000, that liberal half, found refuge in this country or in Palestine or somewhere else upon the face of this unhappy earth. There are still some 200,000 to be accounted for from Germany alone. Two hundred thousand people make a very substantial city. Where is that vanished city of 200,000 lost souls? How many of them committed suicide? How many were killed by the Gestapo? How many simply sat in dark corners and slowly starved to death? Only six years ago there were five deaths to every one birth in the Jewish community in Berlin. What do you suppose the rate is today? Where are the missing 200,000? I cite this only as an example. Figures from other places show how deliberately and with what cold, malignant, meditated ferocity the Nazis have set out to kill off these people en masse.

Is it any wonder that the young Jews in Palestine and in other places of refuge want to fight against this holocaust? They want to organize their own army to fight.

Now I am told that the British have not taken kindly to a Jewish Army in Palestine for fear that such a move might offend the Arabs there. That is easy to understand when we recall the little history that I gave. The nationalistic struggle between the sons of Jacob and the sons of Ishmael is a bitter one. Naturally the British want to avoid becoming a part of that struggle. They fear Hitler and Mussolini will take advantage of Arab annoyance and that should Hitler make a deal with Turkey, the whole Moslem world would rise against the British Empire.

But as one who has talked out the differences of this nationalistic struggle with both Jews and Arabs, I believe that this is not so much a difficulty as an opportunity. The longer this nationalistic conflict in Palestine is allowed to fester, the worse it is going to be. If ever there was a time when world statesmanship had its chance to change a point of infection to a healthy spot, it is now. Only they must remember that the promises made under the stress of world danger, promises made to Jews and to Arabs, must be kept. The Arabs must be made to see that their hope of a free future lies in the victory of the united nations and the Jews must come to see that the Arabs too must have their chance to live and grow and progress. Arab and Jew can clasp hands where there is good will.

Certainly one thing is true. The fears of diplomats cannot keep these Jews from fighting in this war. They have to fight for their lives. They have to fight for their children; they have to fight for their souls. They have to fight for their God against the paganism of Germany. However it is worked out, they must be given a place to fight.



"In the future days which we seek to make secure, we look forward to a world founded upon four essential freedoms."

—Franklin D. Roosevelt

» Judah P. Benjamin of the Confederacy «

By WILLIAM I. BOXERMAN

Executive Director, Florida Regional Office
Anti-Defamation League of B'nai B'rith

CLOTHED in rustic homespun made by a patriotic housewife of the "lost cause," a French-speaking farmer carefully made his way down the west coast of Florida from Georgia, avoiding towns, keeping an ever watchful eye for federal troops who might stop his buggy.

Few but his personal friends would have recognized him as the man who a few short weeks before had held the portfolio of the third highest office in the Confederate cabinet.

Yet, here he was, Judah J. Benjamin, once ablest attorney in all Louisiana, former U. S. Senator, a framer of the Louisiana state constitution, a founder of the future Illinois Central railroad, sugar cane experimenter and Conferedate secretatry of state, with a price of $50,000 on his head.

Judah Philip Benjamin was born on August 6, 181', on the island of St. Thomas, according to some historians, or on the island of St. Croix, according to others. Both, then British West Indian possessions, now comprise part of the U. S. Virgin Islands.

His parents, a Portuguese Jewess and an unsuccessful London Jewish merchant, had started for New Orleans from London some three years before his birth but had been forced to halt in the West Indies by the Napoleonic blockade of the Mississippi.

When he was four, Benjamin's family moved to Charleston, S. C., where he obtained some early schooling before going to the celebrated academy at Fayetteville, N. C., with one of his two brothers and one of his two sisters.

His capacity for studious application and hard work showed itself early at school. He was noted for his habit of devoting recess periods to study instead of to play like his classmates.

At 14, he entered Yale university where he remained for three years until financial circumstances forced him to leave. Among books left behind, there was one from President Day for excellence of scholarship.

After a short visit to his family in Charleston, where his father was unsuccessfully running a small shop on King Street, Benjamin headed for New Orleans. Only 17, he arrived in the Louisiana city with $5 in his pockets.

His first position was with a warehouse firm but shortly afterwards, he became clerk to a notary, Greenbury R. Stringer, and began studying law and French.

In December, 1832, at the age of 21, he was admitted to the bar. For his own law practice purposes, he began compiling a digest of the reported decisions of the superior courts of the territory of Orleans and state of Louisiana. But attorney friends began to borrow the manuscript, finding it valuable in preparing briefs, and so great became the demand that, with the aid of Thomas Slidell, he revamped it into book form and published it. Success followed.

His habit of diligent application to detail and his love of accuracy caused him to take and win cases that other lawyers wouldn't touch. A silvery voice and keen analytical ability added to his powers.

Ten years later, when only 31, he was enjoying an income of $100,000 and a reputation as the most capable attorney in the state. He was elected to the Louisiana assembly in 1844, then chosen one of New Orleans' two delegates to the state constitutional convention. So important a role did he play in the framing that it often was called afterwards, "Benjamin's Constitution."

In 1852, he became state senator, then was sent as Louisiana's representative to the U. S. Senate, the second Jew to succeed to so high a place in the nation.

President Pierce, knowing of Benjamin's phenomenal legal ability, offered him a place on the supreme court bench but he declined, feeling he could serve the state of Louisiana and the South better in the Senate. At the next election, he was re-elected to the Senate.

Charles Sumner, Benjamin's frequent opponent in floor debates, described the distinguished statesman as the country's most brilliant orator, despite the fact that those years just before the War between the States boasted such orators as Daniel Webster and Edward Everett.

Monument Erected by the United Daughters of the Confederacy

Yet, like others of his faith who occasionally rose to high office in the nation by dint of hard work, Benjamin more than once found himself the mark of anti-Semitic jibes—once even on the floor of the Senate buliding itself.

"It is true that I am a Jew," Benjamin said on the occasion when a bigoted remark flowed from a Senate opponent, "and when my ancestors were receiving their Ten Commandments from the immediate hand of the Deity amidst thunderings and lightnings, the ancestors of the distinguished gentleman who is opposing me were herding swine in the forests of Scandinavia."

During the crucial months preceding the civil war, Senator Benjamin became the chief spokesman for the Southern cause. Personally opposed to secession, he still argued that the states had the right to secede and when Louisiana joined the secession movement, he resigned to throw in his lot with his own South. His Senate farewell address is still considered one of the greatest American orations by those who know it.

Jeff Davis, who had served in the Senate with him, made him attorney general. Five months after war began, Benjamin became Confederate secretary of war.

When, after the fall of Roanoke, a Confederate Senate investigating committee demanded to know why he, as secretary of war, had failed to send ammunition to help the Roanoke troops, Benjamin refused to answer. "Judas Iscariot Benjamin," he was called.

Davis, who knew the facts, however, elevated him in March, 1862 to the secretaryship of state. In 1881, 19 years later, it was finally publicly revealed that Benjamin accepted dishonor in order not to reveal at the time that there had been no ammunition to send Roanoke, a disclosure which would have demoralized the Confederate troops and encouraged the Union army.

Then, on a fateful Sunday morning, April 2, 1865, President Jeff Davis, as he sat in St. Paul's Church listening to popular Dr. Charles F. E. Minnigerode conduct services, received a telegram, from General Lee, announced the speedy withdrawal from Petersburg and the need to evacuate Richmond. Quietly, Davis rose, went to his office, called his cabinet and gave the necessary instructions.

That evening, in the midst of confused crowds seeking transportation from the city, the cabinet pushed its way through hundreds of excited people and boarded a train for Danville, Va. A week later, on Monday, April 10, more fateful news reached the cabinet at its temporary refuge in Danville, the news that Lee was overwhelmed.

A train carried the cabinet to Greensboro, N. C., but there the Confederate officials found the railroad south of Greensboro had been cut. They turned to horses and wagons.

(Please Turn to Page 9)

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The Significance of Brotherhood Week

By ROBERT A. ASHWORTH
Editorial Secretary of the National Conference of Christians and Jews

THERE are many who think that the war is creating national unity, that it is drawing all sorts of Americans together, that it is promoting understanding and cooperation on the part of citizens of different race or religion or national origin.

Without a doubt, that belief has some basis of truth. Someone remarked to the writer the other day that since Pearl Harbor, the apartment house in which he lived, which before was an aggregation of strangers, had become a community. Residents greeted one another on the stairways or on the street and exchanged views about the war or the conduct of the government.

Without a doubt, also, altruistic service as fire wardens or Red Cross workers draws the participants together. Patriotic loyalties that have been implicit become explicit, and a sense of partnership in common tasks results. A consciousness of common danger, also, begets a kind of fellowship. There is an element of impartiality about a falling bomb. It makes no inquiry as to the racial or religious affiliation of its victims before it strikes.

Moreover, it would seem that there is no bond stronger than a common hate. The cynic might ask whether a common ideal or a common affection, or any gospel of love is comparable to it in its cohesive power.

However, we shall have to admit that all these unifying impulses spring from a war psychology. There is an element of immediacy about them and of superficiality. They do not arise from the springs of one's being. They are not the product of deliberate and intelligent thought or of basic convictions. If the intolerant are more tolerant today, as some believe, it is not because they have experienced a change of heart, but because circumstances seem to advise it.

It must also be said that when the occasions arise, there are evidences enough that prejudices just below the surface quickly emerge. Even in wartime, it needs no great provocation to irritate and energize them.

Still further, history uncomfortably reminds us that the great hate movements in American history have followed wars, if they have not been the direct product of war. Hysteria and suspicion and intolerance and discrimination are bred in wartime. Their seed are sown in times of great emergency, such as the present. When sorrow and suffering and sacrifice are exacted and the strain and stress of war increase, it appears that men look about to put the blame on somebody other than themselves, to seek a scapegoat. It is then that conspicuous or defenseless minorities are impugned. This is a tendency which, in wartime, we must look out for. Against it, we must be on our guard. We do not want a revival of the Ku Klux Klan, and the atmosphere in which we must live when the war is over is generated in time of war.

Now, not later, is the time to immunize against hatred, to "make America safe for differences." We must ceaselessly teach that hate never solved any problem, whether in war or peace. Hate makes men mentally sick, emotionally abnormal. We must now prepare, particularly for the readjustment and reconstruction period, when there will be so many opportunities and temptations for intolerance and hatred.

Today, let us admit, for the sake of argument, that citizens of America are disposed to kindly, generous cooperation. That offers a challenging opportunity to men and women of good will, who are intelligently committed to the convictions and principles upon which alone right human relations can permanently rest. Never in modern history have our schools and colleges, our civic, fraternal and religious institutions had so strong a motive or so favorable a chance to spread the ideas and discipline the emotions which provide a lasting and stable foundation for good will among all the groups that compose our commonwealth. If a sufficient number of leaders in every village, town and city in the country now think freely and seriously about what their religion teaches about human brotherhood, cooperation and brotherhood will be the accepted practice in the years to come.

Brotherhood Week, to be observed across the country February 15-22, under auspices of the National Conference of Christians and Jews, affords an occasion to direct the attention of all our people to the principles that must control our conduct now, if we are either to preserve what is most precious in our heritage in these days of crisis, or carry them through intact for our enjoyment when the blessings of peace shall come.

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Stressing that the strength of American democracy rests on the genuine practice of Brotherhood, in war as in peace, this arresting poster has been selected for the ninth annual observance of Brotherhood Week, February 15-22, by the National Conference of Christians and Jews. The poster will be displayed in outdoor advertising posters and on the bulletin boards of schools, churches, public libraries and other buildings throughout the country.

Whatever our particular religious loyalty, we must stand together now for the religious ideals that we hold in common. Justice, understanding, friendship and cooperation with others in common tasks are principles of every religious faith in America. We must practice them now, put them to work, if we are to live together happily now in time of war or maintain our freedoms in time of peace.

If we are to save for ourselves the rights and privileges that we cherish, we must insist that all others shall enjoy them. If we restrict the right of other groups, we imperil our own.

The Bill of Rights was the expression of the will of the people to impose certain restraints upon the Congress. "Congress shall make no law," it declares, abridging certain basic liberties, religious freedom, freedom of speech and press, the right of assembly. We sometimes hear it said that the Constitution "guarantees" these freedoms to all. But they cannot be made secure by any legal enactment. It is not enough to have a law. Citizens may do what they forbid their Congress to do. Citizens may, and we know that they have in the past in various parts of the country, restrict these freedoms or deny them to some of their fellows. It is not enough that the right to these freedoms shall be asserted by legal enactment: each group must grant them to all others, and all must unite to guard them.

We must put into practice the slogan of Brotherhood Week with a sense of the urgency of the hour:

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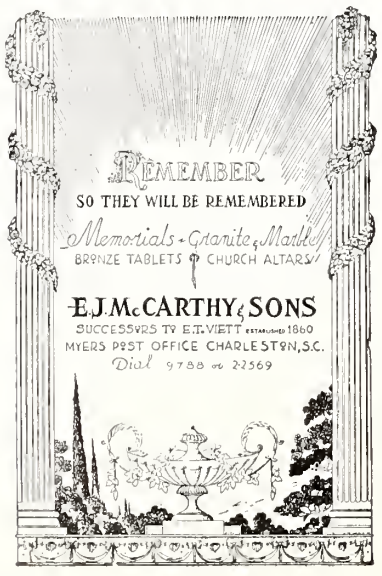

Women in the News

By Martha Newmark

Battle for Peace

There is a socially constructive spirit in the message issued to the National Council of Jewish Women by its President, Mrs. Maurice L. Goldman. The Council, which has, in the past, been responsible for stimulating sentiment for progressive social and economic measures, stresses the point that preparation for the tasks of peace is vital even as all-out efforts are made on behalf of war. Says Mrs. Goldman:

"Men and machines are the active tools by which the war will be won, but it is my solemn conviction that the women of the world will be the active soldiers when it comes to winning the peace. It is to national women's organizations, whose programs are dedicated to the preservation of democracy, spiritually and materially, that the President of the United States will turn to mobilize these soldiers.

MRS. MAURICE L. GOLDMAN

"Let women's organizations, therefore, in addition to all-out assistance in helping to win the war, begin today, through information and study, to train for the 'Battle of Peace'."

The Council's adaptability has been proved in recent years. When the trickle of refugees first began to enter the United States, it was the Council which first undertook to make them feel at home. Later, when the stream became a flood, other bodies dealt with the larger problems. But continuously, as well as now, the Council of Jewish Women has conceived of assistance to refugees in America as its particular task. The most recent activity of the Council is to guide refugees (why the word emigre is now substituted is hard to understand—except that some people won't know what the new word means) into civilian defense as well as to encourage their retraining for the new work that might accept in wartime.

Consumer Consultant

With all the talk centering on prevention of inflation, ceiling on prices and similar effort to safeguard the consumer, the role of Mrs. Ethel P. Haselkorn in the Office of Price Administration becomes increasingly important. Although she is concentrating her work in the New York and New England area, she will be available for special assignments throughout the country.

Mrs. Haselkorn, who is a graduate of New York University and has a law degree from the New York University Law School, has practiced law in New York and Poughkeepsie. She is a member of Phi Alpha Pi legal sorority, the National Speakers' Bureau of Hadassah and the Spearers' Bureau of the National Democratic Committee. Her activities also include service as County Chairman of the Foreign Policy Association.

Mrs. Haselkorn is supposed to explain the OPA program to the consuming public and to point out the ways in which the public can co-operate with national defense in the selection, purchase and use of consumer goods. Together with the other field representatives of the Office of Price Administration, she will "help consumers to help themselves" through the use of all available local and state facilities for raising standards of living—facilities such as surplus-distribution channels, school-lunch programs, low-cost milk depots, local food-preservation campaigns, use of city markets and the like.

Shortnin' Bread and Gefillte Fisch

"You eat my shortnin' bread—I'll eat your *gefillte fisch!*" And that, as Dr. Rachel Davis-Dubois tells it, was the peaceful ending she engineered for a Negro-Jewish feud that had one section of the Bronx all het up some time ago. When three Harlem Negroes were sentenced for anti-Semitic utterances a couple of weeks ago many persons expressed deep amazement, believing this to have been the first eruption of the kind. But Mrs. Dubois, daughter of a Quaker family whose work for inter-racial understanding is part of her service to New York University not only knows better but even provides the answer—the way to racial harmony. Her own experience has taught her the validity of her firm belief that folk songs and dances promote inter-racial understanding. When the trouble spot was brought to her attention, she went up there and led the mixed group through a festival. At the end of the evening of fun they shared each other's food.

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Judah P. Benjamin of the Confederacy

(Continued from Page 5)

On May 3, 1865, near Washington, Ga., Benjamin and Davis parted, the former planning to continue southward to Florida while Davis headed west.

Disguised as a Frenchman seeking farmland on which to settle, Benjamin pushed towards the west coast of Florida. Originally, he had proposed to go down the east coast, through the Indian River, now famous for its fruit growing. But no boat would be available there, he had been informed, and so, he headed towards Sarasota.

Still-loyal Confederates guided him on his way until he could find temporary refuge at Ellonton on the Manatee River on a 3,600 acre sugar plantation, previously the property of Major Robert Gamble and at that time the property of Captain Archibald McNeill, deputy commissary agent of the Manatee section under Confederate Captain James McKay.

Finally, on June 23, 1865, after at least one narrow escape when Union troops searched the Gamble Mansion, Benjamin sailed for Bimini from Sarasota where the Sarasota chapter of the United Daughters of the Confederacy will unveil a monument to him on January 22.

The monument, of pink Georgia marble stands approximately five feet high and is topped by a bronze sun-dial. Carved into its stone face is the inscription: "Near This Spot On June 23, 1865, Judah P. Benjamin, Secretary of State of the United Confederacy Set Sail for A Foreign Shore."

But that which should have marked the end of an ordinary man, merely marked the beginning of a new phase in his phenomenal career. After harrowing voyages via Bimini, Nassau and Cuba, that included storm and wreck and fire and gunboat pursuit, Benjamin at the age of 54, suffering from diabetes and a weak heart, found himself safe at last in England. Immediately he began work to recoup all he had striven for during the 33 years as a member of the American bar.

Throughout his life, he had provided amply for his sisters and brothers, wife and child. Now, he began again to study law, this time for the English bar. Through the intercessions of leading English legal lights, he gained admission to the English bar in six months instead of three years and began another sensational rise to preeminence equal to that he had held before the American bar.

Two years after admission, he had completed his famous work on the English laws of sales, known now as "Benjamin on Sales" and still in use today as a major law school text and THE authority in its field.

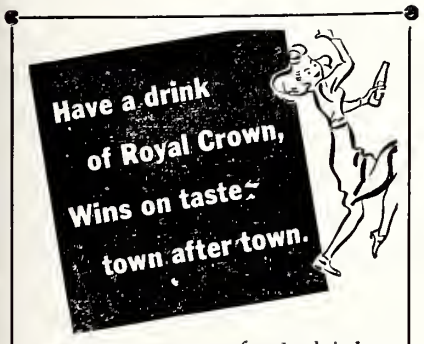
Only fear of offending the U. S. government forestalled his appointment to the English bench.

In the 16 years of his English law practice, his fees totalled almost $1,000,000.

Upon his retirement from the English bar, leaders of England's legal profession paid him profuse tribute with a banquet, the first of its kind ever given an English barrister. Among them was Lord Coleridge who recalled that an old friend had told him that 40 years before a similar honor had been planned for Story, one of the 10 greatest judges in the history of English jurisprudence.

"Forty years have elapsed," said Lord Coleridge, "and we pay such honor to one more distinguished than Story."

Benjamin died in Paris on May 6, 1884.



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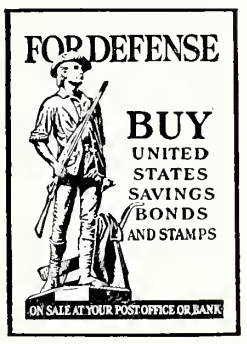

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Franklin D. Roosevelt

ANDRE MAUROIS LOOKS INTO THE FUTURE

By LAWRENCE GOULD

To Americans, the name of Andre Maurois is more widely known than that of most other French novelists of this generation. The author of "Disraeli," "Byron," "Ariel" and other biographies and novels is now in the United States. Why he has not spoken out more bluntly in relation to Vichy is clear from this interview. Maurois is revealed as a Frenchman who still sees the world to come as the same world which went down with the Maginot Line.—THE EDITOR.

ANDRE Maurois and I sat facing each other in the parlor of his fashionable East Side suite. I had come to pierce the veil which has hung over much of M. Maurois' thinking since the fall of France. And my host, cordial and gracious, was not long in revealing the reason for his silence on contemporary affairs. He has relatives now in Paris. To even a stranger that fact is wholly explanatory.

The sadness of the past two years has not dimmed the keenness of this French author who has done so much to interpret the English-speaking world to his people, and in turn to bring to England and America a clearer understanding of the French. Quite gray now, as one might expect of a man entering his 57th year, he remains active, graceful in the manner of the cultivated Frenchman, and above all earnest, as befits a man of ideas.

Yet despite the undoubted sharpness of his intellect and the clarity of expression which one has come to know from his writings, I could not help feeling that our conversation was in many ways a deceptive stirring of the dead past. We spoke of intelligence and culture, and somehow the very terms were the shibboleths of a bygone age.

Men like M. Maurois find a steadily more constricted space in today's world. It is not simply that German tanks have torn gaping holes in the society which was French, nor that Nazi governors have crushed the spirit which he symbolizes. Men who have lived in the world of letters find the world of blood and racism beyond comprehension.

Perhaps in the last war, when M. Maurois served devotedly in the Allied cause, the issue was not so sharply defined. The very deed of fighting made the German threat more real. Today he cannot grasp what has happened. The Germans have recently banned all his books within occupied territory and he admits that he does not know why. "I could understand," he says, "why they might suppress my books on England. But most of the others"—and he shrugged—"have nothing whatsoever to do with politics."

This is the epitome of a kindly, genteel person who has been caught up in the train of events since 1939 and 1940 and who cannot reconcile what has happened with any of the precepts which in all his experience have guided human behavior.

M. Maurois is a Jew who feels at home only in France. He has had no specific Jewish ties. As we discussed the question of Jewish participation in the life of the country in which they live he pointed to the example of his father, a great industrialist in a French provincial town who was universally respected and of his uncle who was president of the chamber of commerce. He feels that the French Jews before 1933 had become thoroughly integrated into the life of their country. They achieved the positions to which their abilities entitled them.

"It is one of the saddest comments upon persecution," declared the author of 'The Weigher of Souls,' "that it creates its own object. That is, the persecuted German Jews who came to France after Hitler, had in themselves done no harm. But being of an alien

ANDRE MAUROIS

language they evoked a feeling of suspicion among many Frenchmen and stirred the latent prejudices which are more than 2,000 years old. Since they could be pointed to as Jews they became easily identifiable as victims of still more persecution."

M. Maurois does not feel that Jews as Jews necessarily have a community of interest. He recalled his experience with German emigre writers late in 1932 and 1933. "At that time I expressed my willingness as a member of a French literary society to be of assistance to the poor Jewish refugees who fled from Germany. I indicated that I would be prepared to offer them some help in getting a new start in France. But from the very first my experiences with them were most unfortunate. Five minutes after they had arrived in my home we were quarreling most violently. We had no common bond as Jews. They spoke and thought as Germans although most were, of course, anti-Nazis; one or two even tried to justify Hitler to me."

In view of this clash of ideas among Jews of different lands it was interesting to observe his reflections upon

(Please Turn to Page 15)

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He Wanted Unity For Peace

By HARRY WALDMAN

It is fitting that the man who today represents the Soviet Union in the capital of America at war is one whose career has always been dedicated to peace through international solidarity. The champion of collective security, Maxim Litvinoff was retired in disgrace in Russia because his prophetic warnings against appeasement were irritating. Today, his vindication has come on a mountain of death and destruction. The Soviet Ambassador at Washington is here described in biographical outline.—THE EDITOR.

MAXIM Maximovich Litvinoff, Deputy People's Commissar of Foreign Affairs of the U.S.S.R. and newly appointed Soviet Ambassador to the United States, was born in Bialystok, Bialyrussia on July 16, 1876. His father was a minor bank employee.

At 18 young Litvinoff entered the Czarist army as a volunteer. During his military service he first came into contact with the working-class movement, then spreading through Russia and already reflected in the army.

In 1889 Litvinoff went to Klintzy, in Chernigov providence, as a bookkeeper for a factory. Although unaffiliated with any political party, he organized groups of workers to study Marxism and thus attracted the unfavorable attention of the Czarist political police.

In 1899 he moved from Klintzy to Kiev, where he joined the recently formed Russian Social - Democratic Labor Party and operated a secret printing plant. At this time exiled Russian Social - Democrats in Switzerland began publishing the revolutionary newspaper *Iskra*, which under Lenin's editorship became the voice of the Bolshevik (majority) wing of the R.S.D.L.P. (Russian Social-Democratic Labor Party). Within Russia, groups were formed to distribute *Iskra* in all large cities.

Alarmed at the influence of the illegal newspaper, the Czarist political police made wholesale arrests. In Kiev a considerable number of Social-Democrats, including Litvinoff, were abruptly swept into the Lukyanovsky jail, where they were left to await execution of a five-year sentence to Siberia.

But the political prisoners were resourceful and determined men—none more so than Litvinoff. Under his leadership they succeeded in getting out into the prison courtyard one August evening in 1902. Carrying out a carefully rehearsed plan, they formed a living pyramid against the courtyard wall. The lightest man reached the top and fastened a rope ladder. Meanwhile a prison guard had been quietly bound and gagged. Eleven prisoners swarmed over the wall and vanished in the darkness.

Litvinoff, who had planned the escape, and several of his comrades went to Zurich, beyond the long arm of the Czarist Government. There Litvinoff plunged into revolutionary organizational work under Lenin's leadership. He was given the heavy responsibility of getting *Iskra* to the secret distributing committees inside Russia. At the first Congress of the "League of Foreign Social Democrats," Litvinoff was elected a member of the League's administrative body. When in 1903 the R.S.D.L.P. split into two factions—Bolshevik (majority) and Menshevik (minority)—Litvinoff associated himself with Bolsheviks, headed by Lenin.

Soon after, he returned to Russia and settled in Riga. From this period dates an affectionate correspondence between Lenin and Litvinoff concerning political and practical problems affecting the Party. In 1903 Litvinoff attended the third Conference of the R.S.D.L.P. in London as a delegate of the Riga Committee.

While in Riga, Litvinoff was primarily concerned with the practical work of transporting revolutionary literature across the Russian border, working now from inside Russia instead of from outside. At this time Lenin wrote the following note: "As long as Papasha (Litvinoff) is there, we shall have transport. Have him take energetic measures to find a successor in case anything should happen to him."

Revolution of 1905

When the revolution of 1905 broke out, Litvinoff was put in charge of the purchase and importation of arms for the revolutionists. He showed himself a good organizer, and his work greatly helped the revolutionaries in their fight against the Czarist Government.

At the end of 1905 Litvinoff became co-founder with Maxim Gorky of the legally published newspaper *Novaya Zhizn* (New Life), the first legal Bolshevik paper in Russia.

In 1906 he went abroad again, returned to Russia in 1907—when he was elected delegate to the International Socialist Congress at Stuttgart—and again left the country to attend the Fifth Congress of the R.S.D.L.P. in London. Later, at the Stuttgart Congress, he acted as secretary of the Russian delegation.

In 1908 Litvinoff was arrested in France at the request of the Czarist police and was deported to Great Britain, where he remained until 1918. During most of this time he was secretary of the local Bolshevik group formed among Russian exiles. He was also the representative of the Bolsheviks on the International Socialist Bureau.

Opposed World War I

From its beginning, Litvinoff opposed the World War of 1914-18; and at the Second Congress of the International Socialist Bureau, at the beginning of the war, he spoke and voted with the minority which urged socialist parties in all countries to refuse to support their governments in fighting the war. He was commissioned by Lenin to make public a statement on the Bolshevik position at the London Conference of

the International Socialist Bureau in 1915.

Meanwhile he worked in London as a journalist. In 1916 he married Miss Ivy Low, daughter of a London barrister. They have two children, a son and a daughter.

In October, 1917 he was appointed a member of the Collegium (Directing Board) of the People's Commissariat of Foreign Affairs and was sent to

MAXIM LITVINOFF

Stockholm, where at Lenin's instruction he put forward the first Soviet proposal for world-wide peace and disarmament, without indemnities or annexations.

In 1919 he went to Copenhagen, where he succeeded, despite difficulties engendered by civil war at home and powerful anti-Soviet feeling in official quarters abroad, in signing treaties for exchange of war prisoners with Great Britain, France, Italy, Belgium, Denmark, Austria, Hungary, and other countries. These treaties were the first breach in the foreign diplomatic and economic blockade against the Soviet Government and opened the way to successful trade talks.

In 1920, after serving for several months as first Soviet envoy to Estonia—at that moment a very important position—Litvinoff was appointed Assistant People's Commissar of Foreign Affairs. In 1928 he introduced at Geneva a carefully worked out Soviet plan for total disarmament. When this proved inacceptable to delegates of other nations, he submitted an alternative plan for progressive disarmament.

In July, 1930 Litvinoff became People's Commissar of Foreign Affairs, succeeding George V. Chicherin, who retired because of ill health. During his nine years as Foreign Commissar (1930-39) the Soviet Government signed or renewed treaties of non-aggression with 10 States—Afghanistan, Finland, Latvia, Germany, Poland, Estonia, France, Italy, Turkey, Lithuania. Treaties of mutual assistance were signed with France and Czechoslovakia in 1935 and a protocol of mutual assistance with the Mongolian People's Republic in 1936.

In November, 1933 Litvinoff came to Washington as a representative of the Soviet Government and negotiated an agreement for re-establishment of diplomatic relations between the United States and Soviet Russia. In the same year, at the London Economic Conference, he negotiated conventions with eleven neighboring countries defining the term "aggression." In 1934, as Foreign Commissar, he carried into effect the Soviet Government's decision to join the League of Nations.

On his 60th birthday in 1936, Litvinoff was decorated with the Order of Lenin. Subsequently he was elected a member of the Supreme Soviet of the U.S.S.R.

Litvinoff used the League of Nations as a platform from which he repeatedly warned the world of the disaster implicit in appeasement of Hitler. He fought steadily to restore the prestige of the League—lost through its failures to check aggression in China, Abyssinia and Spain—and to make it an effective weapon against war. His speeches at League sessions were quoted all over the world as manifestations of the struggle to quarantine aggression and to put an international straitjacket on Nazism.

His failure was the pathway to World War II.

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Views and Reviews

By HENRY MONTOR

First Novel

Stanley Kauffmann has tried to write a novel of mysticism in "The King of Proxy Street" (John Day Co.). Off the beaten track in its theme, it portrays a man whipped by seeming destiny who rises to new stature when he is convinced that a wise providence is molding his fate.

There is a quiet, peaceful atmosphere, appropriate to the internal struggle of character, which envelops the two principal characters of this, Mr. Kauffmann's first novel. Dexter Grace is a famous writer who has been given by his doctor exactly a year to live. William Forsyte is the other man who has been beset by a series of tragedies in his life and who finds all of existence a futility. The two of them, unknown to each other, go back to the small town where both were born and live in houses across from each other.

Dexter Grace begins his last novel, into which he wants to pour the essence of a lifetime of observation. The character he chooses, without his being aware of it, is a man whose life resembles that of William Forsyte. As the novel progresses, it is found that Grace is actually predicting everything that subsequently happens to Forsyte, without the latter being aware of it. When the situation ultimately is revealed, Grace, an agnostic, is overwhelmed by the power in his hands, for he is "King of Proxy Street," while Forsyte welcomes this guidance of his career. All his life he had wanted to know that there was a plan for his existence, bad or good, but at least a plan.

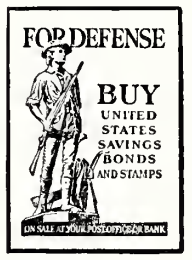
There came the time when Forsyte, who once had lost all faith, told his fellow townsman that "just because there is evil in the world, one has to hold fast to the good; just because the evil is strong, the good has to be stronger; and that to lose faith in good because evil exists is like losing faith in life because there is death. It was as childish as the boy who doesn't want to wash because he'll only get dirty again."

And Dexter Grace, who had supreme faith only in himself, reviewed all his concepts in his last hour. "Immortality. What possible basis did he have for believing in it? What in the world of fact was immortal? Nothing. Yet in other worlds—ideas, art, science—abstract truths were certainly immortal. Even when forgotten, they lived to be discovered again. Perhaps, when men talked of immortality, they didn't mean the immortality of people at all, or of that highly debatable matter called soul; perhaps it was just this that they were after."

Kauffman has taken a subject which, in other hands, might have been saccharine or unfermented, but which he has managed to invest with a dignity and a magnetism that compel one to think of "The King of Proxy Street" as a "mystery"—a mystery of the human mind, still the most exciting adventure of the novel.

Reading You Will Like

In his lengthy introduction, which is as fascinating as any of the more classical passages he has chosen from other authors of our times, Clifton Fadiman confesses that he is an "eclectic. I am so disunified, such a miserable polymorph of a man, that my nature responds to other natures that are wildly disparate. I suppose the humanists of a decade ago would say that I have no standards. Moralists of any decade would say that I have no convictions. Logicians will point out that my taste is contradictory. And my colleagues will simply say that I could have made better choices, which is quite possible."



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Since Mr. Fadiman's business is book reviewing (when he is not stumping the experts on Information Please) either for the *New Yorker* or for Simon & Schuster, he immediately demonstrates his capacity for telling the prospective reader what he may expect.

In "Reading I've Liked" (Simon & Schuster), subtitled "a personal selection drawn from two decades of reading and reviewing," Clifton Fadiman offers as rich a choice of the best writing of a generation as has been put between book covers. Mr. Fadiman may invoke humility to label himself an eclectic, but his catholicity is almost invariably horizontal, not vertical. It is the top layer which takes his fancy. Surely there is no conflict between Thomas Mann's famous letter to the University of Bonn and Judge Woolsey's equally well-

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FAYETTEVILLE, N. C.

Andre Maurois Looks Into the Future

(Continued from Page 11)

the status of the Jewish people in Europe after the war. He is confident that after the victory of the Allies, many Jews will go back to France. As for other European countries in which the tradition of democracy and free conscience is not so strong, he is not so sure that the Jews will find a place. What will happen to them is something he does not pretend to know. He recognizes that hundreds of thousands, perhaps millions, may find Palestine the only land which can absorb them. In all fairness, it must be said that he considers Palestine a land primarily for those who consider themselves first as Jews and not as Frenchmen or Germans or Austrians.

Here again we see the residue of the old spirit which does not die easily in a wholly irrational world. It is hard to conceive of Jews in France today who have retained the stamina and the set of mind to permit themselves the appellation of Frenchmen notwithstanding the horrible penalties which are theirs. Nor has the family of M. Maurois escaped the anti-Jewish decrees. Its property like that of many other Jewish families has recently been confiscated.

To protect all people whether they be minorities or majorities in postwar Europe, M. Maurois proposes an international Bill of Rights to be internationally guaranteed. It would be modeled along the lines of the American charter. Many convenants have been written and destroyed during the past two decades. One can only hope that a new treatise on the rights of man will be respected.

We shifted then to talk of American Jews and the part they can play in the life of our nation. He had found but little evidence of the kind of anti-Semitism which he has seen abroad. He dismissed it with a phrase, pointing out that only small and relatively insignificant groups had ever taken an active part in the propagation of race hatred here.

That eternal question, the status of American Jews after the war, does not appear to disturb him too much. Perhaps it is ungracious to recall to the ex-isolationists their passionate bleatings in the not too distant months of late September and October, when they warned the Jews of all manner of evil should our country be plunged into the war. But the proposition arose, nonetheless, and M. Maurois was quite prepared to discuss it.

"You have a wise government," he said, "and I believe that with a wise government all such things can be prevented."

If only to establish the point beyond doubt, I recalled the *Dearborn Independent* and various other organs of incitation which had cropped up after the last war. He did not, however, see a close parallel. It was to his mind principally a subject of government control and little more. He finds that in this country "most people consider anti-Semitism an entirely despicable thing and one beneath contempt. This is perhaps the finest sign that such a movement cannot take firm root in the United States."

As a prescription for American Jews, if prescription they need, he recommends complete intermingling with the community at large. He recognizes that chicken-and-egg formula which has so often been used to explain Jewish "clannishness." Nonetheless he feels that the first effort toward breaking down barriers between Jews and their neighbors should ever be made by the Jews themselves. The result, he is certain, will be worthwhile.

HITLER VICTORY MEANS JEWS' END, WRITER PREDICTS

New York—The prediction that "if Hitler's power is not destroyed, all Jews under his domination would be condemned to slow death," is made by H. R. Knickerbocker, noted foreign correspondent, in a new book just published by Reynauld & Hitchcock under the title "Is Tomorrow Hitler's?"

Why slow? Why doesn't Hitler kill them all at once? Because, Mr. Knickerbocker explains, "he enjoys watching them suffer, has a sadistic pleasure in it; because he needs their labor power for the menial tasks to which he assigns them; and because he probably feels that until he conquers the whole world it would be wiser not to outrage what there is left of world opinion."

"Besides, Hitler finds the Jews useful wherever he wishes to divide a conquered population, as in France where the hostages he shoots are for the most part called Jews or Communists. Every time he shoots a Jewish hostage he says to the non-Jews, "You see, if it were not for your Jews, you and I could get along perfectly together." By this device of making the Jews the scapegoat, he works to arouse anti-Semitism among the vanquished and anti-Semitism in any form anywhere is the most faithful handmaid of Hitlerism."

I call upon you, young man, to obey your heart and be the nobility of this land. In every age of the world there has been a leading nation, one of a more generous sentiment, whose eminent citizens were willing to stand for the interest of general justice and humanity, at the risk of being called, by the men of the moment, chimerical and fantastic. Which should be that nation but these States?

—Ralph Waldo Emerson from the *Young American*, written in 1844

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ALL ENEMY ALIENS IN U. S. MUST REGISTER THIS MONTH

All enemy aliens over the age of 14 must register at local post offices from February 2 to 7, inclusive, in California, Oregon, Washington, Nevada, Arizona, Idaho, Montana and Utah, and between February 9 and 28 in all other states, the National Refugee Service has informed 800 emigre aid committees throughout the United States.

Under new regulations issued by Attorney-General Francis Biddle, enemy aliens will be required after March 1 to carry on their persons at all times identity cards complete with photographs and fingerprints.

The identification program, supplemental to the registration of all aliens under the 1940 act, will be directed by Earl G. Harrison, who conducted the first program and has been named a special assistant to the Attorney-General.

The aliens must furnish the photographs and answer various questions concerning their activities and their family. "Failure to comply with the new regulations may be punished by severe penalities, including possible internment of the enemy alien for the duration of the war," the Attorney General's office announced.

Approximately 1,100,000 nationals of Germany, Italy and Japan will be affected by the new order, issued with the dual purpose of "strengthening our internal safety and protecting the loyal alien, even if he is an enemy alien," said Attorney General Biddle.

Enemy aliens in the United States include 695,363 Italians, 314,715 Germans, and 53,000 Japanese. Enemy aliens in the Western command, only Army corps area to be declared a military zone, total 135,843, with most in California. The total includes 26,259 Germans, 60,905 Italians, and 48,679 Japanese.

In announcing the new regulations, Mr. Biddle emphasized again that not only changes of addresses but changes of jobs must be reported to the Department of Justice. He explained that Hungarians, Rumanians and Bulgarians, whose countries have declared war on us, will not have to obtain identity cards because technically they are not enemy aliens, as the United States has not declared war on their countries.

Mr. Biddle further seconded the President's plea not to dismiss "loyal enemy aliens." He said it was stupid not to use the skilled technicians of German and Italian birth who have lived in this country for many years.

A society based upon justice alone or upon mercy alone could not endure, like a glass vessel that cannot hold either too hot or too cold things. A blend of justice and mercy constitutes a happy medium.

Register for Civilian Defense!

RALEIGH HONORS ONE OF HER FAVORITE SONS

The Andrew Johnson Hotel, located on the corner of Martin and Salisbury Streets in Raleigh, North Carolina formerly The Bland Hotel, has honored the seventeenth president of the United States by naming the hotel after him. A metal slab on Fayetteville Street marks his birth place. An oil painting of the little quaint house, that he was born in, now on the State College grounds, looked after and cared for by Mr. Joe Weathers, custodian, hangs in the lobby of The Andrew Johnson Hotel.

This house, in 1903, was on Cabarrus Street and negroes were living in it. Some time during that year a Mr. George W. Peabody of Nashville, Tennessee and formerly of New York, visited Josephus Daniels, the former Ambassador to New Mexico, and Mr. Daniels was showing Mr. Peabody some of the sights of the city. When they came to Andrew Johnson's old birth place Mr. Peabody was very much displeased at the fact that negroes were living in the house. He gave Mr. Daniels $100 and asked him to see what could be done about it. Mr. Daniels gave it ($100) to R. W. Winstead and he in turn gave the money to the Colonial Dames; they bought the house, which at that time belonged to Julius Lewis Hardware Company, for $100. The Colonial Dames gave the house to the city of Raleigh and later they moved it to Pullen Park where it remained for many years. Later it was moved over on the State campus where it is today.

Mr. Weathers has been custodian of the house and has entertained visitors since May 14, 1940. As of September 30, 1941, 12,134 visitors have inspected the house. People from every state in the union except two were represented in the above figure and ten foreign countries was also included. It is remarkable to think that more than one person a minute, or 63 people an hour visited the house for every hour it has been open.

Tennessee, also, claims Andrew Johnsen and they, too, have named a hotel for him, but North Carolina has substantial evidence of the fact that he was born in Raleigh, and as a boy ran away and went to Tennessee. He later became the governor of Tennessee and a member of Congress and the seventeenth president of the United States. He was a great man and The Andrew Johnson Hotel is proud of its name.

Though a host should encamp against me,
My heart shall not fear;
Though war should rise up against me,
Even then will I be confident.
—Psalm 23:3

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Views and Reviews

(Continued from Page 14)

known decision on Ulysses. In each case the right of man to be free is eloquently stated. There is nothing cheap or trivial in Fadiman's literary taste, unless one can't join in his devotion to S. J. Perelman or even James Thurber, who is a mere cerebral clown.

Fadiman tells you in advance this is what he liked and not what he thinks you ought to read or would like to read. But when you have John Dos Passos, Somerset Maugham, John Steinbeck, A. E. Coppard, Max Beerhohm, Ernest Hemingway, and Katherine Anne Porter, among others, you may be sure it is reading you will like.

His introductory *apologia* plus his prefaces to the various authors enrich an already luxurious dish which, if it is to be enjoyed, will last for a long time, being one of the few permanent anthologies to which one may return through the years to refresh a fragrant memory.

Or a more academic character is Richard Aldington's choice and editing of "The Viking Book of Poetry of the English-Speaking World" (Viking Press). The Beowulf, with whom Fadiman first became acquainted at 14, is the traditional beginning of Anglo-Saxon poetry, which concludes with the currently tradtitional Stephen Spender and W. H. Auden. There is no contesting of taste with an anthologist, since his interpretations are reflections of personal interest; but it might have been interesting to see more of the American poets of the younger school. It is natural, in view of Mr. Aldington's origin, that an average English poet should sound more impressive than an average American poet. To provide range, only snatches have been given in many instances. Thus it is hard to believe that only a few stanzas of Stephen Benet appear while less gifted English poets are more adequately represented.

But quarreling with "eclecticism," as Fadiman points out, is a hopeless battle. Either you want all of one author or a smattering of most. But the smattering in "The Viking Book of Poetry" runs through so many centuries and embraces most of the names so effectively that one can only add this book to that small shelf from which one removes from time to time those volumes which have inexhaustible stores of solace and stimulation. Few publishing seasons have offered within the same period so important a contribution to the permanent "musts" as the twin anthologies, "Reading I've Liked" and "The Viking Book of Poetry."

This is no war of chieftains or of princes, of dynasties or national ambition; it is a war of peoples and of causes. There are vast numbers . . . in every land who will render faithful service in this war, but whose names will never be known, whose deeds will never be recorded. This is a War of Unknown Warriors . . . .

—Churchill, July 14, 1940

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PHILOSOPHY A LA NEW YORK

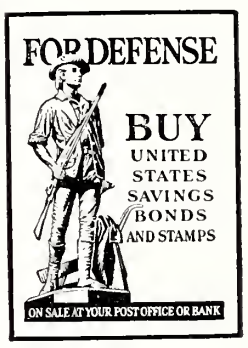
A pupil in an East Side grammar school asked the teacher to explain the meaning of philosophy. The teacher tried to frame the answer as clear as possible, and she began to describe how philosophy originated in Greece. She said that the philosophers consisted of several schools, such as the Stoics and Cynics, for example, "Some of you may perhaps know what these two words mean," concluded the teacher and wrote on the blackboard *Stoic* and *Cynic*.

"I think I know," said Moe Moffusky. "A stoic is a boid that brings the babies, and a cynic is the place where you wash the dishes."

"HAMLET" IN HEBREW

New York (JPS)—In line with its program to bring to the Hebrew reader the great English classics, the Histadruth Ivrith of America has announced that the first Hebrew translation of Shakespeare's "Hamlet" will soon make its appearance.

Translated by Israel Efros, Hebrew poet, the volume marks the sixth of Shakespeare's works in Hebrew.



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—Psalm 140: 2, 3

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Organization and Personal News

Births

Charleston, S. C.—Dr. and Mrs. Herman Needle announce the birth of their daughter, Jane.

Charleston, S. C.—A son was born to Mr. and Mrs. Jack Patla.

Durham, N. C.—Mr. and Mrs. Max Wilson announce the birth of a daughter, Rebecca Ann.

Gastonia, N. C.—Rabbi and Mrs. Jacob J. Honig announce the birth of their son, Barry Hirsch.

Raleigh, N. C.—Mr. and Mrs. Arnold Jacobs announce the birth of a daughter, Linda Ellen, on December 7, 1941. Mrs. Jacobs is the former Miss Katherine Ginsburg of Greensboro.

Raleigh, N. C.—Mr. and Mrs. Mortimer Ellisberg announce the birth of a son, David, on December 8, 1941. Mrs. Ellisberg is the former Miss Chickie Bishop.

Greensboro, N. C.—A son, Jan Benson, was born to Mr. and Mrs. Millard Segal on Monday, December 8, 1941. The baby is a great-grandson of Mrs. Sam Weinstein.

Bar-Mitzvahs

Durham, N. C.—Jerome Daniels, son of Mr. and Mrs. Sam Daniels, celebrated his Bar Mitzvah with services at the Beth-El Synagogue.

Engagements

Nachamson-Wynn

Durham, N. C.—Mrs. Jennie Nachamson has announced the engagement of her daughter, Mary, to Harold Wynn, of New York City. The marriage will take place sometime during the winter.

Weddings

Baer-Weinstein

Dunn, N. C.—Mr. and Mrs. Elijah Baer announce the marriage of their daughter, Rosa, to Maurice Weinstein, of Charlotte, N. C. The ceremony took place in the home of the bride's parents in Dunn, on Sunday, December 28th. Mr. and Mrs. Weinstein will reside in Charlotte, where Mr. Weinstein is an attorney.

Baer-Hockfield

Dunn, N. C.—Mr. and Mrs. Elijah Baer announce the marriage of their dauhgter, Sylvia, to Herman Hockfield, of Durham, N. C. The marriage took place in Raleigh on December 25.

Goldstein-Gutreich

Asheville, N. C.—Mr. and Mrs. J. J. Goldstein announce the marriage of their daughter, Lillian Rose, to A. J. Gutreich, of New York City, on December 21, 1941.

Senner-Schandler

Asheville, N. C.—Mr. and Mrs. Simon Senner of Brooklyn, N. Y., announce the marriage of their daughter, Shirley Lee, to Lt. Aaron M. Schandler, son of Mr. and Mrs. David Schandler of Asheville. The couple will reside at Camp Dix, N. J.

Mottsman-Beckerman

Hendersonville, N. C.—Mr. and Mrs. Harry Mottsman announce the marriage of their daughter, Jeannette, to Martin Beckerman of Brooklyn, N. Y. The marriage took place on December 6th at Temple Auditorium, Brooklyn.

Wallace-Aronsen

Statesville, N. C.—Mr. and Mrs. Sig Wallace announce the marriage of their daughter, Constance, to Julius Aronson, of Wilmington, N. C. The marriage took place on Thursday, December 25th.

Brooks-Levine

Durham, N. C.—Mr. and Mrs. Samuel Brooks of Cincinnati announce the marriage of their daughter, Helen, to Abraham Levine, son of Mrs. H. Levine.

Ornoff-Wagner

Durham, N. C.—Mr. and Mrs. I. Ornoff announce the marriage of their daughter, Sara, to Herman Wagner, of New York City. The marriage took place on January 1st at Beth-El Synagogue. Rabbis I. Mowshowitz and M. Klavens officiated.

Goldstein-Schrieber

Greensboro, N. C.—Miss Sarah Goldstein, daughter of Mrs. Jacob Goldstein, became the bride of Louis Schrieber of Providence, R. I., in a simple noon ceremony at Temple Emanuel, on Sunday, January 4th. Rabbi Rypins performed the ceremony, witnessed only by relatives. Following the ceremony, the family held a wedding breakfast at the King Cotton hotel. In the afternoon open house was held at the home,

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with the bride's sisters as hostesses: Miss Celia Goldstein of Winston-Salem, Mrs. Philip Needle of Baltimore, and Mrs. Nat Markowitz of Greensboro. Mr. and Mrs. Schrieber left during the evening for New York and other points north, after which they will be at home in Providence, R. I.

Epstein-Goldberg

Gastonia, N. C.—Sam Goldberg, of Bessemer City, and Miss Miriam Epstein, of Great Neck, L. I., were married in a surprise ceremony at York, S. C., on Sunday, January 4th. A quiet family wedding with the traditional Jewish ritual was held at the Hotel Charlotte, in Charlotte, N. C., on Thursday, January 8th. After their honeymoon in Miami and Cuba, Mr. and Mrs. Goldberg will be at home in Bessemer City.

Katz-Zuckerman

Durham, N. C.—Miss Dorothy Katz, daughter of Mrs. Lena Katz, and Jacob Zuckerman, son of Mr. and Mrs. Solomon Zuckerman, were married on January 13th at Beth-El Synagogue. Rabbis I. Mowshowitz and M. Klaven officiated. Immediately following the ceremony, the bride's mother was hostess at a reception at the City Armory. Mr. and Mrs. Zuckerman, who have lived in Durham all their lives, will continue to make their residence here.

night Rabbi Robert P. Jacobs asked those assembled to stop for a minute of prayer for those who had parted from their families and friends. Many out-of-towners attended the dance, which was a great success socially and financially.

A regular meeting of the National Council of Jewish Women was held on Monday afternoon, January 12, at the Jewish Community Center, with Mrs. Al J. Goodman presiding. An interesting business session was held and the program consisted of a reading by Miss Carolyn Lichtenfels and a group of songs by the sixth grade boys' choir of Claxton School, led and accompanied by Miss Katherine Felder, music teacher at Claxton School.

New officers as follows were installed at the B'nai B'rith meeting Monday evening, January 12, at the Jewish Community Center: President, Dr. Leon H. Feldman; first vice-president, Max H. Schwartz; second vice-president, Lee Lachman; financial secretary, Milton Lurey; recording secretary, E. T. Linn; and treasurer, Edward Goldsmith. Joseph Kartus, Rabbi D. Wachtfogel, and Louis Williams were named trustees. Edward Rosenblum, of Washington, D. C., Julius Fisher, of Roanoke, Va., and Bernard Cohen, of Baltimore, Md., were special guests at this

The above photo shows the wedding ceremony recently performed by Rabbi J. Ballon at the Center in Columbia, S. C. The young couple are Miss Lenore Mann and Pvt. Jerome Salter, attached to Camp Jackson, S. C. This is one of many marriages which take place at the various centers at the camps.

ASHEVILLE, N. C.

The annual Sisterhood New Year's eev dance headed the festivities in Asheville during the holidays. "Doc" Heller's band from Camp Croft, Spartanburg, S. C., furnished the music. Mrs. Fred Pearlman was chairman on arrangements and was assisted by Mrs. Joe Sternberg, Mrs. Morris Lipinsky, Jr., Mrs. Bluma Green, and Miss Carolyn Lichtenfels. The radio raffle was won by E. M. Kimball, manager of the A. and P. stores. The ballroom of the George Vanderbilt hotel was beautifully decorated and novelties were distributed at midnight to make this a gala occasion. Just before the hour of midmeeting. Refreshments and smokes were served.

The Temple Club held a regular meeting at the home of Mr. Harold Goldbloom on Tuesday evening, January 13. Mr. Max Riesenberg read a paper entitled "Spinoza: The Life of a Troubled Philosopher."

Professor Thomas V. Smith, professor of philosophy at the University of Chicago, noted speaker and representative-at-large from Illinois, was the third speaker in a series of cultural evenings sponsored by the Asheville B'nai B'rith, at the Clubhouse for Wo-

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men, on Monday evening, January 5. Mr. J. S. Lieberman opened the meeting, introducing Dr. Willis Parker, who in turn introduced Professor Smith. Sigmund Blomberg, radio star, led the audience in singing "America" and "God Bless America."

"College Nite" was observed as usual at Beth Ha Tephilla Temple with the following students taking part: Miss Thelma Pearlman, University of Illinois; Miss Helen Mae Galumbeck, University of Georgia; Michael Robinson, Biltmore College, Asheville; and Stanton Goldbloom, Georgia School of Technology. Rabbi Robert P. Jacobs' sermon was entitled "Jewish Youth Faces the Future." After services Rabbi and Mrs. Jacobs entertained the young people with a reception at their home.

Of great interest to Ashevillians was the news received here that Edward L. Kanter, a first-year student at Columbia University School of Law, has been elected to Campbell Moot Court, one of the ten moot court organizations at the New York City school. The court clubs, which serve to give the students training in the preparation of briefs and the argument of cases, all participate in the annual Harlan Fiske Stone Moot Court Competition, named in honor of the former Dean of the Columbia Law School who is now Chief justice of the U. S. Supreme Court. The Stone Competition consists of two series of intercourt trials, for the first and second year men, respectively. The trials are conducted with all the formalities of actual appellate court procedure, with two men teams representing a court in each trial. The teams are graded on their courtroom presentation and on their written briefs, with the marks received by all the court's teams being averaged to give the court's final standing. We are very proud of our "Eddie."

A regular meeting of the Sisterhood was held on Monday afternoon, December 29, at the Jewish Community Center, with Mrs. Gustav Lichtenfels presiding. A short business meeting was held and the program turned over to Mrs. Robert P. Jacobs, who conducted an interesting Professor Quiz and Information Please program. Mrs. Lichtenfels won the prize.

To stimulate the interest of the Sunday school students, Rabbi Robert P. Jacobs has written a book entitled "A Student's Workbook for the Story of the Jew," which is to be distributed to the children at an early date.

Mrs. Al. J. Goodman, Reporter

DURHAM, N. C.

The following officers were elected at the regular meeting of the N. Rosenstein lodge of B'nai B'rith: President, Ben Rose; vice-president, Larry Madalia; secretary, Harry Bergman; treasurer, Leon Moel; sergeant-at-arms, Moses Fogel; monitor, Henry Swartz.

Junior Hadassah held its annual membership party at the Durham Public Service Company. Eleven girls were formally inducted and nine were reinstated. Following are the new members: Misses Harriet Brown, Rosemay Jaffee, Shirley Jaffee, Lillian Kaplan,

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Sophie Levitt, Evelyn Katz, Helen Ruth Levy, Sara Margolis, Frances Morris, Frieda Mowshowitz, and Rose Mowshowitz. The meeting was opened with a formal ceremony led by Miss Sara Dave, a charter member of the organization.

Durham was the scene of much activity on January 1, 1942, when Duke University met Oregon State for the Rose Bowl game. Many out-of-town visitors were in Durham for the occasion, and quite a number of families held open house for the visitors.

December 31, 1941, the Senior Hadassah held a New Year's Eve ball at the Washington Duke Hotel. Proceeds for the dance were for the Red Cross, and the Hadassah sent a check to the war-time drive for $150.

At the January meeting of the Ladies Aid Society, Mrs. Edith Abelkop presented two mentelach to the synagogue. This meeting was open to husbands and friends. Mrs. S. Swartz was hostess for the evening, and most delicious refreshments were served.

Mr. and Mrs. Joe Rose, Mrs. M. Moss and Mrs. A. Primakoff spent the Christmas holidays in Miami, Fla.

Miss Adele Zuckerman entertained for Miss Dorothy Katz and Mr. Jacob Zuckerman following the wedding rehearsal. The home was decorated in bridal green and white, the dining room table having as a centerpiece a bowl of all-white flowers flanked by white flowers in silver candelabra. Mrs. I. L. Zuckerman of Greensboro and Mrs. Bessie Fagan of Charlotte presided at the punch bowl. Members of the bridal party were present and also many out-of-town guests.

Mrs. Leon Moel, Reporter

GOLDSBORO, N. C.

Mrs. Mannah Shrago is now at home after having been called to Scranton, Pennsylvania, on account of the death of her mother, Mrs. M. Rosenbluth.

Mr. and Mrs. W. A. Heilig had as their guests Mr. Heilig's brother and his family, Mr. and Mrs. Sam Heilig, Lenora, Shirley, Ruth, and Sonny of Pocomoke City, Maryland.

Miss Hannah Shrago had as her guests her cousins, Miss Frances and Mr. David Traub and a friend, Miss Gloria Kolker, all of Baltimore. On December 30, Miss Shrago was hostess at a party in their honor.

Rabbi Joseph Weiss spend a two weeks' vacation with his family in Brooklyn, New York.

Mrs. A. A. Joseph and Mrs. Leslie Weil, who recently underwent minor operations in the Goldsboro Hospital, are now recuperating satisfactorily.

Among the Rose Bowl game attendants from Goldsboro were Mr. and Mrs. Leo Cohn, Mr. and Mrs. Charles Jones, Mrs. N. A. Edwards and children, Barbara, Leonard, and Nelson; Mr. and Mrs. Harry Shrago and son Bill, and their guests, Mr. Shrago's sister and her husband, Mr. and Mrs. Sidney R. Traub and son, David, of Baltimore; and Mr. and Mrs. Ike Kadis, who had as their guests Mr. Kadis' sister and her husband, Mr. and Mrs. William Estroff of Soperton, Georgia.

Mrs. W. A. Heilig has returned home after having been ill with the flu for two weeks in the nursing home.

Barbara Edwards, Reporter

GREENSBORO, N. C.

Mr. Beverly C. Moore, Guilford County Chairman of Civilian Defense, was the guest speaker at the regular monthly meeting of the Council-Sisterhood for January. Mr. Moore showed maps and charts of the Civilian Defense program being carried out in the city, and urged that the people of Greensboro continue to volunteer their services at the CDVO office. Mrs. M. S. Falk, president, was in the chair for the business meeting, which followed a delicious luncheon prepared by Mrs. Bertram Bloch and her committee. Mrs. I. Lewin, program chairman, introduced Mr. Moore.

Election of officers featured the regular meeting of the Sidney J. Stern B'nai B'rith lodge on Wednesday, January 14. The usual weekly luncheon was held, a business meeting conducted and the following officers were elected: Milton Zauber, president; Adolph Guyes, vice-president; Bertram Bloch, secretary; Max Zager, treasurer; Sidney Stern, Jr., monitor; Rabbi Rypins, assistant monitor; and Ray Perelman, warden.

The Youth Group was in charge of services at Temple Emanuel on Friday evening, January 16, in observing family night. Those taking part in the service were as follows: Marilyn Silverstein, Charlotte Klein, Rita Pearl, Rita Bernstein, Norma Jane Bernstein, Donnie Prago, Shelia Kaplan, I. M. Karesh, Jr., Sarah Mae Isaacson. Assisting in the service were Mrs. Lewis Rosenberg, who gave a talk on Judaism; Mrs. L. Silverstein, who said the prayer over the Sabbath candles; I. M. Karesh, who read a portion in Hebrew together with his son; Charles Pearl, who rendered the traditional Friday night Kiddush. Rita Pearl sang "Hatikvah" with the choir accompaniment. Following a short sermon by Rabbi Rypins, the Youth Group were hosts at a tea in the assembly room, with Mrs. Sam Freed, Mrs. Max Klein, and Mrs. M. L. Isaacson, assisting.

On the following Friday, after the regular services, an informal reception was held in the assembly room of the Temple, special guests being all newcomers to Greensboro and recently married couples. Mrs. Rypins was in charge of the reception, assisted by other members of the congregation.

Mrs. W. Klein of New York City is spending some time with Mr. and Mrs. Max Klein and family. She is Mr. Klein's mother.

Mrs. Joseph Kahn of Conway, S. C., was the guest of Mr. and Mrs. Harry Sabel. Also visiting the Sabels for several weeks was their niece, Miss Florence Rosenberg, of Troy, Alabama. The visitors were extensively entertained while here.

HENDERSONVILLE, N. C.

Mr. and Mrs. Abe Lewis have moved to Asheville, after many years of residence in Hendersonville.

Mrs. Louis Sherman and daughter, Miss Frances Sherman, have returned after visiting relatives in Rocky Mount, Lumberton, Langley Field, Va., and Richmond, Va.

Miss Ann Cooley has returned from New York where she spent about two weeks visiting friends and relatives.

Mr. and Mrs. Alex Patterson and family have moved their residence to Brevard.

Miss Ann Williams, Mr. Sam Williams and Mr. Kalman Sherman were recent visitors to Augusta, Georgia.

Mrs. Louis Sherman, Reporter

HIGH POINT, N. C.

Fred Swartzberg, son of Mr. and Mrs. Ben Swartzberg, was presented his Eagle badge, the highest rank in scouting, at the Court of Honor held at the county building. Young Swartzberg, who has been in scouting since 1937, has been an outstanding member of his group, having received advancement ranks in Wolf, Bear and Lion badges in the Cubbing program. He has a total of 25 merit badges.

RALEIGH, N. C.

Mr. and Mrs. I. Reinheimer of Raleigh and Mr. and Mrs. Bertram H. Bloch of Greensboro have returned to their respective homes following a ten-day stay at Miami Beach. They were guests at the Traymore Hotel during the stay in Miami Beach.

Mr. George I. Barwick, Distribution Supervisor of the Raleigh Gas Company, has been named First Aid Chairman of the Wake County Chapter of the American Red Cross. He succeeds 1st Lt. Chas. C. Stott, Infantry Reserve, who was forced to resign because of army duties. The appointment of Barwick was announced at graduation exercises for students of the Red Cross Instructors class recently taught by Chas. Mix, National Red Cross Field Representative. It will be Mr. Barwick's duty to help various instructors arrange and develop a county-wide program of First Aid instruction, establish highway First Aid stations, and any other work that will prepare civilian volunteers to cope with emergency first aid. At the present time there are about five classes being taught.

Mrs. Bernard Ellisberg and small daughter are visiting Mrs. Ellisberg's parents, Mr. and Mrs. Seidenberg, in Richmond, Va.

The Sisterhood of Temple Beth Or met at the home of Mrs. Solon Jacobs on Monday evening, January 12. Regular order of business was conducted by the president, Mrs. Davetta Steed. Following the meeting, refreshments were served to the members and visitors.

Mrs. George I. Barwick Reporter

Sidney J. Stern, Member Executive Committee B'nai B'rith Leaves for Convention

New York, N. Y.—A far-reaching war service program, supplementing war service activities already under way in seven major fields, to be executed by the 200,000 B'nai B'rith men, women and young people in every state of the Union will be laid before the 99th annual meeting of the Executive Committee of B'nai B'rith, governing body of the oldest and largest national Jewish service and fraternal organization in the United States between its triennial conventions, when it convenes at the Essex House in New York City on February 8th and 9th.

During the First World War, B'nai B'rith created the Soldiers' and Sailors' Welfare League, which set up a network of recreational clubhouses and of Red Cross ambulances; sold millions of dollars worth of Liberty Bonds to its members; won the commendation of the U. S. Food Administration for aid in food conservation; and contributed 3,256 of its members to the armed forces.

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Mr Sigmund Livingston
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Dear Sir:

In our present national and international emergency, I consider it of importance that I clarify some general misconceptions concerning my attitude toward my fellow-citizens of Jewish faith. I do not subscribe to or support, directly or indirectly, any agitation which would promote antagonism against my Jewish fellow-citizens. I consider that the hate-mongering prevalent for some time in this country against the Jew, is of distinct disservice to our country, and to the peace and welfare of humanity.

At the time of the retraction by me of certain publications concerning the Jewish people, in pursuance of which I ceased the publication of "The Dearborn Independent," I destroyed copies of literature prepared by certain persons connected with its publication. Since that time I have given no permission or sanction to anyone to use my name as sponsoring any such publication, or being the accredited author thereof.

I am convinced that there is no greater dereliction among the Jews than there is among any other class of citizens. I am convinced, further, that agitation for the creation of hate against the Jew or any other racial or religious group, has been utilized to divide our American community and to weaken our national unity.

I strongly urge all my fellow-citizens to give no aid to any movement whose purpose it is to arouse hatred against any group. It is my sincere hope that now in this country and throughout the world, when this war is finished and peace once more established, hatred of the Jew, commonly known as anti-Semitism, and hatred against any other racial or religious group, shall cease for all time.

Sincerely yours,

Henry Ford

SALUTE TO HENRY FORD

The American people as a whole, as well as the Jewish Americans, owe a debt of gratitude to Henry Ford for his magnificent contribution to national unity in the above letter which he has written to the anti-Defamaion League of B'nai B'rith denouncing anti-Semitism in unequivocal terms. It is Hebrew tradition and sound ethics that men who retract errors are even more eagerly welcomed than those who have never strayed. For Henry Ford to have written as forthright a letter as he addressed to Sigmund Livingston, not merely dissociating himself from the poison of anti-Semitism but calling on Americans actively to combat it, required courage in view of the preceding circumstances.

The Jewish people are prepared to accept this handsome action in the spirit in which it is proffered. There is recognition of the fact that even in wartime there are forces under the surface which would like to use anti-Semitism, as Mr. Ford has said, "to divide our American community and to weaken our national unity." There is great regard for Mr. Ford among large sections of the American people. That fact has been played upon for many years by those who disseminated hatred of the Jews. His vigorous championship of the crusade against hatred is summed up in his hope that "when this war is finished and peace once more established, hatred of the Jew . . . and against any other racial and religious group shall cease for all time."

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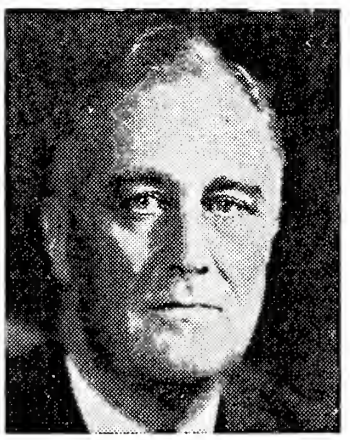
The AMERICAN JEWISH TIMES

MARCH, 1942



"We must guard against divisions among ourselves and among other United Nations. We must be particularly vigilant against racial discrimination in any of its ugly forms. Hitler will try again to breed mistrust and suspicion between one individual and another, one group and another, one government and another. He will try to use the same technique of falsehood and rumor-mongering with which he divided France from Britain. He is trying to do this with us even now. But he will find a unity of will and purpose against him which will persevere until the destruction of all his black designs upon the freedom and safety of the people of the world."

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The American Jewish Times

VOLUME 7 — MARCH, 1942 — NUMBER 7

EDITORIALS

The Purim Spirit

Among Jews who value the stimulating traditions of their people, Tuesday, March 3, will be appropriately celebrated as the Purim holiday which recalls the defeat of the arch-symbol of anti-Semites, Haman. Never was there greater need for Jews to recall that in the long chronicle of their past have appeared the names of many Hamans, in different countries and in different guises. But an unfaltering destiny has buried each of them in the limbo of time.

Purim is the festival of the choosing of lots. Today all mankind is choosing lots. Once again a Haman stands athwart the world, his evil shadow blasting the lives of countless innocents. But men are arising in this land and in all the countries of the United Nations to blot out that shadow and to restore the peace and the justice which are the very breath of decent living. As they can with many other of their traditions and cultural inheritances, the Jews can transfer the import of the Purim holiday to all peoples striving for freedom. In the story of the destruction of Haman are found renewed courage and faith for men seemingly beset by insuperable obstacles.

Catholic Tolerance

It so frequently happens that spokesmen for anti-Semitism are also Catholics that it is only fair to emphasize every incident which helps to avoid generalizations on this score. In point is the persistent drive being conducted to prevent the admission to the New York Bar of John F. Cassidy, a Christian Front leader who was acquitted in 1940 on charges of complicity in a plot to overthrow the United States Government.

Ever since July, one Catholic lawyer after another has written or spoken out to the Committee on Character and Fitness of the courts urging against Cassidy's acceptance. The latest to voice these sentiments is Jeremiah T. Mahoney, famous as the leader of the abortive movement to keep the last Olympic Games out of Germany. According to Mr. Mahoney, "one of the greatest honors any American citizen could seek" is "admission to the American Bar." To his mind Cassidy is not worthy of that honor "because of his inordinate ambition and desire at all times to create race prejudice and hate in his endeavor to make our citizenship believe that many of our people, merely on account of their particular religious belief, are not only worthy of no consideration in public life, but that they are enemies to the public good."

When one reads similar sentiments from representatives of American cross-section of opinion, one is again reminded that this is still the United States of Americea.

The Trial of Leon Blum

Tall, aristocratic Leon Blum recalled the gallant France of another era when he defied the court at Riom which had assembled to try him and others for the downfall of France and which found itself, instead, challenged and unconstitutional. Leon Blum, upon whose liberal head, in scapegoat fashion, have been placed all the sins and infamies of others, is indeed the symbol of the Jews of France, first victim of a people frustrated and despairing.

Leon Blum, brought before the bar of history for crimes which are not his, speaks for the Republic of France in general and for over 700,000 French Jews in particular. It is rarely realized that so great a number have come under the dark shadow of the Vichy laws. Xavier Vallat, Vichy's Commissioner for Jewish Affairs, stated recently that the Census of 1940 showed 165,000 Jews registered in the occupied and 150,000 in the unoccupied zone. There are about 150,000 Jews in Algeria, 160,000 in Morocco and some 60,000 in Tunis. At almost the same time, Monsieur Pucheu, Vichy's Secretary of State, presumably hoping to increase his merit rating in Berlin, told foreign press correspondents that "while the number of Jews in France after the last war was only 300,000, it grew in the period of the Popular Front to some 1,200,000." The Popular Front days were the period of Leon Blum, when the liberals hoped to assuage the wrath of the Fascists by soft-pedaling aid to Loyalist Spain and by being polite to Germany and Italy.

The Vichy Secretaries should have collaborated with themselves as much as they do with Hitler, for Vallat's records do not support Pucheu's fantastic statistics. It should be noted, according to M. Vallat, that in January, 1939 there were 350,000 Jews in France. By October, 1940, this had gone down to 315,000, a decrease of 10%.

But whether in Vichy France or in Germany, the anti-Semite is not worried about accuracy.

Bonds or Bondage?

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PURIM

By HAROLD V. RIBALOW

The celebration of Purim on March 3rd is one of the highlights of the Jewish calendar. The significance of the fete, the drama inherent in the story of Queen Esther, Mordecai, the Jew, Haman, the anti-Semite, and Ahasuerus, the King of Persia, is told in this artic'e which touches on many of the facets of the Jewish holiday.—THE EDITOR.

PURIM, the holiday which marks the deliverance of the Jews from the hands of Haman, the symbol of all anti-Semitism, is one of the most dramatic and controversial of all Jewish celebrations. It symbolizes many things to all types of Jews. It is, at once, a tale of hope, a story of romantic love involving a beautiful queen, an Oriental king who is persuaded to aid his queen's people, a bit of fiction which tells of intrigue, jealousy and conflict in the court of a Persian monarch.

More than anything else, Purim is a poetic creation of the Jewish people, who found in its inherent drama symbols of faith in the eternity of Judaism.

That Purim is the most timely and pointed of all Jewish fetes, considering the present era and the world conflict against a modern Haman, by no means hides the true beauty and charm of the holiday. Purim has a peculiar Jewish twist and regardless of any and all desperate methods to make it fit the past formula of modern times, it is a celebration which transcends our time and emphasizes a lesson for Jews of all times, including the future when Hitler shall be the evil memory that Haman is today.

To tell the story of Purim as it is related in the Book of Esther would only minimize the many fascinating interpretations of the Jewish holiday. Most Jews know the surface tale. Some realize that Esther, the maiden who "was fair and beautiful," the Jewish girl who saved her people bears a vague resemblance to other Jewish heroines like Judith, who killed the enemy general Holofernes. Students of world history point out that the method of King Ahasuerus—in which he married a different woman every day and sent them away the next morning, until he met Esther—is the same story, substantially, as the tale of the Arabian nights, in which the king kills his wives, until he meets Scheherazade. Scholars trace various influences in the story of Purim—and decide that the entire fiction is only romantic and that the narrative of Esther is a concoction of imaginative Jews influenced by the erotic passion of the Oriental storytellers.

These historical complications, the same as the puzzling conclusion of the Book of Esther which tells of the massacre of thousands of Persians by Jews (a totally inconceivable ending), force historians to turn cynical and to say that the entire story of Purim is based on a shifting, sandy foundation and does credit only to Jewish ingenuity rather than to scientific authenticity.

But how much poetry is lost when this attitude is taken! Listen to the story as a master tale-spinner told it. Here are the fragments which make up the whole, and if imagination is used, the end of Adolf Hitler, the modern Haman, is evident.

King Ahasuerus is intoxicated, and he calls for his queen Vashti to dance before him. "But the queen Vashti refused to come at the king's commandment by the chamberlains; therefore was the king very wroth, and his anger burned in him." That meant Ahasuerus was through with his independent consort. He sought a new wife, and found her when Mordecai, active in the court's circles, introduced Esther to the monarch.

Esther "was fair and beautiful" and the king found her delightful. He did not send her away. On the contrary she ruled his passions. But, it is stressed time and again: "Esther had not made known her people nor her kindred; for Mordecai had charged her that she should not make it known." The question rises: Why? Perhaps Mordecai had vision. It may be that he knew that he would meet his enemy Haman, the king's vizier in a final showdown and might have to turn up with an ace card. Notice the building up of suspense. The drama must yet turn. The final decisions have not yet been reached. Esther, the consort of the king, had not revealed that she is a Jewess.

Haman, the vain, pompous vizier, who told the king that he wanted to kill all the Jews in the kingdom (incidentally, this was the first time in history that an anti-Semite thought of vanquishing the Jews with one fell swoop), could not forget that Mordecai would not bow to him. Here is the symbol of the "stiff-necked" Jew. Who was Haman that Mordecai should bow to him? The inner struggle is clear. It was a fight between the totalitarian, who desired complete submission, and the individual, who resolved to hold on to his inner soul.

Mordecai utilized Esther; he advised her as to when she should and when she should not reveal her background and her faith. But first the faithful Mordecai proved his loyalty. He exposed two plotters, who wanted to murder the king. The stage was now set. The Jews were to be pogromized. The lot had been cast. That is the meaning of the word "Pur," from which Purim is derived.

But Mordecai had played his hand well. His charge, Esther, sat in the king's court, a desired woman. Haman suspected nothing. If, perhaps, Esther would weaken in her desire to aid her people, Mordecai's words rang in her ears:

"Think not with thyself," he warned, "that thou shalt escape in the king's house, more than all the Jews." Is this

the call to modern isolationists and "assimilationist" Jews? "For," Mordecai had continued, "if thou altogether holdest thy peace at this time, then will relief and deliverance arise to the Jews from another place, but thou and thy father's house will perish; and who knoweth whether thou art not come to the kingdom for such a time as this?"

Notice the call to loyalty, the warning against betrayal, the clamor against forgetfulness. Mordecai knew how to handle Esther—and she was obliged to follow his advice.

At this time the romanticism enters. Queen Esther approached the king. If he were to place his scepter in a thumbs-down movement, she would probably have been "permanently removed." One does not provoke an Oriental king and live. But he had warmed himself with her love. He asked her what she wanted. She did not ask for the life of Haman, in an outright demand. She might have lost her game right then and there. She asked the king's permission to invite the anti-Semite to dinner! That marked subtlety, shrewdness, a correct appraisal of the situation. The rest of the story is too well known to bear repetition.

How Haman lost favor in the king's eyes when Esther showed where her sympathies lay, how Haman was hanged on the gallows—ironic gesture, for the gallows had been constructed for the neck of Mordecai—50 cubits high, how the Jews were saved from destruction, these are in the Book of Esther.

What is not in the Book of Esther is the symbol of the Purim fete. The Sages have said that when the Messiah comes the only Jewish holiday which will still be celebrated will be Purim, for that day marked the deliverance of the Jews. Old men, dignified scholars, Jews of all types have become relaxed on Purim, have played games with abandon, have read with glee the Book of Esther. The fate of Haman is joyfully told and retold. The emphasis of the Jewish victory is related in song and story and in delicious food morsels.

But what of the present and the future? Haman, the symbol of defeated anti-Semitism met his fate at the hands of a Jew, a Jewess and a chief of state. What of Hitler and the twentieth century? Shall the scourge of modern Jewry be hanged high on the gallows? Shall the Jews have opportunity to make merry when Hitler shall be dead?

The answer lies, perhaps, in the fact that Jews today celebrate the fall of Haman, while Hamans continue to rise, to persecute the Jews and then to fall back into the slime of the past. Purim marks a day of deliverance. Shall it be too much to wish for another such celebration in the "honor" of Adolf Hitler,

---

The B'nai B'rith activity was in consonance with the Purim custom of giving alms to the poor, a tradition traceable to the admonition in the Book of Esther that Jews should send "portions one to another and gifts to the poor."

The Book of Esther prescribes no religious service for the observance of Purim.

A Palestine Family Celebrates Purim In War Time

Hopeful that the modern Haman will go the way of all his predecessors, a smiling Palestine family, father, mother and soldier-son, home on furlough, celebrated the happy holiday around the festive board. The son is one of the 15,000 Jewish soldiers who have been recruited for the British Forces by the Jewish Agency for Palestine and who have frequently been commended for bravery by their British commanders.

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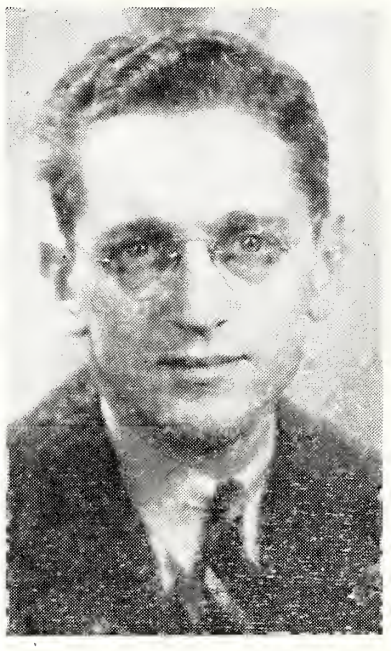
Bridge Work

By RAYMOND FARBER

WHEN strangers sit down to play bridge, it is very seldom that you do not hear one say to the other, "Partner, which system do you play?" They then proceed to waste from 15 minutes to half an hour explaining which system they prefer.

Actually, all recognized bidding systems are fundamentally the same. All are based on a sound common sense method of arriving at the best contract for the twenty-six cards.



RAYMOND FARBER
National Amateur Bridge Champion
1941-1942

It is not the systems as much as the interpretation of systems that confuses most players. The fact is that before you can bid correctly you must be able to value your hand properly and therein lies the downfall of the average player.

Some hands with a combined honor count of five and one-half honor tricks should produce a game contract, while other types of hands with the same honor count will result in a slam contract. It is all in how you value your cards according to the distribution. Until this is learned no system of bidding will improve your game.

A good card player who has never read any book on systems can, in a very short time, became an excellent bridge player, simply because he has a knack of card valuation and can learn any game quickly.

As in golf, if you have naturally a good form, your game will improve quickly; with little practice and with wrong form, no amount of practice will improve your game.

Therefore, if you really want to improve your bridge game, spend more time in learning how to value your cards and less on the intricacies of the various systems.

Purim is unique in Jewish religious history by virtue of the fact that it is devoid of religious spirit in its origin.

A Message from The President of N. C. B'nai B'rith State Federation

It is a signal honor to be head of the North Carolina B'nai B'rith State Federation. I am aware that this honor carries corresponding responsibility. The problems before B'nai B'rith today are not only fraternal, but they encompass a wide range of national, civic, cultural, and religious activities. For several years I have watched the State Federation grow and develop under able leadership. My predecessors have led the way and I have thus felt inspired to consider the work of B'nai B'rith among the foremost of my life's pleasant duties.

Engaged as we are with local, national, and international problems affecting life and liberty, we are conscious of our duties. Our job is a tough one especially in this critical hour of our nation's history. As head of the State Federation, it is not an easy task to contact all of the lodges in North Carolina, the state being so

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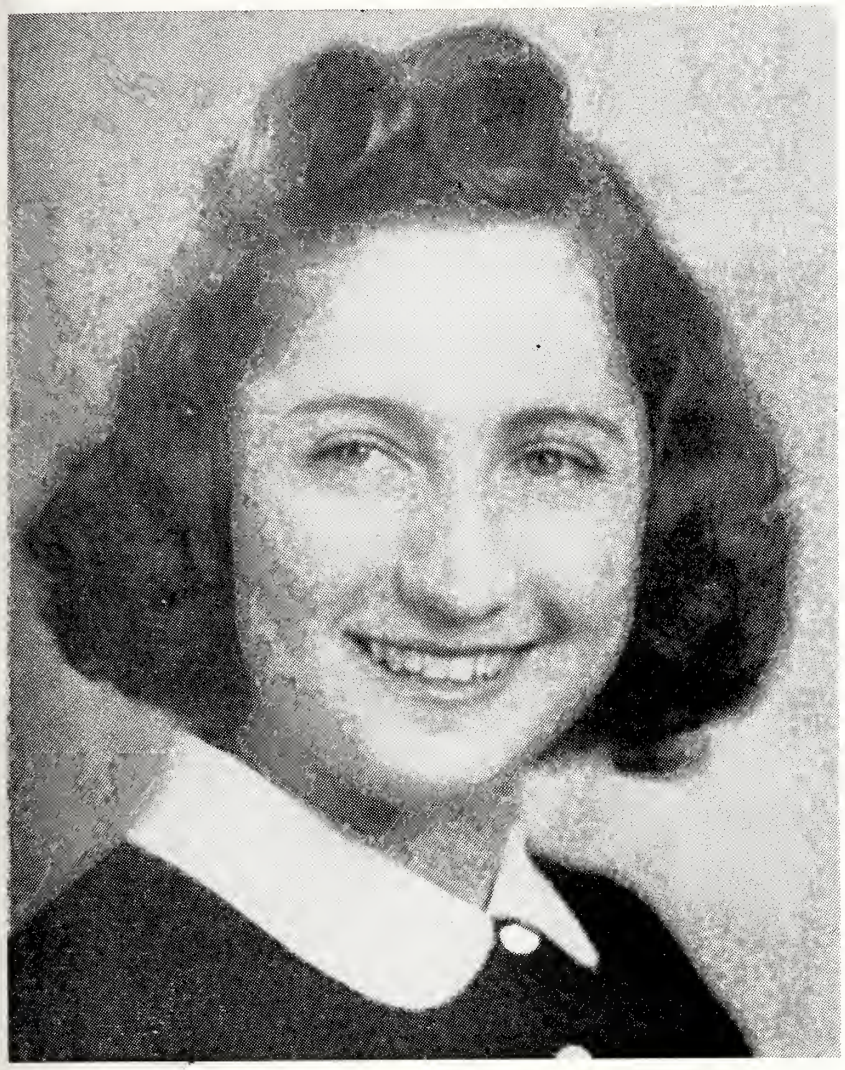

Mrs. Maurice A. Weinstein, nee Miss Rosa Baer

Mr. and Mrs. Louis Baer, of Dunn, N. C., recently celebrated the marriage of their daughter, Rosa, to Mr. Maurice A. Weinstein, of Charlotte, N. C. Mrs. Weinstein is a graduate of Woman's College, Greensboro, N. C. She was employed by the government in Charlotte and in Washington. Mr. Weinstein received his college training at the University of Maryland, Duke University and Penn State. He graduated from Duke Law School. For the past several years he has been practicing law in Charlotte, N. C. While at Duke University, he was a member of the debating team and took a prominent part in Hillel activities. He was chosen to represent this district at the National Hillel Oratorical contest in Chicago. He has been a very active member in B'nai B'rith activities and is serving the State Federation well as secretary.

vast in size. It would be a pleasant undertaking if it were possible to make frequent visits to the several lodges if time and other circumstances permitted. I do hope, however, that in the course of the year to make at least one official visit to each of the lodges.

Since taking office, I have already had the occasion to visit the Fayetteville, High Point, Raleigh, and Durham Lodges at their installation of officers banquets. I have seen that B'nai B'rith had already sold itself to them. They have the enthusiasm and the membership.

All of us cannot serve our country in the same way. Many are already and many more will be in the armed forces, while others can serve effectively at home by; (1) Aiding in civilian defense. (2) Purchasing defense bonds and stamps. It is my earnest hope that before long every Ben B'rith in North Carolina will have bought *at least* one defense bond. *Your country will protect you if you will protect your country.*

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Organization and Personal News

Engagements

Winston-Salem, N. C.—Mr. and Mrs. Norman Waldman announce the engagement of their sister, Miss Bess Glanstein of Brooklyn, N. Y., to Martin Elden of New Bern, N. C. The wedding will take place in early spring.

Asheville, N. C.—Mr. and Mrs. Morris Lipinsky announce the engagement of their daughter, Sally to Carl M. Gross of Brevard and New York, son of Mr. and Mrs. Isador Gross, of that city.

MISS SALLY LIPINSKY

Weddings

Ledford-Zauber

Greensboro, N. C.—Miss Louise Ledford of Greensboro and Mt. Airy was married to Milton H. Zauber, Jr., on Friday, January 23d. The ceremony took place in High Point. Attendants were Miss Julia Queen and Francis L. Cooper. The bride is the daughter of Mr. and Mrs. J. H. Ledford, of Mt. Airy. She attended Woman's College and since then has been with the Pilot Life Insurance Company. Mr. Zauber, son of Mr. and Mrs. M. H. Zauber, has been living in Greensboro since childhood. He attended Kentucky Military Institute and University of N. C. He is now in business with his father in the Greensboro Overall Company. Mr. and Mrs. Zauber are at home in Greensboro at the O. Henry Hotel.

Engagements (continued)

Miss Frances Sherman and Miss Anne Williams presided at the punch bowl.

Bar-Mitzvahs

Hendersonville, N. C.—Herman Sol Weisberg, son of Mr. and Mrs. Morris Weisberg, celebrated his Bar Mitzvah on Friday, February 6th at the Agudus Israel Synagogue. Following the services, during which Herman delivered a talk, a reception was held at the home of his parents. Mr. and Mrs. Weisberg and Herman were assisted in receiving, by the following: Mrs. Max Markowitz, of Greensboro, who was a guest of Mr. and Mrs. Louis Williams; Mrs. Louis Sherman, and Mrs. Louis Williams.

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Births

Raleigh, N. C.—Mr. and Mrs. Albert Levine announce the birth of a daughter, Sarah Esther. Mrs. Levine is the former Miss Leah Heilig, of Goldsboro.

GOLDSBORO, N. C.

Mr. Leon Strauss and sister, Miss Etta Strauss, spent a week in the early part of February with Mr. Strauss' brother-in-law, Mr. Lionel Weil, and daughter, Ruth.

Rabbi Weiss' parents from Brooklyn, N. Y., spent a week in Goldsboro recently. Rabbi Weiss' father, who is also a Rabbi in Brooklyn, gave a sermon at the Goldsboro Temple. While Dr. and Mrs. Weiss were in town the Sisterhood gave a reception in their honor.

Mr. Lionel Weil, Jr. has been inducted into the Army and is now connected with the direction of recreation at Camp Keesler in Biloxi, Mississippi. Hyman Myers is also at Camp Keesler.

Miss Gladys Schwabie of New York City spent several days with Mr. and Mrs. Emil Rosenthal and family. She was much entertained during her visit.

The Goldsboro Chapter of the Hadassah gave their annual Box Supper on February 15. The attendance was very good.

—Barbara Edwards

GREENSBORO, N. C.

Induction of new officers for the coming year, featured a special meeting of the Sidney J. Stern Lodge of the local B'nai B'rith which took place from 5 o'clock to 7:30 p m. on Sunday, February 15th. Sidney J. Stern, Jr., retiring president, swore the following officers into duty for the coming year: Milton Zauber, president; Adolph Guyes, vice-president; Bertram Bloch, secretary and Max Zager, treasurer. Other officers: Rabbi Rypins, warden, Ray Perelman, monitor and Sidney J. Stern, Jr. assistant monitor. Short talks were made by the retiring and incoming presidents after which a delicious plate supper was served. Mr. I. S. Kahn was chairman of arrangements on the supper which was prepared by Mrs. Loeb and Mrs. Rosenthal. After the meal, Herbert Falk opened a discussion on the importance of Temple attendance, preceded by a brief resume of the activities of the B'nai B'rith, laying special emphasis on the part Milton Zauber, the incoming president, had played during the past years in stimulating interest in the weekly luncheons of the organization, which are now an important part of the community. Mr. Falk stressed the fact that the meeting was being held on a day particularly gloomy in aspect, since the fall of Singapore had just taken place; that this was our opportunity to consider the seriousness of the world situation and to show loyalty to our duty as Americans and as Jews. The meeting was then thrown open for suggestions in regard to Temple attendance and a number of members of the community took advantage of the opportunity to express themselves.

MILTON H. ZAUBER, President

ADOLPH GUYES, Vice-President

Sheila Kaplan, daughter of Mr. and Mrs. J. H. Kaplan, had the leading role in "Second Fiddle," presented by Senior High School on Friday, January 30th. Miss Kaplan, who has shown much ability in dramatics during the years she has been in school, ably carried her part, in this full length drama of the year.

The regular monthly meeting of the Council-Sisterhood was held on Monday, February 12th, following a meeting of the board on the Friday previous. Mrs. Sol Weinstein gave the prayer at the start of the meeting. Mrs. Falk, president, called for reports of the standing committees, after which five recommendations from the board meeting were voted upon. The pro-

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gram featured a review of the book "Native Son" given by Mrs. Sebastian-Gorleigh, in an interesting and most enlightening manner. Mrs. Sebastian-Gorleigh was enthusiastically received by the group and urgently asked to come back to them again.

The Bris ceremony for Jan Benson Segal, son of Mr. and Mrs. Millard Segal was held on Wednesday morning, February 18th, at Sternberger hospital. The ceremony was performed by Rabbi Michal Zev, of Raleigh. Special guests on this occasion were Cantor Rosen of Cincinnati, father of Mrs. Segal, and Mrs. Alfred Segal, also of Cincinnati, mother of Mr. Segal.

Greensboro had its first Father-Son supper in a long time, on Monday evening, February 9th in the assembly room of the Temple. Sam Prago was toastmaster for the occasion and Rabbi Rypins pronounced the invocation. Music was provided by Mrs. Millard Segal at the piano and Al Cohen, Jr. on the clarinet. Speaking for the sons were the following: Stephen Friedlaender, son of Dr. and Mrs. Marc Friedlaender; Barry Farber, son of Mr. and Mrs. Raymond Farber; Arnold Marks, son of Mr. and Mrs. Ben Marks. Sol Weinstein and Charles Pearl spoke for the fathers. Entertainment for the occasion and thoroughly enjoyed by the younger element was provided by Mr. Cecil of High Point, a magician and ventriloquist. Decorations for the table, paper Mogen Dovids used as candle sticks, were provided by the pre-confirmation class. The supper was prepared by the following ladies of the Religious School committee: Mrs. Chas. Weil, Mrs. M. H. Zauber and Mrs. F. I. Rypins, and the following girls were the waitresses: Rita Pearl, Norma Jane Bernstein and Charlotte Klein.

Edward Grusd, editor of the National Jewish Monthly, the official organ of the B'nai B'rith was the guest speaker at the weekly luncheon meeting of the Sidney J. Stern Lodge on Wednesday, February 18th at the O. Henry Hotel. A capacity audience came to hear Mr. Grusd, among them many out-of-town guests. Mr. Grusd delivered a very challenging address, stressing the importance of unity in this present world struggle. He pointed out the complete cooperation of the B'nai B'rith with the various branches of Civilian Defense. M. H. Zauber, newly elected president of the local lodge presided at the meeting. S. J. Stern introduced the speaker.

About 150 students from Woman's College were special guests at the Friday evening services at Temple Emanuel on Friday, February 20th. After the sermon and regular services, the students were invited into the assembly room where Rabbi Rypins conducted a special round table discussion for them on matters concerning the symbols, ceremonial and all items of interest in the Synagogue.

STATE EXECUTIVE COMMITTEE OF B'NAI B'RITH MEETS IN GREENSBORO

On February 15, 1942, the State Executive Committee met in Greensboro at the O. Henry Hotel. Luncheon was served at 1 o'clock in the civic room. Reports were given on the various activities of the Federation and of the various lodges in North Carolina, and ways and means of making B'nai B'rith more effective in North Carolina were discussed.

The officers of B'nai B'rith elected at the recent State Convention are: Henry Bane, Durham, N. C., president; Isaac Gradman, Asheville, N. C., first vice-president; Arthur Aronson, Raleigh, N. C., second vice-president; Clarence Ross, Gastonia, N. C., third vice-president; William London, High Point, N. C., treasurer; and Maurice A. Weinstein, Charlotte, N. C., secretary.

In addition to the above officers, Milton Zauber, of Greensboro; Ban Krieger, of Valdese; Dr. S. L. Elfman, of Fayetteville; and Nathan R. Jacobi, of Wilmington, were recently appointed to the Executive Committee by President Henry Bane. The presidents of the lodges were also invited to the meeting.

HENDERSONVILLE, N. C.

On Friday, February 13th, the city was turned over to the pupils of the high school who "ruled for the day." Among those who had the honor of being "City Officials" for the day, were Frances Sherman and Dick Mottsman.

Mr. and Mrs. Louis Williams have moved into their new home which they have recently purchased.

RALEIGH, N. C.

Mrs. Ike Reinheimer has been appointed to represent the Sisterhood of Temple Beth Or on the Civilian Defense Volunteer Committee. This vacancy was created when Mrs. Geo. Barwich resigned to become Home Service Secretary of the American Red Cross in Wake County.

The Sisterhood of Temple Beth Or met at the home of Mrs. Max Miller on Monday evening February 9th. Reports were made concerning Red Cross garments finished; 4th District meet-

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ing of the N. C. Federation Meeting in Chapel Hill February 8th., and other local projects. Following the remainder of the business session a social hour was enjoyed and refreshments served by the hostess.

Mrs. Ike Reinheimer was called to Norfolk due to the death of her sister, Mrs. Sadie A. Weil.

The Council of Jewish Women met on Tuesday evening February 3rd at the home of Mrs. Ben Goldberg. The following officers were re-elected for the ensuing year: Mrs. B. S. Aronson, President; Mrs. Sam Berwanger, Vice-President; Miss Esther Silverman, Secretary; Mrs. Ben Goldberg, Treasurer. Mrs. B. S. Aronson gave her yearly report and the outstanding project noted was the presentation of a baby incubator to the Rex Hospital of this city.

Mrs. Hattie Sherrick of Norfolk is visiting her sister Mrs. Ike Reinheimer.

—Mrs. George Barwick

WINSTON-SALEM, N. C.

A youth and democracy rally was held in Reynolds Memorial Auditorium, Sunday afternoon, February 22nd, at 3 o'clock. The rally was sponsored by the youth organizations of the city and co-sponsored by the A. Z. A.

The American Legion Band furnished music for the rally. Dr. Howard E. Rondthaler, president of Salem College, was the presiding officer.

The winner of the Junior Chamber of Commerce city high school Americanism contest presented his oration.

Mayor Richard J. Reynolds introduced the principal speaker, former Gov. Clyde R. Hoey.

A four-and-one-half-minute sketch on "In the Words of Washington and Lincoln" was given by Shevel Siff and Bruce Levin, members of the A. Z. A.

The Council of Jewish Women is sponsoring a First Aid class to be held 4 hours a week. There are at present approximately 25 women signed up for the course, and a Red Cross instructor will teach the class.

The monthly meeting of the newly organized Hadassah was held at the home of Mrs. Abe Lefkowitz. After a business meeting, Rabbi Frank Rosenthal spoke on Judaism vs. Christianity. The officers of the Hadassah are Mrs. I. Paris, President, Mrs. Abe Kretzmer, Vice-President, Mrs. Robert Saks, Secretary and Treasurer.

A valentine dance was held Thursday night, February 12th, sponsored by the Council and A. Z. A. The members of the younger set, as well as the older group enjoyed the dance, which was very successful.

Miss Henrie Harris has returned to W. C. U. N. C. after a brief visit with her mother, Mrs. H. Harris, at the Carolina Hotel.

Miss Leah Glaustin and Miss Goldie Lefkowitz visited relatives in Fayetteville, N. C.

Miss Edith Shapiro attended the mid-winter dances at the University of North Carolina.

Dr. and Mrs. W. H. Fishman had as their guest for a few days, Mrs. Fishman's father, Mr. Charles Waterman of Calgary, Alberta.

Richard Katzin, student of the University of North Carolina, son of Mr. and Mrs. Eli Katzin, appeared in a leading role with the Carolina Playmakers Saturday, February 7.

Mr. and Mrs. I. Eisenberg have returned from Miami, Florida. Mr. and Mrs. Robert Eisenberg will remain there for a short while.

—Alice Goldberg

On the eve of Purim, 1941, the Nazi propaganda bureau announced that Hitler would make an international radio broadcast on Purim devoted to the Jewish question and aimed chiefly at North and South American listeners. But a modern miracle silenced Hitler when weather conditions prevented the broadcast from being heard on this side of the Atlantic.

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Excerpts from President Roosevelt's Fireside Chat Delivered to the Nation Monday, February 23, 1942

Third, if we were to stop sending munitions to the British and the Russians in the Mediterranean and Persian Gulf areas and the Red Sea, we would help the Nazis to overrun Turkey, Syria, Iraq, Persia (that's now called Iran), Egypt and the Suez Canal, the whole coast of North Africa itself, and with that, inevitably the whole coast of West Africa—putting Germany within easy striking distance of South America—1500 miles away.

Fourth, if, by such a fatuous policy, we ceased to protect the North Atlantic supply line to Britain and to Russia, *we would help to cripple the splendid counteroffensive by Russia against the Nazis, and we would help to deprive Britain of essential food-supplies and munitions.*

Those Americans who believed that we could live under the illusion of isolationism wanted the American eagle to imitate the tactics of the ostrich. Now, many of those same people, afraid that we may be sticking our necks out, want our national bird to be turned into a turtle. But we prefer to retain the eagle as it is—flying high and striking hard.

I know I speak for the mass of the American people when I say that we reject the turtle policy and will continue increasingly the policy of carrying the war to the enemy in distant lands and distant waters—as far away as possible from our own home grounds.

There are four main lines of communication now being traveled by our ships: the North Atlantic, the South Atlantic, the Indian Ocean and the South Pacific. These routes are not one-way streets—for the ships that carry our troops and munitions outbound bring back essential raw materials which we require for our own use.

The maintenance of these vital lines is a very tough job. It is a job which requires tremendous daring, tremendous resourcefulness, and, above all, tremendous production of planes and tanks and guns and of the ships to carry them. *And I speak again for the American people when I say that we can and will do that job.*

The defense of the world-wide lines of communications compels relatively safe use by us of the sea and of the air along the various routes; and this, in turn, depends upon control by the United Nations of many strategic bases along those routes.

Control of the air involves the simultaneous use of two types of planes—first, the long-range heavy bomber; and, second, light bombers, dive bombers, torpedo planes, and short-range pursuit planes all of which are essential to the protection of the bases and of the bombers themselves.

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The AMERICAN JEWISH TIMES

Passover
April, 1942

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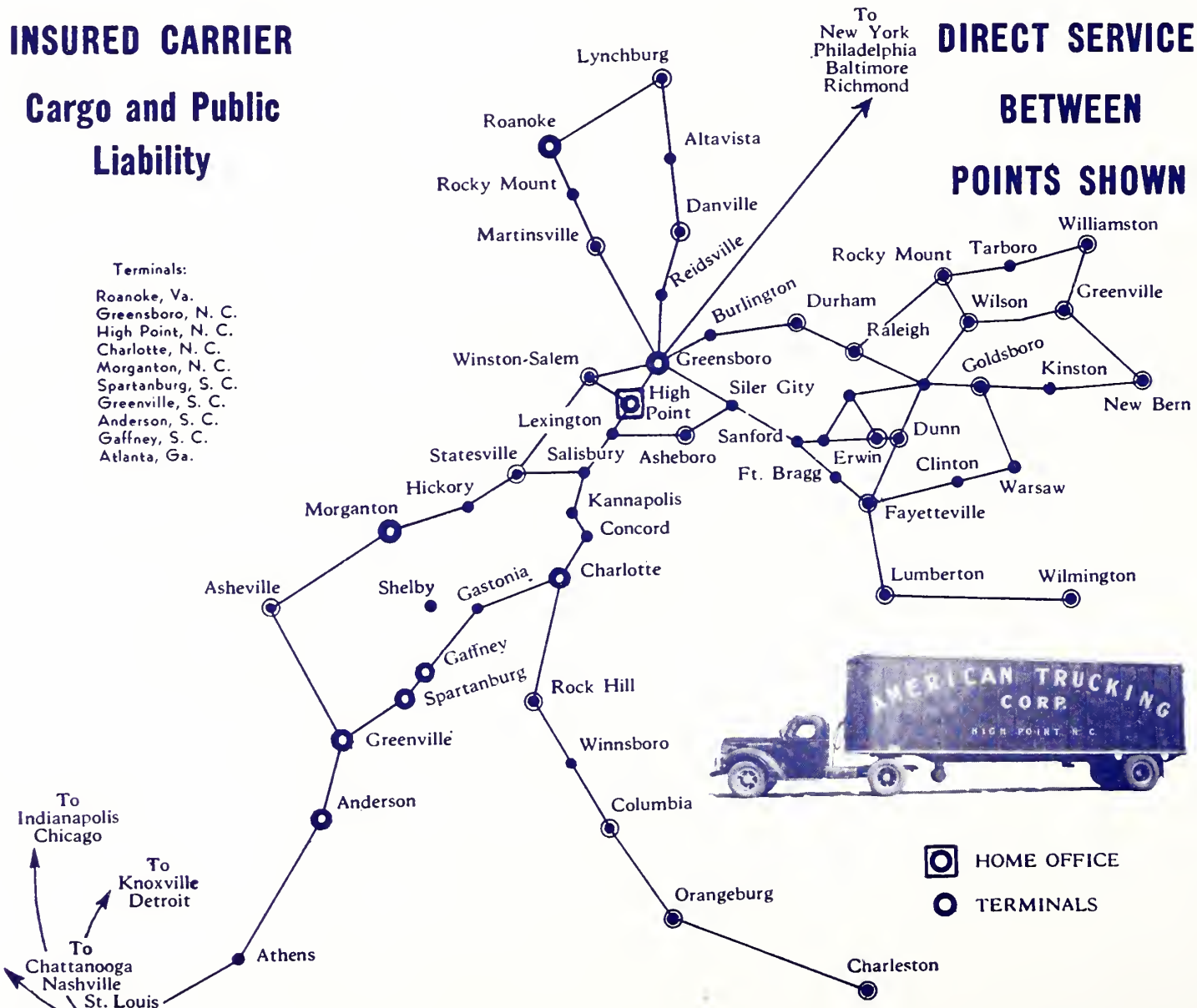

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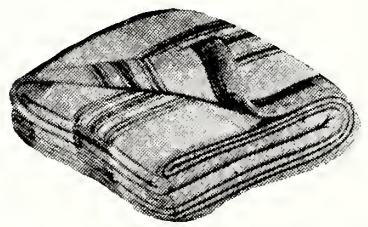

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The American Jewish Times

VOLUME 7 — APRIL, 1942 — NUMBER 8

An Editorial Answer to the 'Saturday Evening Post'

By **RALPH INGERSOLL, Editor of *PM***

***'It is for us the living, rather, to be dedicated to the unfinished work . . . '*—Lincoln at Gettysburg**

Milton Mayer's article in the *Saturday Evening Post* entitled *The Case Against the Jew* is to be taken very seriously.

I don't know how the Jews will react to it. I presume that everyone with a Jewish grandmother will be a little frightened—and hurt. I do know how the anti-Semites will feel about it. They will feel fine. But the article that was blazoned across the newsstands of America yesterday was more than just another nauseous attempt to justify Adolf Hitler's contention that the proper place for Jews is in a ghetto being spat on.

The article, in what still is the best-known magazine in America, was a lot more than that. *It was a glove slapped across the American mouth.* Its challenge was not alone to Jew or Gentile—its challenge was to this country as a whole, to America and all Americans. For Milton Mayer wrote, and the *Saturday Evening Post* broadcast, the thesis that America was through.

As an American, there rose in me, while I read it, a deep sense of indignation. *In its polished cynicism, it said there was no such concept as a government of the people, by the people and for the people regardless of their race, color or creed.* It said this was a Gentile country of shopkeepers without morals or meaning, competing only for the privilege of exploiting one another.

Well, this is the country my forefathers came to 200 years ago. This is the country that gave the world its first great liberal democracy. This is the country that wrote the Declaration of Independence, the Constitution and the Bill of Rights. This is the country that conquered a continent with its sweat and its dreams. This is the country that produced the Abe Lincoln Mayer insults by mentioning. This is the country where they wrote: "Mine eyes have seen the glory of the coming of the Lord: He is trampling out the vintage where the grapes of wrath are stored," and men died by the tens of thousands to keep it whole and free. This is the country that went to war to Make the World Safe for Democracy—and, by God, no apology for that slogan either. However cynically they felt about it for a little while later, scores of millions of Americans sweated and bled through the last war to make the world safe for democracy. Today millions of men are going into the field to die to defend this country. *And what was scattered like toilet paper from coast to coast yesterday was what Milton Mayer and the "Saturday Evening Post" thought of this country.*

Mayer's case against America plunged right in with what sounded like shrewd cynicism: that after every war there was a reaction and that win, lose or draw, civil liberties would be gone at the end of this one. *Milton Mayer put it this way:*

"They [the Jews] know that every war since Napoleon has been followed by collapse, and they know that the postwar collapse will remind a bitter and bewildered nation that 'the Jew got us into the war'."

This statement is a bald lie. We have fought three great wars. The Revolutionary War, the Civil War and the World War. At the end of each of these wars, the principles on which this country was founded were not weaker, but stronger. The Revolutionary War created this country, the first country in history dedicated to the principles of *freedom of worship, freedom of speech, freedom of economic opportunity*—serving the truth "that all men are created equal; that they are endowed by their Creator with certain inalienable Rights; that among these are Life, Liberty, and the pursuit of Happiness."

The men who wrote these words knew that they were not literally true then. But they dedicated themselves to making them true. And at the end of the war they were infinitely truer than they were at the beginning.

Next came the Civil War. Before the Civil War black men were bought and sold as property. After the Civil War they were free. Not perfectly free, or in all parts of the country with the same degree of freeness. But for the first time black men moved amongst white men as equals. *We marched again toward the fulfilment of our principles.* We had not, as Mayer in the *Saturday Evening Post* flung in our face, marched backward. We had marched forward.

And then we fought through World War I. What happened in the 20 years after that? These are the 20 years in which Mayer grew up—so presumably they are what Mayer is thinking of when he writes in the present tense about America. This is what happened from 1920 to 1940:

¶ We went on a short spree, spending the industrial capital that we created during the war.

¶ Next, we recognized this spree for what it was—an irresponsible interlude.

¶ Then, we, as a people, created what is known as the New Deal.

Let Mayer and the Republicans be as cynical as they like about the imperfections of the New Deal—or the way Lincoln ran the Civil War, or the way Washington ran the Revolutionary War. The fact about all three phenomena is that they took huge steps forward toward the achievement of American principles. The greatest of these steps may yet prove to be the step taken while Franklin D. Roosevelt was our peacetime President. For when the whole world collapsed under the awful prospect of an economy of plenty—an economy which the new power of our machine guaranteed—*the American democracy alone met the challenge with action.* To the three freedoms already established in this country—freedom of speech, freedom of worship and freedom from fear—we added a fourth great freedom—*freedom from want.*

The New Deal, under Roosevelt, braced itself to meet the challenge and met it—with the Wagner Act, Social Security Act, farm programs, Youth Administration and a hundred other quickly forged weapons. Roosevelt and the New Deal proved that the America of the 1930's was the same America that met the challenge of the 1860's and the 1775's—met them not by trying to defend the status quo, *but by moving forward—always forward, toward a fuller and satisfying and more democratic life.*

We moved on toward a life built on faith in people, all kinds of people, regardless of race, color and creed. No—even that way of putting it is unfair to America. There is just a faint implication of apology for our mixing of races, colors and creeds. America is great not despite its mixture of races and creeds, but because of the fact that not races or creeds, but the people themselves are what is important. Neither the colors they come in nor the creeds their fathers handed down to them shall be allowed to hinder nor to help them in their pursuit of happiness. *This is the truth on what America is founded—that all men are created free and equal. This is the goal America seeks—and toward which it has always moved.* This is the American principle that is worth working and worth dying for. Worth shouting for, with your hands behind your back and the noose around your neck:

"I only regret that I have but one life to lose for my country."

Nathan Hale said that on the scaffold. Nathan Hale is the man whom Milton Mayer and the editors of the *Saturday Evening Post* have slapped in the face. They slapped Nathan Hale and they slapped Colin Kelly, Jr. They slapped Kelly's bombardier, too. He happened to be of the Jewish faith, but that is beside the point. It was Colin Kelly and his crew that Milton Mayer insulted—and the millions of Americans who believe in this country and what it means and stands for and are willing to give their lives and everything they have to see that it survives a free country.

In the name of America, here is Milton Mayer's stinking filthy glove right back in his face and may he fall in the laps of his cheap sensation-mongering editors. We have had enough of Milton Mayers, whatever they call themselves—liberals, intellectuals, Jews, Gentiles, Catholics, Episcopalians, rabble-rousing Congressmen or Axis agents. Stop plucking at our sleeve while we take aim at our enemies! We are too busy making the America that you despise.

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The AMERICAN JEWISH TIMES. Published Twelve Times a Year . . . Monthly Except August . . . Semi-Monthly in April . . . at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. Member Independent Jewish Press Service. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 3303 Eastern Avenue. $1.50 Per Year, Payable in Advance. Single Copy, 15c. *Subscribers should notify the* TIMES *office if they wish their subscription discontinued at the expiration. Otherwise it is assumed that continuation is desired.* Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under the Act of March 3, 1879.

The Debt to Hebrew
Of American and English Culture

By Dr. Abraham I. Katsh
Lecturer in Hebrew, New York University

The historic meeting in Washington of President Roosevelt and Winston Churchill electrified the imagination of the world. They symbolize the will of the democratic world to destroy tyranny. The traditions which Roosevelt and Churchill cherish, the spirit in which they speak and write, have their origin in the Bible and the Hebrew culture which grew out if it. —THE EDITOR.

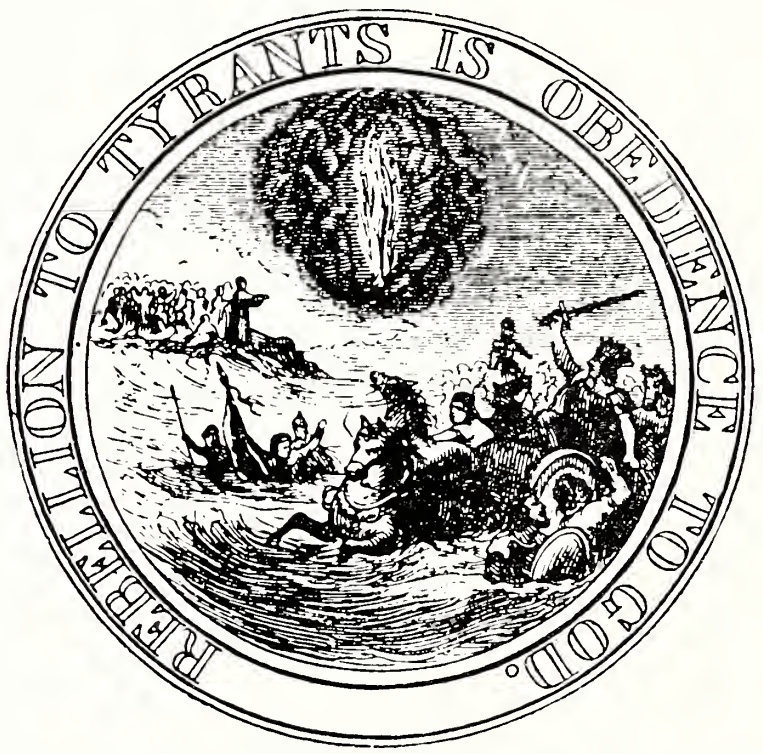
BECAUSE the Bible, the source of religion for both non-Jew and Jew alike, was written in Hebrew, the Holy Tongue has probably wielded a greater influence on the English-speaking peoples of the world than has any other language. The Bible-loving Anglo-Saxons—from Shakespeare to our day—have been intoxicated with Biblical phrases, Hebrew bywords, Jewish concepts of justice, love and brotherhood. In a very subtle sense Hebrew is the mother tongue of the English and the American people, if the influence of the spirit is to be noted.

Scholars are for the most part aware of the sharp influence of Jewish culture on civilization, but the great majority of the people are oblivious of such contributions. A short resume—which cannot possibly include more than the very highlights—reveals the effect of Hebraic traditions on the American and English people.

Above all, the great Puritan movement was saturated with the spirit of the Bible. The morality, the phraseology and the life philosophy of the Puritans can be traced to the Bible. To them the Bible was "the only and the perfect Rule of Faith." The sentiment for Hebrew was so powerful among the Puritans that many seriously contemplated the adoption of Hebrew as the language of the United States.

Many of the national holidays and American institutions have found their source in the Bible and Hebrew traditions. Thanksgiving Day was originally an imitation of a Jewish day of fasting rather than the feast-day it is now to Americans. In United States history there are found, here and there—casually, as though the Hebraic motivations were taken for granted—signs of Jewish and Hebrew influences. The United States seal drawn up by Benjamin Franklin and Thomas Jefferson portrays Pharaoh chasing Moses and the Israelites and the divided waters of the Red Sea. Underneath is the motto: "Rebellion to tyrants is obedience to God." This same spirit found expression in other ways as well. Inscribed on the Liberty Bell is the Biblical verse: "Proclaim liberty throughout the land unto all the inhabitants thereof"—a phrase which has since been one of the main pillars of our constitutional democracy.

Universities throughout the land, in one way or another, on official emblems or insignia, reveal the original influence of Hebrew. Cities and small towns in the United States, quiet hamlets and busy thoroughfares bear such Biblical names as Goshen, Eden, Bethlehem, Joseph, Canaan. The spirit of Hebrew breathes heavily in the hills of Tennessee and other Southern states. Names of American persons come straight from the Bible. Yes, American culture is permeated with Hebrew.



The above reproduction from the files of The Library of Congress shows the United States Seal drawn up by Benjamin Franklin and Thomas Jefferson portraying Pharaoh chasing Moses and the Israelites on the divided waters of the Red Sea.

More significant is the fact that American statesmen have on many occasions utilized their knowledge of Scriptures both to win the vote of the people and the better to express themselves during crucial times in American history.

Typically, one of the most memorable speeches of possibly the greatest product of America contains more of the Bible, of Hebrew, of Judaism than any speech extant. I refer to Abraham Lincoln's Gettysburg address. Read it again. This is as good a time as any to peruse the words of the Martyred President. Listen to the sonorous words which made the brief talk immortal. Here are some of the Biblical phrases: *four score, conceived in liberty, brought forth, consecrated, hallow, long endure, new birth, perish from the earth.*

The Biblical phrases, the rich connotations have made the Gettysburg Address an American gem. And the speeches of William J. Bryan, considered by many the finest American orator, contain countless Biblical phrases.

In our own time the two men who are perhaps most intoxicated with the Bible and Hebrew are Winston Churchill and Franklin D. Roosevelt, men upon whom the civilized world's fate now rests. Churchill utilizes the Biblical style more than does the President. He is a simple speaker; his lines are acute and they ring for a long time in the memory of man. President Roosevelt has his own individual style. But he knows what to do with Scriptures. When Roosevelt asked Congress to declare war on Japan he ended his words with the phrases from Psalms: "With liberty under God." And as though in echo to his ominous and hopeful words, the *New York Times*, in an editorial, used the same source, declaring: "He shall not be afraid of evil tidings; his heart is fixed." A survey of one year's editorials in the *Times* shows that Bible wordage was used about 550 times in various editorials. This indicates an Hebraic heritage seldom realized by Americans.

Modern American writers, who have been boasting that they are original and look for inspiration mainly in American soil, have not been loathe to take Biblical phrases as titles of their best-selling books. John Steinbeck's great novel is called "The Grapes of Wrath"; Pierre van Paassen has named his opus "Days of Our Years"; William Faulkner, unpredictable Mississippian, has written "Absalom, Absalom." Other titles from the Bible are sprinkled throughout best-seller lists. "Native Son," "Eyeless in Gaza," "The Giant Joshua," "The Nazarene" are but a few.

Hebrew, as alive as any language now being spoken, is taught in about 240 colleges and universities. As many more are willing to offer the language if students would take it. How many non-Jews fill these Hebrew classes cannot possibly be estimated, but there are some indications which reveal that more than half of the Hebrew students in the nation are Christians. This is shown by the list of schools which offer Hebrew. Many of them are Catholic and theological schools where there are no Jewish students. Southern Methodist, Texas Christian, Gonzaga, Johns Hopkins are some of the institutions which offer Hebrew. Others are spread all over the Eastern seaboard, the Mid-West and the Pacific Coast.

It is sad to contemplate that there are schools which would offer Hebrew if only chairs for the language were endowed. Where are the Jewish patrons of learning who endow chairs in humanities? Where are our national organizations? Why have we been cultivating foreign vineyards and neglecting our own? The study of Hebrew is vital and can become a major part of college life if our leaders take it upon themselves to further its cause.

A Catholic Views the Jewish Problem

By VINCENT MCQUADE

Professor of Sociology at Villanova College

Quoting from Catholic sources to show the opposition of the Church to anti-Semitism and all racial hatred, Professor Vincent McQuade urges Catholic leaders to devote themselves effectively to the counteraction of principles declared false by Catholic theologians and sociologists. "Lasting peace can never be established until such feelings are definitely eradicated," Professor McQuade concludes.—THE EDITOR.

RACE prejudice is not a new phenomenon in the United States. Throughout our brief history it has disturbed our tranquility in numerous ways. For the most part it is a movement which reaches its maximum development in times of stress and economic maladjustment, yet it is a phenomenon present at all times among our citizens. Under the strains of a depression its manifestations frequently are more widespread, its excesses more severe. In times of prosperity, during periods of emergency such as we are experiencing today, its severity generally is lessened. When the strength of a particular movement ebbs, the tendency to ascribe stereotyped characteristics to certain groups remains widespread. And thus it endures a plague to our social health, a barrier to a more complete and lasting national unity.

Under the impact of war, both as a non-participant and as a belligerent nation, racial antipathies have been developing. Although the attitude of scientists toward racial theories is clear and definite, yet we encounter many persons imbued with anti-Semitic feelings. This is not a recent development but seems to have been present to some degree for many years. During the depression of the last decade, when Communism was considered a definite threat to our welfare, it was frequently asserted that practically all Communists were Jews. Previous to the start of hostilities in the present conflict, I have heard many individuals express the opinion that they believed the Nazis were justified in suppressing the Jews and imposing severe penalties upon them. When the war started there occurred a gradual change in American attitudes. As our opinions and feelings changed from strict neutrality to those of belligerent neutrality, the question of anti-Semitism became quite pronounced. To understand this development properly, we must briefly review the changes that occurred in American feelings and evaluate their influence on this question.

In the early days of the European conflict, indeed right up to the time of the attack on Pearl Harbor, a substantial group of citizens believed that America would be wise to avoid all foreign entanglements. Many of these individuals, sincere, honest and patriotic Americans, believed that a policy of strict neutrality would be the best program; a policy which would have treated the belligerents equally. The other extreme was to be found among those who advocated immediate intervention in the war. Between these two extremes, a large segment of the American population remained undecided, bewildered, and perhaps a bit confused. In the course of time, as the aggressive acts of the Axis powers increased in number and violence, the interventionist viewpoint grew in strength. As we increased our aid to Britain, repealed the neutrality act and openly proclaimed our hopes and belief in her ultimate triumph, the press, radio, and motion pictures became more pronounced in their presentation of propaganda against the Totalitarian powers. Not only was aid for Britain favored, but agitation for American participation or intervention in the conflict received an ever-widening acceptance. During this time the isolationists experienced great difficulty in obtaining radio time, renting meeting halls, and the press reports of their meetings were sketchy, inadequate, and sometimes biased in their presentation. Moreover, a few of the isolationists were perhaps more interested in disseminating anti-Semitic propaganda than they were in fostering the isolationist viewpoint, and accepted the latter merely as a shield to conceal their true activities.

VINCENT McQUADE
Recently Appointed to the Newly Created Post of Assistant to the President

Under these circumstances, many well-intentioned persons were misled by a superficial view of the situation. As they witnessed their views and convictions gradually declining in public favor, they were easily convinced that the lack of radio time, the inadequate press reports, the difficulty in hiring meeting halls—all of these were due to the machinations of the Jews. After all, didn't the Jews control the movies and hold a dominating interest over the radio and newspapers and in this fashion prevent the isolationists from receiving a hearing? Jewish leaders in this country were straining every sinew and muscle to bring about intervention in order to overthrow the governments that were suppressing their fellow-religionists. America must enter the war, because that was the only way to defeat Hitler and his cohorts. Such a defeat was necessary if the persecution of racial minorities was to be stopped. Thus the argument developed and in its wake there arose the specter of anti-Semitism. The Jews were well aware of this situation. A recent issue of the Saturday Evening Post carried a leading article on the question. (Jerome Frank, "Red, White and Blue Herring," December 6, 1941.) This situation gave every indication of developing into a critical and dangerous movement when the dramatic and unexpected attack on Pearl Harbor forced war on the United States, and at least temporarily quieted the situation. If war had come in any other manner, I fear that we would experience great difficulty in uniting the nation. Undoubtedly, many would have attributed our entrance to the influence of a non-Aryan racial minority in our midst. However, since the Japanese attacked, this question has ceased to be pressing and the issue appears to have been forgotten.

I have considered this aspect of the question even though at present it is dormant because in all probability it will be of importance in the future. In this connection it would be well to remember that for us as Catholics, anti-Semitism cannot have a place in our thoughts. The Osservatore Romano in 1939 stated the Catholic position in the following words:

"Propaganda against the Jews assumes, wherever it is organized and led, proportions unworthy of twenty centuries of Christian civilization." (Rt. Rev. J. F. Noll, "The Church and Racial Persecutions," The Acolyte, December, 1938.)

Of greatest importance is the letter sent by the Sacred Congregation of Studies on April 13, 1938. Addressed to the Catholic seminaries and universities of the world, it urged them to arm themselves stoutly to refute the absurd doctrines of racialism. Among the doctrines enumerated for refutation were the following two, which are representative samples of the group specifically mentioned:

"The principal end of education is to perfect the natural constitution of the race and to fire the mind with a burning love of one's race, as the greatest good.

"Vigor of race and purity of blood must be conserved and fostered at any cost; and whatever leads to this end is by that very fact justifiable." (Ibid.)

Now is the time to present the factual materials which would once and for all refute this allegation. Under conditions of adversity, tolerance is likely to give way to blind hatred, especially if aroused and directed by organized propaganda. Let effective measures be undertaken before any organized group uses this as a pretext to disrupt national unity and engender internal disturbances which would definitely injure is in the present situation.

The war will inflame our passions; our deepest emotions will be stirred. Let us not add the fuel of race prejudice to further conceal the issues in this conflict.

Pope Pius XII in his Christmas address to the College of Cardinals, December 24, 1940, laid down five prerequisites as the essentials of the new order which must be established. The first two prerequisites refer especially to the racial question. These are:

"Triumph over hate, which is today a cause of division among peoples . . .

"Triumph over mistrust, which bears down as a depressing weight on international law and renders impossible the realization of any sincere agreement."

The remaining three call for the establishing of justice in economic life and the practice of religion in everyday life.

"Triumph over the distressing principles that utility is a basis of law and right, and that might makes right.

"Triumph over those germs of conflict which consist in two-sided differences in the field of world economy.

"Triumph over the spirit of cold egoism which, fearless in its might, easily leads to violation not only of the honor and sovereignty of states but of the righteous, wholesome and disciplined liberty of citizens as well." (Catholic Mind, January 8, 1941.)

In concluding, the Pope declared:

"We express our heartfelt wish that humanity and those who will show it the way along which it is to move forward will be sufficiently matured intellectually and capable in action to prepare the ground of the future for the new order that will be solid, true and just." (Ibid.)

Let us hope that Catholic sociologists, in fact all sociologists, will strive to their utmost to further this cause. Our immediate attention could profitably be directed toward a program which would effectively counteract the present trend in racial attitudes. Lasting peace can never be established until such feelings are defintely eradicated. Their absence will not guarantee peace, but their presence makes a lasting peace impossible.

PASSOVER: *The Eternal Challenge*

By DR. STEPHEN S. WISE

Honorary Chairman, United Jewish Appeal For Refugees, Overseas Needs and Palestine

IN the struggle for liberty and justice of the Jewish people in ancient Egypt, the climax was the rolling back of the waters of the Red Sea which made possible their escape from Pharaoh's army. The consequences of that event have affected all mankind and have been felt with ever-increasing force down to the present day. The "congealing of the depths" permanently altered the aspect of the entire world.

Our generation has seen all the seas made as dry land, for they no longer interpose barriers between continent and continent. In the struggle for liberty in which humanity is embroiled today, and in which the basic principles at stake are the same as in the days of the Exodus, this is a factor of decisive importance.

The issue in ancient Egypt was not only survival of the Jews. They could have assured their physical survival more easily and with less risk by submission, by doing nothing. The Hebrew tribes that crossed the Red Sea were pioneers in mankind's long, uphill striving towards goals which today we call by such names as democracy, human rights, and freedom under God. The Jewish people have continued to move in that direction, and to cherish these ideals, for thirty centuries. It is no coincidence that they are now in the thick of the battle. It has become commonplace to say that the war began for the Jews in 1933, but it is a serious misstatement. The Jews have been in the same war through the entire span of their history.

Today they do not stand alone. Three-fourths of the human race is actively engaged in the defense of liberty and democracy. This by no means relieves the Jewish people of responsibility. On the contrary, it makes the task which they must fulfill all the more clear-cut and challenging. It is their solemn duty to assure the survival, in body and spirit, of their fellow Jews who live under the shadow of the Axis, to strengthen the hands of the builders of and fighters for democracy in the Jewish homeland in Palestine and to help those who have escaped to rebuild their lives in other lands.

American Jews, and they almost alone, are in a position to carry out the task. The Jewish population of the United States is now charged with the historic duty of carrying through to victory the struggle that began on the banks of the Nile, 3,000 years ago.

It is as the medium through which American Jews may achieve this end, that the United Jewish Appeal for Refugees, Overseas Needs and Palestine occupies a position of major significance. The 1942 campaign of the United Jewish Appeal is sustaining the work of the three great agencies which serve as instruments for meeting the American Jewish responsibility; the Joint Distribution Committee, bringing life and hope to the victims of Nazism overseas; the United Palestine Appeal, supporting the 550,000 Jewish allies of democracy in the fighting Jewish homeland; and the National Refugee Service, carrying on the work of integrating into American life 200,000 liberty-loving newcomers to this country.

The wartime tasks that confront these three agencies are vast and complex, but they can and will be performed if American Jewry will supply the necessary resources through the United Jewish Appeal.

The Joint Distribution Committee is maintaining its life-giving programs of aid for Jews in neutral and Allied territory in the Old World and refugees scattered over the four corners of the earth.

In Russia, 600,000 Polish Jews who fled from their native land before the Nazi war machine are being supplied by the J. D. C. with food, clothing, medicine and other necessities.

In France, the J. D. C. is continuing its assistance to 50,000 refugees, thousands of them still confined to the notorious internment camps. Help must also be provided for 100,000 native French Jews impoverished by anti-Semitic laws.

In Switzerland, Sweden, Spain, Portugal, Turkey, Iraq, Morocco, Algiers and many other lands, the J. D. C. extends a helping hand to Jewish populaces and refugees.

For the 113,000 refugees in Central and South America, it has intensified its programs of relief and rehabilitation and it is in this way making a direct contribution to the success of the American Government's policy of hemispheric unity.

Prior to our entry into the war, the J. D. C. assured the continuation of essential relief programs in Axis-occupied territories by a method used successfully in the last war; Jewish committees in those countries are authorized to borrow locally to maintain their work, with the J. D. C. guaranteeing repayment as soon as that can be done without aiding the enemy.

With a considerable amount of emigration still going on, despite the war, the J. D. C. is continuing its work in this field. In the first three months of 1942 it aided more than 3,000 refu-

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The spirit of Passover is vividly linked with the present struggle for liberty and the fight against enslavement. The remembrance of our victory over the oppressors of ancient days through the exodus from slavery in Egypt to freedom in the Promised Land of Palestine is not only a source of hope in the world crisis of today but must inspire all of us to work for victory in the survival of the Jewish people from the heels of their oppressors and the freedom for which all Americans are striving. American Jewry has enlisted in a nationwide effort to rescue large numbers of Jews on three fronts of constructive action. It is manning those fronts through the United Jewish Appeal for Refugees, Overseas Needs and Palestine which raises the funds for the Joint Distribution Committee, United Palestine Appeal and National Refugee Service. In observing Passover we must give concrete assurance to the suffering Jews in countries throughout the world, to the Jewish pioneers in Palestine and to the refugees in the United States, that they will share in the ultimate victory of all freedom-loving peoples.

The World of the Future

By Dr. Everett R. Clinchy
President, The National Conference of Christians and Jews

Dr. Clinchy, president of the National Council of Christians and Jews, points out and emphasizes the principles upon which the world of the future must be founded.—THE EDITOR.

ENGAGED though we are in the immense effort required to win the war and the peace, we must be ever more concerned with the broader aspects of the world situation. The message of Brotherhood Week must find answering echoes in minds which formerly gave little attention to such questions as equality among men, civil liberties for all and the development of real understanding among "different" peoples. It is on these principles that the world of the future will, we hope, be founded. We must be prepared to put them wholly into effect, so that the peace will be a fruitful one.

Since their words ring with special emphasis today, it is appropriate at this time to recall statements by the two Presidents whose birthdays are celebrated during February. Washington said, in 1790: ". . . the Government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support." And Lincoln said, in 1863: "Our reliance is in the love of liberty which God planted in us. Our defense is in the spirit which praises liberty as the heritage of all men, in all lands everywhere. Destroy this spirit, and you have planted the seeds of despotism at your own doors. Familiarize yourself with the chains of bondage, and you prepare your own limbs to wear them. Accustomed to trample on the rights of others, you have lost the genius of your own independence. . . ."

Who is the government of the United States? It is all of us and our neighbors, acting together to maintain the security and welfare of all. As we are the government, we should in our private lives carry on what is government policy as indicated first by George Washington. Any kind of persecution, economic, social or political, has no room here. To be a good citizen in the truest sense of the word, in Washington's time or our own, requires an intelligent and far-sighted attitude toward every man or woman with whom we come in contact. And the word "every" refers equally to persons of other faiths, other incomes, other political opinions, as to members of our own families.

Any tendency to divide our fellow Americans into categories labelled "white versus black," "Christian versus Jew," "rich versus poor," "liberal versus conservative," and so on, except in the broadest and most impersonal fashion, is bound to be dangerous to our future peace and safety. We must join together now, in more solid and sympathetic unity, than we ever have in our history.

The love of liberty, and the defense of liberty's heritage, of which Lincoln speaks, must be maintained and strengthened among us. Bondage obviously awaits us, and will surely overtake us as it did the unfortunate peoples of Europe, if we do otherwise than protect our heritage of liberty among our own generation—and, at the same time, inculcate it in the souls of our children. Each man's rights depend on all men's rights. When one individual or group

DR. EVERETT R. CLINCHY

is deprived of any of the essential freedoms, the security of all men is immediately shaken.

Another President, Franklin D. Roosevelt, summed up these thoughts and pointed the way for all the country in his stirring State of the Union speech to Congress on January 6, when he said: "We must guard against divisions among ourselves and among all the other United Nations. We must be particularly vigilant against racial discrimination in any of its ugly forms. Hitler will try again to breed mistrust and suspicion between one individual and another, one group and another, one race and another, one government and another . . . he is trying to do this even now; but he will find a unity, a unity of will and purpose against him which will persevere until the destruction of all his black designs upon the freedom and the people of the world."

To be on guard, to be vigilant are the obvious duties of any citizen in the nation at war. Since this is no minor war, but a conflict in which the entire world is engaged, our vigilance should be doubled and redoubled. Since the enemy is quick and crafty, particu-

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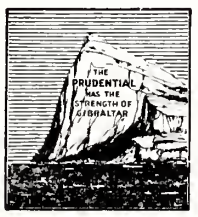

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ADMIRAL BLOCH

By HAROLD U. RIBALOW

The blazing waters of the Pacific hold a key to the destiny of the United States as the Japanese and American fleets lock in mortal combat. Leading the Americans is Claude C. Bloch, Commander of the 14th Naval District, Hawaii. In this personality sketch are traced the career and character of the man who is called "one of the most important citizens of the United States" at this crucial time.—THE EDITOR.

TALL, soft-spoken, trim, 63-year-old Admiral Claude Charles Bloch is one of the most important citizens of the United States at this moment. Commandant of the 14th Naval District of Hawaii, the former Commander-in-Chief of the United States Fleet is the single naval officer upon whom the battle with the Japanese depends, if individuals are to be plucked out of the welter of the conflicting morass of rumors.

Hawaii is no longer the tourist's paradise. It is a bristling, aggressive island, with death lurking in every wave of blue water surrounding the American possession. It is a United States naval base of prime importance—and its fate lies in the intelligence, fast thinking and experience of Admiral Bloch, the naval leader who ranks with the outstanding Navy commanders in the long and honorable history of the United States Navy.

Born in Woodbury, Kentucky, in 1878, Claude Bloch was born to the sea, despite his having been bred in the state of Daniel Boone, the state that gave Louis D. Brandeis to the nation. In 42 years of service to the American Navy, the mild-mannered sailor has compiled a brilliant record, replete with brave deeds and sprinkled with countless decorations for courage under fire.

He was 21 years old when he took part in the Battle of Santiago during the war with Spain. Even then Claude Bloch did not merely do his duty. He won a medal for saving numerous Spanish sailors from their flaming ships. And that was only the beginning, for in his career with the U. S. Navy Admiral Bloch has received two dozen awards and citations, including the Navy Cross, for his work in troop transports in the first World War.

Admiral Bloch has seen the world, just as every good sailor wants to and often does. In all corners of the globe he has labored for Uncle Sam in various situations under difficult handicaps. Acting in the Navy as a gunnery officer, he became a Rear Admiral in 1931. He was promoted to Admiral six years later.

His moment is the most momentous in the annals of this country. Perhaps it was destiny that fated him to be put in charge of the 14th Naval District in Hawaii in 1940, after having been the Commander-in-Chief of the United States Fleet from 1938 to 1940.

Hawaii, beloved by all Americans because it is reputed to be another Garden of Eden, is an odd, fascinating and beautiful island. Half-breeds and tough Americans and a good many Japanese once inhabited the island. The issue of racial prejudice must of necessity lack power in Hawaii, for intolerance could not exist in a land where races are so clearly mixed. The latest count shows that there are 310 Jews in Hawaii. There is no way of knowing how many Jewish soldiers are now fighting in the island or how many Jewish tars have died while serving the United States on the sea, or how many Jewish sailors are battling with the Japs at this very moment. Early reports showed a number of Jewish

ADMIRAL CLAUDE C. BLOCH

sailors dead in the opening days of the war. An indication of the number of Jews involved in the defense of the islands can be obtained from the fact that there are two Jewish Chaplains attached to the armed forces in Hawaii. Chaplain Herbert C. Straus is serving with the Naval forces and Chaplain Harry Richmond is with the Army in Hawaii.

Admiral Bloch, in whose hands a good part of the fate of America rests, is a sailor and commander admired and revered by his underlings. This is a tradition in the Navy. One cannot command unless one is the best possible man in the prevailing situation.

He is a man with a tremendous job and a man in whom the nation has found a great defender. He must live up to his task. He cannot yield or swerve. Admiral Bloch has taken that responsibility upon himself. Nothing else matters. Yes, like the other immortal Jewish naval hero, Uriah P. Levy, he is Jewish. He is an American fighting for home, hearth and pride. He, like the rest of us, shall win in the end.

MOE BERG: Baseball's Good-Will Ambassador

By AL LURIE

The appointment of a baseball player as a "Good-Will Ambassador" to South America set the sports world on its ear. Who is Moe Berg? What qualifications does he have as a diplomat? What sort of person is he? These questions are entertainingly answered, with a few anecdotes to boot. —THE EDITOR.

"BERG without a doubt is the most remarkable man baseball ever has known."—Frank Graham, in the New York Sun.

"Berg is destined to do a great job for this country. When the final victory of the United Nations is achieved, I venture that Moe's contribution will outweigh that of any other athlete."—Tom Meany, in "PM."

That's the tale in an eyecup. Moe Berg, personable, erudite, wise-cracking catcher-coach of the Boston Red Sox, and one of the few Jewish stars of the diamond pastime, is now in a position to wield terrific influence for the democratic cause. He above all other athletes has been chosen for a ticklish diplomatic task which has proved beyond the capacity of more prominent men.

Moe Berg, the walking encyclopedia of baseball, a lawyer, a graduate of Princeton and Columbia university, the only man in the sports or any other world who can drown out John Kieran of "Information, Please" and the New York Times with a superior display of sheer knowledge, has been appointed by Nelson Rockefeller, Coordinator of Inter-American Affairs, as "Good-Will Ambassador" to South America.

Who is this athlete who thinks he can succeed where polished statesmen have failed? What has a baseball player got that diplomats lack? Well, Berg is an exceptional character. Frank Graham hit it just right when he called Moe the most remarkable man in the game. Berg, first of all, is a true scholar. That's right, a scholar. He speaks nine languages fluently. These include French, Spanish, Latin, Yiddish, Hebrew, Portuguese and Japanese. Of course he also converses in American.

Moe is a man who has traveled all over the world. Not only has he shuttled between the major and minor leagues in baseball, but he has spent time in Japan (the Japs love baseball and baseball players), in Europe (mostly in France, where he attended the University of Sorbonne) and in the Orient as well. He has seen as much of the world as any diplomat has. He has come into contact with the plain people. And he has studied Axis propaganda in South America with the thoroughness of an intelligence officer.

Moe Berg, baseball player, is just the man for the job, if one is interested in his career.

As a diamond star, however, Moe is more of a comedy. Never an outstanding player, always a second string catcher, except in a pinch, Moe has been more of a boon to sports writers than to his managers. Berg is witty and realizes his unique position in the sports world. He is the man with the education. How he must suffer when he remembers that the most celebrated phrase in baseball, a halting, picturesque quote, which veers toward illiteracy, was created only because of him.

Berg was a shortstop in 1923, when he was a young man. Mike Gonzales, a wise hand at appraising diamond material, was asked his opinion of Moe. He answered, "Good field, no hit." Translated, this means that Berg knew how to handle his position in the field, but was not much of a batter.

Time has proved Mike a prophet. Moe hung around, until Rockefeller grabbed him for more important work, as a clever catcher.

I remember, however, a scene during a game between the New York Yankees and the Boston Red Sox. Moe was wise-cracking in the bullpen. I asked him what he thought of Mose Grove, scheduled to pitch for the Hose that afternoon. He answered in a language which resembled Polish. "You're in New York," I called. "Why not speak something we all understand?" He answered me in Yiddish. The crowd roared. I said a few words in Hebrew. He replied without hesitation. As far as I was concerned Berg was a scholar. That same afternoon he caught the slants of Lefty Grove, one of the greatest southpaws in the game, and got 2-for-2. Trapping him on the way to the showers I asked him if he liked to play the game which was more physical than mental.

He gave me the same answer he has given to all sports writers. "I do not want to be known as a ball player who read a book," he said. He was sensitive about his knowledge and wanted very much to be considered a baseball player on his merits on the field. "Nor," he continued, "do I want to be known as a lawyer with a bat over my shoulder. I practice law in the winter and play ball in the summer and I am careful to keep them apart in my life. Please don't write anything about me."

Moe never played much, but he coached the youngsters, told tall tales, and was a great fellow to have around. He had broken into the game because he wanted to play baseball. This is how he became a catcher: When he was with the White Sox, the only catcher on the club split a finger.

"Can any of you fellows catch?" the manager snarled.

"I used to think I could," Moe said.

"Who told you you couldn't?"

"My high school coach."

"Well, if you'd like to try to prove to me right now that your high school coach was wrong, I would be very much obliged to you."

And that's how Moe Berg, big league catcher, was born.

Now he's a big league diplomat. He's got the brains, he's got the ambition, and he can talk a blue streak. Wanna bet he makes the grade?

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More attention is often given the selection of a design for a memorial than the material to be used. While the importance of a suitable and dignified design is not to be minimized, too great care cannot be exercised in the choice of the stone from which it is to be carved. A beautiful design is worthy of a beautiful material, one which will enhance in loveliness, and whose durability will insure its permanence. Such a material is Georgia Marble. It has been selected and used by renowned sculptors and architects for such outstanding subjects that its beauty is known to everyone. When selecting a material for your own family memorial, ask to see the beautiful Georgia Marble memorials in your community. Write for booklet, "Personality in Memorials."

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Builders of America

By WALTER D. LORBER

An enterprising reporter discovered that Kuhn, Loeb & Company is now marking its 75th birthday. To that company, a great nation owes a part of its development.—THE EDITOR.

SEVENTY-FIVE years ago this month a great financial dynasty was started in this country. From it emerged some of the most remarkable contributions to the development of this great nation. From it sprang a galaxy of names which glitter in the history of American-Jewish philanthropy and leadership. For many decades, the banking house of Kuhn, Loeb & Company was not merely the treasury to which great pioneering ventures came for support and imaginative sponsorship, but the address to which a swiftly growing Jewish population looked for beneficent guidance in helping Jews in distress, abroad and here.

Kuhn, Loeb & Company, like most solid Williams and Wall Street establishments, looks askance at newspaper publicity, as dowagers do at references to their names in society columns. But a house that has helped finance the expansion of a continent and the growth of virtually every great invention, from railroads to television, cannot escape notice at an appropriate anniversary. Particularly is that true of a house which has produced such names as Jacob Schiff, Paul and Felix Warburg, and which is still incorporated in the fabric of American life through such names as Edward Warburg, John M. Schiff, Dorothy Schiff Backer and many others, who now serve in civilian or military life.

Without fanfare and with modesty, three immigrants in New York decided in February, 1867, to establish a banking house. Circulating a letter among potential friends in the financial world, the three men, Abraham Kuhn, Solomon Loeb and Samuel Wolff, declared in their circular:

"We herewith beg to inform you that we have this day formed a co-partnership under the firm of Kuhn, Loeb & Company for the transaction of a general banking and commission business.

"We will receive money on deposit, subject to cash at sight, the same as with city banks, allow interest by special agreement only, and make loans to our customers on liberal terms.

"We will buy and sell commercial paper."

On that day 75 years ago was started one of the most influential banking houses in the United States, foremost in helping keep America confident when times of crisis made strong men lose faith in the future of this country. From its early beginnings, Kuhn, Loeb & Company developed into one of the great names in the financial world—and gave to the world some of the outstanding philanthropists in the long Jewish history of charity.

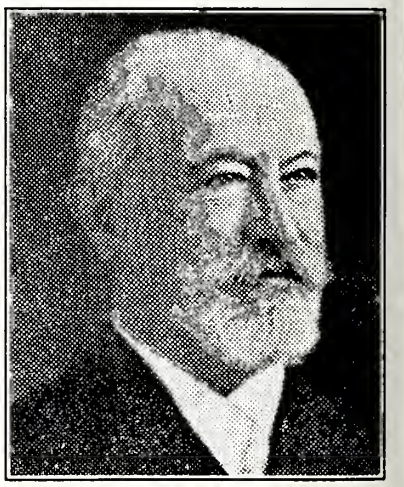
Interwoven into the warp and woof of the banking firm's history are names which stand out as distinct personalities, just as certain activities of Kuhn, Loeb & Company are emphasized by financial historians as the years roll along.

Men like Jacob Schiff, Otto Kahn, Felix and Paul Warburg—American institutions like the Pennsylvania Railroad, the Union Pacific, American Telephone and Telegraph—are emblazoned in the records of this company.

Because it is impossible within the limits of one article to list the virtually countless activites of Kuhn, Loeb & Company or to do more than outline the philanthropic work of the Jewish communal leaders who were or are connected with this premier Jewish banking house, one may touch upon, here and there, some of the dramatic tales involving the growth of Kuhn, Loeb & Company, which developed together with its country.

Vast Industrial Scope

Just to indicate the vast scope of the contribution to American industry which has been made by Kuhn, Loeb & Company, here are a few of the institutions in which the banking house has what is called "a continuing interest":

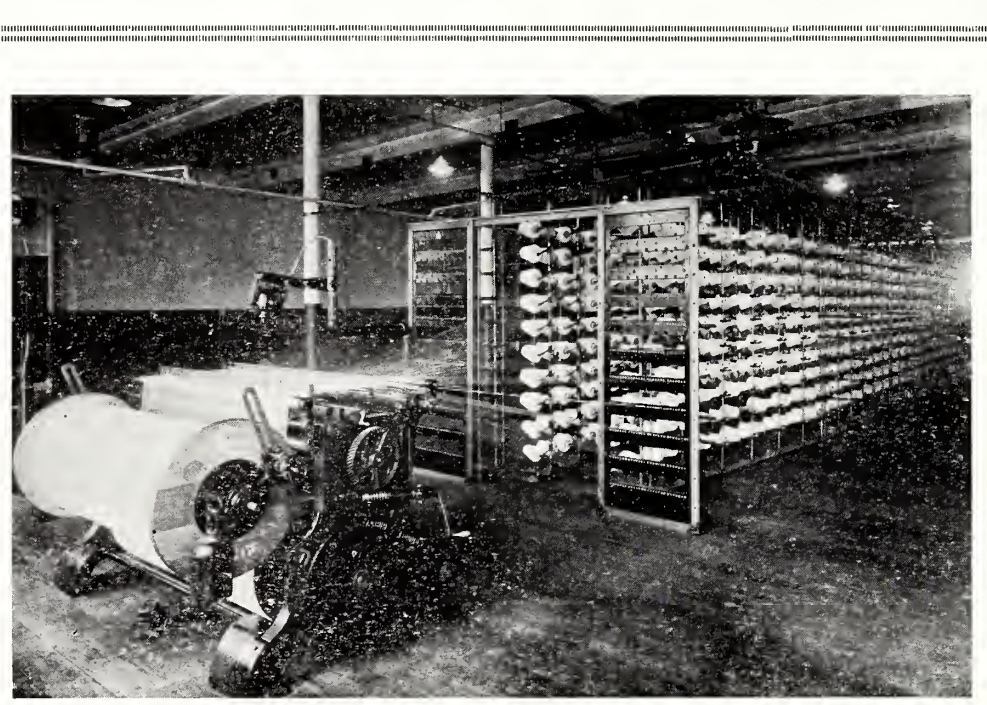


JACOB SCHIFF

Railroads—Baltimore & Ohio, Chesapeake & Ohio, Illinois Central, Pennsylvania Railroad, Texas & Pacific, Southern Pacific, Union Pacific, and Wabash.

Industrials—Western Union Telegraph Co., Westinghouse Electric & Manufacturing Co., American Telephone and Telegraph, Youngstown Sheet and Tube Co., U. S. Leather Co., U. S. Rubber Co., United Steel Works.

These are but a few. In all there are 26 railroads. There are three banks and there were countless city and state governments throughout the world which have in one way or another felt the influence of "Kayell." Ironically, some of the governments which used to borrow freely from "Kayell" were Japan, Germany, Austria, Czechoslovakia



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and other nations which are either enemies of the United States or no longer function independently.

American history books have often stressed the value and significance of the Union Pacific Railroad. The fact that "Kayell" lent more than $1,000,000,000 to the Pennsylvania Railroad Company and played a prominent part in financing not only the Union Pacific, but also the St. Paul and the Southern Pacific lines—reorganizing the latter two at an expense involving $750,000,000 in securities and 11,000 miles of trackage, without which America would have remained an undeveloped, bush-league nation—helps account for the debt of gratitude that this country owes to the invaluable contribution of the Jewish investment house.

That "Kayell" has been a carrier not only of securities in the railroad industry but in the communication field as well, floating issues for Western Union and American Telegraph and Telephone, indicates the extent of the debt owed this house.

Kuhn, Loeb & Company really made its mark in the great railroad struggle which found the Harriman interests and "Kayell" pitted against the powerful J. P. Morgan & Company and James Hill interests. The former combination supported the Union Pacific and the Southern Pacific. Morgan and Hill backed the Great Northern and the result of the depression era. Again "Kayell" played the role of Santa Claus. Throughout its years of service to the community, "Kayell" has been in the front lines. Whenever money was needed, when disaster stared an important American institution in the face, "Kayell" has come through.

The organization is modest. It refuses to play up its 75th birthday. In bowing to "Kayell's" demand that its horn be not blown, one may easily shift attention to some of the individuals who have been responsible for the policies and success of the banking house.

Theoretically all the partners in the organization are equal. No partner is a specialist in any one banking field. All matters are decided by the partners in "conference assembled."

The Partners as Individuals

Apart from the duties of the partners, the issue of the humanities, communal living and philanthropies enter the picture.

One may sketch the lives of a few of the outstanding men concerned with "Kayell" to give even a slight indication of the extent of the philanthropic work of the banking partners. In 1875 Jacob Schiff, a son-in-law of Solomon Loeb, one of the founders of the firm, was admitted as a partner in the organization. His aggressiveness, his ambition and his advanced ideas, which dominated the thinking of the leaders of the concern, did much to make it a No. 1 banking house. When Schiff died in 1920, America lost a leading financier and a foremost Jewish philanthropist.

The name Schiff is a legend by this time. He was one of the leading members of the American Jewish Committee. He suported the Hebrew Union College in Cincinnati. Aiding many Jewish cultural efforts, Schiff financed the Jewish Publication Society of Philadelphia and gave the money which helped establish the Semitic Department of the New York Public Library. The Jewish Theological Seminary also won his valuable support. He also established the Semitic Museum of Harvard University. Many Palestinian organizations and institutions felt the strength of his charitable hand. He aided Palestinian wine growers, the Haifa Hebrew Technicum and the first Zionist bank, among others.

Jacob Schiff was brought into the news with dramatic impact the other day when his grandson, John M. Schiff, the son of Mortimer Schiff, asked the Navy for a position which demanded active service. John, chairman of the National Jewish Welfare Board's Army and Navy Committee, had been a Lieutenant in the Reserve. He resigned his J. W. B. post to take up active duty. Incidentally, Jacob Schiff was one of the founders of the J. W. B.

The famous "quartet" in the banking world, consisting of Otto Kahn, Mortimer Schiff, and the Warburg brothers, were philanthropists as well, whose each and every gift is somewhere evident in the fabric of American life.

Otto Kahn was the perfect example of the modern patron of arts. Cultured, handsome, suave, he supported countless art experiments. He brought

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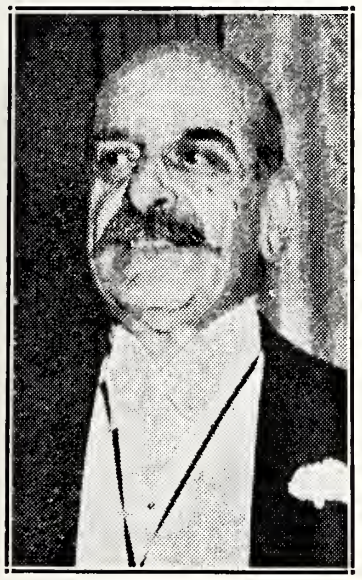

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In 1914 the two outstanding houses, Morgan and "Kayell," pulled the City of New York out of a financial pit. At the start of the First World War New York City was unable to meet a $100,000,000 obligation to England. Morgan and "Kayell" made contact with the Rothschilds, another Jewish banking house, and saved the day. In 1931 the same situation arose, as a

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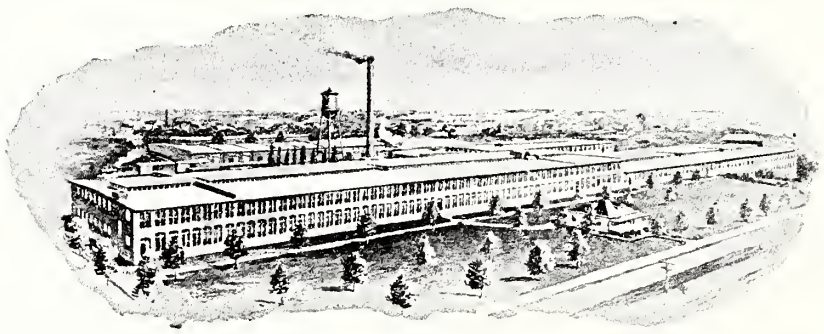

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Through Christian Eyes:

Strengthening the Home Bases of Democracy

By J. CALVIN REID, Ph.D., D.D.
Minister, First Presbyterian Church, Columbus, Ga.

"Honor all men, Love the brotherhood."
—I PETER 2:17.

I SHALL assume that all of us are ardent believers in Democracy. We recognize, of course, that it is not a perfect form of government. No form of government can be perfect because humanity itself is imperfect. But considering the frailties as well as the virtues of mankind, we believe, to say the least, that Democracy is the most desirable form of government yet devised by man. A few years ago, just before the present war broke forth, Edna Ferber returned to the U. S. from a tour of Europe and made this statement to the press: "I wish that every American who is now working against the good of the American government by word or deed might be sentenced to serve six months at hard play in any one of the capitals of Europe today. America's freedom from the animosities and fears of Europe, its democracy which may blunder but which functions without civil war, its opportunities to solve social and economic problems by education and legislation—these are priceless treasures too much taken for granted. Let us cherish them strengthen them while there is time." With this statement we would all agree, I think, 100%.

But simply to believe in Democracy in some sentimental fashion does not make it secure. I had a man to tell me one day, with tears in his eyes, that he loved his wife, but she was leaving him anyway. I told him, after getting to the root of the trouble which was liquor—that great enemy of the home, that great destroyer of life's major values!—"You may love your wife, but you haven't been doing a very good job of living for her."

In some similar fashion, it seems to me, we in America are in peril of losing democracy. We believe in it to be sure. We are ready to fight for it—the man referred to above would have fought for his wife too—but we are not doing a very good job living for it. Furthermore, as I see it, it is possible for us to win the war and still lose in whole or in part our Democratic way of life. For in the last analysis of Democracy will be found to be no stronger than its home bases. The one sure way to preserve it, then, is simply to practice it. That is what I mean by the phrase, "living for it."

Here, for one thing is The Ballot Box. Let us seek an honest answer to the question, When is it Democratic?

When it is Open to All.

Some years ago the right to vote was denied the womanhood of America. We now recognize that it was undemocratic as well as unjust so to do. "Time marches on." And today more and more enlightened Christian people are recognizing that the denial of the ballot to any citizen violates one of the basic principles of democracy. To be sure voters should be required to measure up to a certain standard of intelligence. No sensible person would argue, for example, that morons, the insane, or even illiterates should be given the franchise. But whatever be the standard established it should be applied without partiality to all, and no group or individual should be excluded because of poverty, race, or creed.

A few days ago I read where a certain Congressman from Alabama had made a stirring speech in Washington to the effect that we Americans ought to be willing to fight, not only to defend, but to extend the four great freedoms (among them freedom of the ballot) to all parts of the world. He received a letter asking him if he would be willing to permit the four freedoms in Alabama. To this letter he made no reply—eloquent silence! My friends, one of the watchwords of the War of the Revolution was "Taxation without Representation is Tyranny." We won that war, but I ask you honestly, "Have we abolished the tyranny?" The real truth of the matter is that Democracy, "A Government of the people, by the people, for the people" is something we have not yet achieved in America, but are in the process of achieving. Nor do I believe any straight-thinking person can argue that ours is a true Democracy until the ballot box is open to all.

All honor to the Jaycees for their campaign urging us not to fail to vote. But to our shame that such a campaign is necessary! Just a short while ago a man in my presence was "howling" about the rottenness of a certain state official. "Who did you vote for?" I asked, only to find he had not voted at all—then it was my turn to "howl!" Remember, my fellow-citizens, Democracy is not all freedom. Democracy is at least one-half responsibility. And one responsibility that rests upon us all is to vote, not occasionally, but every time an issue or a candidate is before us. I here and now advocate a change in one of our laws. Instead of paying a poll tax in order to vote, we ought to be required to pay it if we do not vote!

We owe it to our Democracy to keep ourselves informed concerning both candidates and issues which come befor us from time to time, so that we can vote wisely.

Some one who, I think, was in position to know said to me recently that even locally most of our elections are enrolled by money. "A few dollars," he said, "passed out by the proper party to the proper parties can quickly smother your vote and that of a hundred citizens like you." Regardless of the amount of truth in that statement, I make bold to say that so long as there are men either in business or politics corrupt enough to either furnish or pass out the money, and so long as there are citizens corrupt enough to take it, we will be a long way from a true democracy!

Holding all these things in mind about The Ballot Box, if you ask me, why is it not more Democratic? My answer is "Chiefly because we church people are not more courageously and unflinchingly Christian!"

Here also are Our Law Courts. When are they truly Democratic?

When a poor man has the same chance as a rich man.

When a negro has the same chance as a white man.

When no prisoner, white or black, rich or poor, is mistreaded by a policeman, jailor, or chaingang guard.

When neither officers, judges nor jurors can be bribed.

When pardons cannot be bought.

When lawyers concern themselves about justice, more than about "winning their case."

And why are Our Law Courts not more Democratic than they are? Chiefly because we church people are not more courageously and unflinchingly Christian!

Again, here are our schools. When are they truly Democratic?

When they are kept free from political interference and control. We do not have to look beyond the boundaries of our own state to find an illustration, a deplorable illustration, of something that is a far cry from the Democratic way, and it is high time that we are bestirring ourselves about the situation!

When they provide equal opportunities to all, regardless of race, creed or station. I am sure the minority groups in America must many times thank God for our Constitution, The Declaration of Independence and The Supreme Court. Take, for example, this magnificent statement from the Preamble of the Declaration of Independence: "We hold these truths to be self-evident: that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty and the pursuit of happiness." Glorious words, almost worthy to be placed beside the writing of Holy Scripture!

But, like many of the writings of Scripture, we subscribe to them and then fall so far short of living up to them. What do we mean, for instance, when we say, "All men are created equal?" Not equal in size, for some are fat and some are skinny. Not equal in looks, for some are handsome and married. Not equal in ability, for some have one talent, and some five and others ten. But equal in the respect that is due their personality, equal in the opportunities that ought to be extended to each to learn, to develop and to achieve according to his own ability and endowments.

REV. J. CALVIN REID

Suppose there are five lads in this land of ours, each cherishing in his heart the dream, let us say, of someday becoming a great surgeon. Each is willing, let us suppose, to work and study and sacrifice to achieve his ambition. Well the ideal that we call Democracy says, "They must have their chance." One little fellow perhaps, is a Chinese in the slums of New York, one is a Jewish boy in Chicago, one an Indian out in Oklahoma, one a negro in our Southland, the other your own dear son. "They must all have their chance," says Democracy. But more than that, Democracy says, "They must have an equal chance." And saying that, Democracy is saying something which in my humble opinion is very close to the heart of the teachings of Christ! If the American flag stands for that, it is worthy to stand on this pulpit beside the Christian flag!

Interpreting this principle of "equality," the Supreme Court has recently handed down a decision that a difference in teachers' salaries on the basis of race is unconstitutional. That is a very disturbing decision for us because in Georgia, for example, the average white teacher's salary is $886 (Disgracefully low, third from lowest among the Southern states!) But the average for each negro teacher is $398. For each white child enrolled in the schools of Georgia we spend $43.38 yearly, for each colored child $12.47—

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The Shape of Things To Come

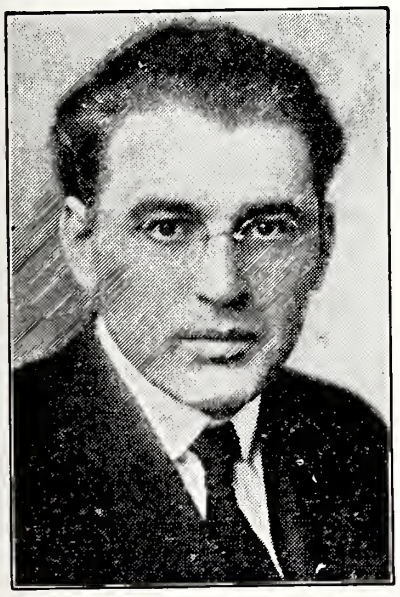
By Dr. Abba Hillel Silver

Dr. Abba Hillel Silver, one of America's great scholars and leaders, is noted for his succinct summations of the trend of an era and his penetrating analyses of current problems. He believes that it is time—even while we are in the midst of war—to be steeled to the problems of peace. In this statement, he summarizes the prospets that must be feared—and shaped.—THE EDITOR.

SPIRITUALLY and ethically the shape of things to come is very blurred.

One cannot forget that the last world war was fought for the very same objectives as this war and against the same foe. The war was won and yet, following it, the world entered into one of the most disastrous periods in history, a breakdown and blackout period, culminating in this second world war.

Why did victory lead to defeat? Not because the Versailles Treaty was vicious. It was no better and no worse than similar treaties which are imposed by victors upon vanquished. The recognition of the independence of Belgium, Poland, Czechoslovakia and Austria,



DR. ABBA HILLEL SILVER

the acceptance of the principles of the rights of minorities, and the establishment of the League of Nations marked definite forward steps. The failure of the peace was due first to a lack of economic foresight. Political self-determination was confused with economic self-sufficiency. The failure was also due to defects in the structure of the League. The League was not given military power to enforce its decisions. The right of secession was reserved to the member nations and a unanimous vote was required for all important decisions in the Assembly and the Council. The failure of the United States to join the League was a nigh mortal blow, and the failure of Great Britain, France and the other principal signatories to live up to the letter or the spirit of the movement completed its ruin.

It was this last failure—essentially a moral one—the failure to assume responsibility for world peace, or, having assumed it, to live up to it—which was principally responsible for the wreck of the first important and promising experiment in world pacification. Statesmen called national cowardice non-entanglement, and the successive acts of betrayal of the League appeasement, and so another world war was blunderingly concocted. Those nations which did not wish to intervene for peace are now intervening in war, and the peacemongers turned out to be the real warmongers.

What will come after this war? Will victory again lead to defeat? This will depend largely upon the moral attitude of the victorious Allies towards a revived and revised world union. All the ethical promises of an Allied victory depend entirely upon it.

Europe and other parts of the globe will be ravaged after the war. Famine, poverty, and misery will stalk over the face of the earth. There will be ruined economies, social collapse and revolutions in every defeated country—just as after the last war. Millions of people will seek new homes in a world which will be inhospitable to immigration. The youth of half the world which has been indoctrinated with the racial and nationalistic mythologies of dictatorship will be spiritually lost and unsuited to a democratic way of life which they had been taught to hate and despise. There will also be resentments, rivalries and recriminations, among the victorious Allies—just as after the last war. Will the British Empire and the Union of Soviet Socialist Republics and the United States of America share reconcilable views on world reconstruction at the peace table? Will their economic interests be compatible? And will they agree on the basic freedoms which should be guaranteed to men and nations?

Under these conditions the attempt to build a peaceful and stable social order will tax the intellectual and spiritual resources of human statesmanship to the utmost.

It is idle to assume that an era of peace and good will will set in right after the war and as a sure consequence of the peace. The long protracted agony of our epoch wherein capitalism is evolving into new forms by way of a transition even more violent than that of feudalism at the close of the Middle Ages, will not end with this war; for stable new economic forms, compatible with human freedom and security, have not yet emerged. The most that we can hope for is that this war will put an end to political aggression and imperialistic adventure which are anachronisms in the modern world, breeding war, and fatally interfering with the efforts of peoples to make their difficult adjustments to the requirements of the new technological age. The defeat of Hitlerism will give free nations a chance, and only a chance, to continue their planning and experimenting for a more just social order which will combine safety with civilization.

The peacemakers, in my judgment, will not be able to solve all or many of the manifold problems which will confront the world at the time of the armistice—nor should they attempt to. Their primary concern should be to restore freedom to the conquered peoples, within regional economic blocs or federations, to insure to all nations equal access to the raw material of the earth, and to create the effective safeguards against future aggression. This means a recreated League of Nations, structurally modified, backed by force and geared for action, whose member nations will consent to a modified sovereignty and forego the right of secession—a League which will be empowered to review treaties from time to time and to rectify what time will prove necessary.

There will be great spiritual strain in our country after the war. Eras of reconstruction are dangerous eras. Passions, hopes and fears run high. The demagogues and the political adventurers hope to find in the very fluidity of social forms their great opportunity. Orthdox and ear-marked Fascist and Nazi doctrines and slogans will of course be discredited. Dogmatism generaly, both of a political and economic character, is likely to suffer eclipse. But this will not preclude other attacks upon human rights and liberties under other guises and with other catchwords, nor will it prevent the recrudescence of bigotry and intolerance which, for the duration, have gone underground in our land. The Ku Klux Klan was launched on the ebb-tide of the last war, and capitalized on the totalitarian patriotism which the war engendered. In the severe adjustment which will follow the war in our country and which will probably entail periods of inflation, depression and large-scale unemployment everybody will be looking for scapegoats. Some have their already well tethered in their back yards. The hope, of course, is that the very fact that these things happened after the last war may put Americans on their guard against their recurrence.

Religion which has so much at stake in this war—in fact, the whole classic

(Please Turn to Page 48)

"Fear Not, For I Am With Thee"

—Isaiah 43:5

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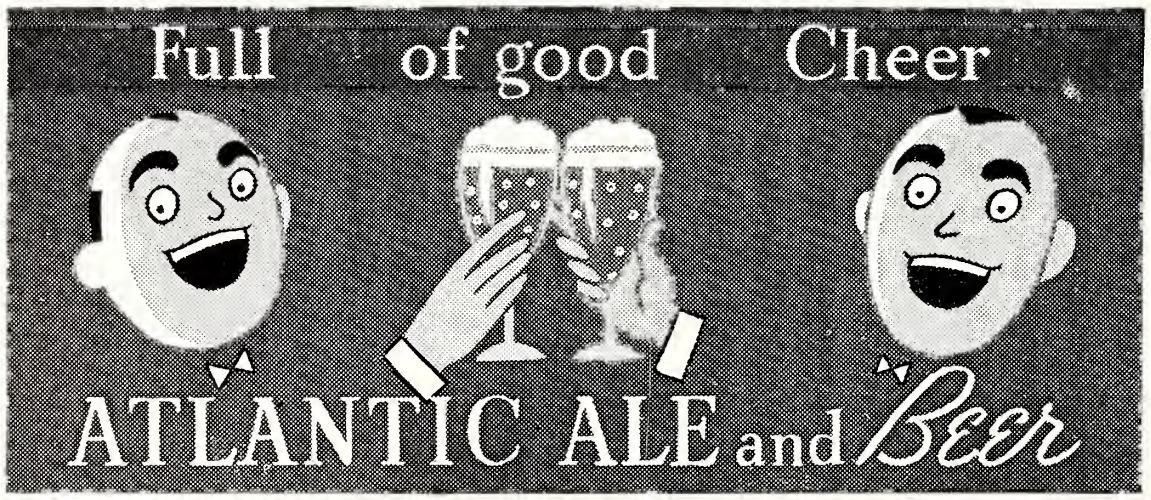

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A LETTER FROM A DEAD MAN

The writer of the following letter was a hostage shot by the Nazi in Paris. His crime was that he was a Jew. He was born in Warsaw, lived in France for 15 years and was a naturalized French citizen. He was arrested during a raffle, or police roundup in Paris.

The letter was found in his clothes by the Red Cross after he had been executed. It was brought from France by an aequaintantance of the family. It was written in French; this is a translation.

My dear wife and child:

Dear Sarah and my dear little baby. I am now at Rue de Grenelle, suburb of Drancy, with the 15 others. We didn't know our fate all day long, but an hour ago an officer came in with a chaplain to announce that tomorrow at 11 o'clock we will be shot. I was taken by chance—it's my fate.

All my life has been based on honesty and work. I have suffered, trying to bring up our child and to live happily with you. But, as you see, the war has broken our lives, and this is the result. However, I never would have believed that this would be my fate, despite my complete innocence. I die innocent, with a clear and honest conscience.

Dear Sarah, I beseech you, in spite of my absence, keep up your courage; you are the mother of our child, who must be brought up the way I have always hoped. It isn't worth the trouble to cry over me, you cannot save me nor our dear child that way; but when he grows up, tell him the whole truth and the cause for my foreshortened life, and you, Sarah, if you can improve your living conditions and bring up our child respectably, don't cry after me—it won't do any good! Too bad that my unhappy fate is to die, innocent though I am; my wish was always to spend a harmonious life with you, but—too bad! What can you do? One thing I would have wished, and that would have been my last wish—if I could only kiss you and hold you in my arms, and kiss our dear child. I embrace you just the same in my daydreams.

My dear Maxime, you are too little. I cannot see you nor kiss you, but I constantly think and dream of you. I always picture you as a big boy, understanding well what I say to you. When you grow up, I, your father, wish that you always walk in the path where I would have led you, and I hope that you will always do the right thing, and that your mother will bring you up well.

And now it begins—the end of my verdict. They are hurrying me. I fall innocent, but I shall remain always in your heart. Remember your father.

And you, comrade of my life, dear Sarah. I embrace you with my whole heart and my last tears.

I kiss you and our child once more. You have been faithful in our life together, and this is the end.

National Jewish Welfare Board In Hawaii

The National Jewish Welfare Board, which has had an Army and Navy Servicemen's Center in Hawaii since the first World War, found itself on the morning of December 7 squarely in the midst of one of the greatest war emergencies ever to befall this country. Since that historic morning, Israel Weinstein, JWB director, and a staff of four USO assistants have been in the front line of war-time service.

Civilian evacuation, hospitalization of the wounded and establishment of emergency feeding posts were among the rush jobs the JWB workers had to perform. Forty-two emergency feeding stations for "bombed out" civilians have been established, the JWB director has been placed in charge of hospital traffic for the entire city of Honolulu, and a USO canteen truck, equipped with comfort and recreation facilities, has been placed in operation. Moreover, the Board now operates two USO clubs in Hawaii, having recently acquired the spacious Knights of Pythias building in down-town Honolulu which, in turn, has been converted into a USO club. JWB workers in Hawaii also have completed arrangements for 3,000 soldiers to participate in "community seders" during Passover.

To meet the war emergency in Hawaii, the national office of the JWB, on the morning of December 7, wired $2,500 to its offices in Hawaii, following this up with monthly allotments of $3,000 for the continuance and expansion of the service program.

The Mayor of Honolulu, Lester Petri, samples the refreshments for servicemen at the new USO clubhouse operated by the Jewish Welfare Board in Hawaii. The clubhouse was recently acquired by the JWB and converted into a USO center.

The Jewish Welfare Board's new USO club in Honolulu, until recently the spacious Knights of Pythias lodge building. Israel Weinstein, the civilian in the second row, is shown with his USO assistants and three servicemen who were among the first to put in an appearance at the new center. Note barbed wire barricade at the right.

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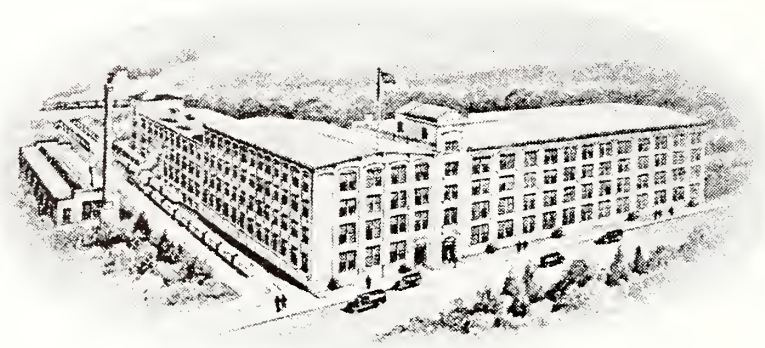

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Rise of a Composer

By ROGER DORFMAN

American composers are proudly celebrating the fortieth anniversary of Aaron Copland, who in addition to being one of the world's foremost "moderns" has done as much as any other man to develop native American music, both in personalities and in idiom. Whether in swing music or in the more classical forms, musical composition in this country has found an extraordinary champion and interpreter in this American born in Brooklyn in 1902. Today he is one of the leaders of America who insist that democracy can be expressed through music as well as in politics—and the one, he feels, is an encouragement to the other. He and Irving Berlin are but two of the Americans distilling our musical spirit. —THE EDITOR.

THE fortieth birthday of a composer is likely to warrant greater acclaim than a similar milestone in the life of a business or professional man. Perhaps the answer is in the traditional axiom that a man is born with music but trained to business. When Sergei Koussevitzky raised his baton recently to conduct the New York Philharmonic in a rendition of "Quiet City" by Aaron Copland, it was the fortieth time that an orchestra had played the symphonic poem by this outstanding American-Jewish composer.

In describing his birth in Brooklyn in 1902, Copland has written:

"I was born on a street in Brooklyn that can only be described as drab. It had none of the garish color of the ghetto, none of the charm of an old New England thoroughfare, or even the rawness of a pioneer street. It was simply drab. It probably resembled most one of the outer districts of lower middle-class London, except that it was peopled largely by Italians, Irish and Negroes. I mention it because it was there that I spent the first twenty years of my life. Also, because it fills me with mild wonder each time I realize that a musician was born on that street."

Because it was a musician who was born and not made on that street, Aaron Copland is today one of America's great interpreters of her own music history as well as one of the most notable contributors to her musical development.

With typical Jewish concern that their children should have a cultural equipment with which to go into the world, the Copland parents invested in the musical education of each of their five children. Not because they expected any return but because they believed it was part of the responsibility of parenthood to enlarge the horizon of children. At 13, Aaron began learning piano. To him it was as hackneyed a task as to listen to his brother scraping at the violin while his sister did the piano accompaniment. It made no difference whether it was popular or classical music as far as the parents were concerned. The object was to be able to read notes and to play with some degree of perfection. The musical education involved in taking the youngsters to hear concerts or operas was considered extraneous. In fact, as far as Aaron was concerned, whatever he picked up was over the observation of his people that the older children had taken up enough of the family resources without showing that they had any special musical gifts.

Copland's first systematic training in music, after two years of the routine piano lessons, began at 15 when he was accepted by the composer, Rubin Goldmark. In learning harmony and composition from Goldmark, Copland became familiar with Chopin and Beethoven and Wagner. By 1921 his special talents had been sufficiently revealed to warrant his departure for Paris, where he studied piano as well as composition with Nadia Boulanger until 1924, when he returned to New York—already hailed as "talented."

The intuitive feeling for music is nowhere better evident than in the direction which Copland's musical interest took. Goldmark had no appreciation of such people as Debussy, Ravel and Scriabin, who were in those days being denounced as the masters of cacophony. In fact, Goldmark told his pupil that the most horrible examples of the corruption of musical art were to be found in the harmonies of these men. But that seemed only to intensify Copland's belief that music to be appreciated by its contemporaries must reflect their spirit, their anxieties, their social and economic surroundings.

It was in Paris that Copland first came to know Koussevitzky, who was then conducting the Paris Opera. As experimenter, Koussevitzky could be depended upon to offer the works of Prokofieff, Milhaud, Schoenberg and Stravinsky, among others.

Copland was only 22 when he returned to America after three years of the most intensive training in modern music that any American up to that time had received. He had composed a one-act ballet, a Passacaglia for piano and a Rondino for a string quartet, among others. One of his compositions—"As It Fell Upon a Day," song for voice, flute and clarinet—was actually performed at a Paris concert in February of 1924. His Passacaglia was played a few months after his return to New York, at a lecture recital of the League of Composers.

Some years ago, in an autobiographical piece written for the Magazine of Art, Copland examined that period of his early training and concluded:

"Looking backward fifteen years, I am rather amazed at my own ignorance of musical conditions in America. I mean, of course, condition as they affected composers. How a composer managed to get his compositions performed or published and how he was expected to earn his living were equally mysterious. I had left my drab Brooklyn street as a mere student with practically no musical connections. I was returning there in much the same state. As far as I was concerned, America was virgin soil."

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THE BEGINNING OF MUSSOLINI'S DOWNFALL

By EDWARD D. KLEINLERER

Because of the protestations of friendship for Jews which Mussolini had made from the beginning of his career, the introduction of the Nazi racial laws in Italy shocked the world. But it also outraged the sentiments of the Italian people themselves, according to Edward D. Kleinlerer, well-known correspondent, who was expelled from Italy under the "Aryan" laws. Even today, the sympathies toward Jews are growing among the Italian people, Kleinlerer declares, citing the introduction of "Aryan" laws as the beginning of Mussolini's end.—THE EDITOR.

THE series of deep humiliations, defeats and disasters which has befallen the Italian nation since July 10, 1940, when Mussolini announced from the balcony of the Palazzo Venezia that he was going to throw in his lot with that of Nazi Germany, has stunned the average Italian and fully revealed to him the benefits of "Mussolini's regime."

The loss of a colonial empire for which two generations of Italians had fought, the complete decline of Italian influence abroad, the intruding presence at every step of Nazi soldiers and Gestapo agents have brought home to the Italians the evidence that they were misled and betrayed by the man who "is always right."

Though "Regime Fascista" of Roberto Farinacci, Italy's Streicher, and "Il Tevere" of Telesio Interlandi, the apologist of Hitler's racialism, have redoubled their attacks against the Jews, blaming them for the withdrawal from Cyrenaica and for America's entry into the war, the average Italian understands that Italy's disasters in Greece, Albania and Lybia derive, above all, from the fact that the Fascist Il Duce threw his country into conflict on the side of the much despised Tedeschi.

Now, after more than three years since Mussolini embraced Hitler's racial credo, beginning thus a close political and idological cooperation with the senior partner of the Axis, the Italian masses see clearly how under the cloak of "racial solidarity" against the phantom of "Jewish demo-plutocracy" Hitler has reduced Italy to a protectorate of the Slovakia type and converted the Italians into mere servants of the German Herrenvolk.

This writer will never forget the sense of surprise, bitter disappointment and shame which the overwhelming majority of the Italian people experienced when on a warm summer afternoon, they learned that they were to be considered "Aryans with a Nordic direction" and that the Jews, as "an extra-European race," could not be considered an integral part of the Italian nation.

There were even before June 14, 1938 (when the official Italian racial manifesto was proclaimed), anti-Semitic grumblings in various sections of the Italian press; but the Italian masses believed that they were just a tribute paid to a political friendship without deeper consequences.

I pointed out then to an Italian friend of mine that these anti-Jewish attacks, though limited to one or two extremist fascist dailies, were not to be disregarded or viewed as a concession to the extremist wing of the Fascist party, but were intended to prepare the ground for a determined anti-Semitic policy and action in the future. They refused, however, to believe that such "absurdities" could ever be offered for Italian consumption. They told me that the diatribes were mere gestures to satisfy the funny man with the little moustache. Their faces did not fail to express what they thought of the Fuehrer of the Third Reich.

I will always remember how, a few days after the publication of the Fascist racial program, I was approached by a high official of the Italian Foreign Office whom I used to meet occasionally at various diplomatic receptions.

"I am glad that Mussolini adopted Hitler's racial program," he said to me sqnarely. "It is the best thing he has done so far."

I expressed amazement at such an opinion and asked the Italian dignitary for an explanation.

"I think he did well," he reiterated, "and I will tell you why. Because by succumbing to racial madness, and by denying once again what he used openly to proclaim, Mussolini will finally compromise himself and reveal even to the commonest Italian the kind of dangerous clown he is. The Italian nation will never be made to believe in 'purity of blood' and all the other fables of Aryan supremacy," he concluded.

Though I was ordered to leave Italy in a few days and became for my numerous friends, Italians and foreigners, a "dangerous person," a famous Italian sculptor, married to a Frenchwoman, invited a large group of friends to arrange a farewell party for me. A large crowd came to his apartment in the Via Cassiodoro. There will always linger in my memory the expressions of sorrow and wrath and outbursts of laughter which the mere mention of the words "racialism" and "pure Aryanism" aroused among those present.

Before I left the house an Italian lady exclaimed to me: "Be sure that what you are now condemned for will one day in Italy be considered a great distinction."

On the train, near the Italian-French frontier, a customs official apparently informed about me by the local police, said to me in a whisper: "I know you are leaving the country after so many years among us; but believe me that the more severe the anti-Semitic laws become, the more will grow our sympathy for our Italian-Jewish citizens."

These sympathies have, in fact, according to information available to me, not only increased, but have reached even those sections, though small, which for opportunistic reasons thought to draw some advantage from the intro,

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Thoughts On Passover

By **DR. TRUDE WEISS-ROSMARIN**

PASSOVER, the holiday commemorating the birth of our freedom and independence for our people, has uniquely and everlastingly impressed itself upon Jewish life and letters. The Bible, the Talmud, the Midrash and later Jewish literature and liturgy abound in the standard phrase and refrain: "a memorial of the exodus of Egypt." For, in the words of Moritz Lazarus, "whatever was most lovely and noble and inspiring in Jewish life became a memorial of the exodus." The exodus from Egypt has, indeed, become a pivot of Jewish history and Jewish ethics.

The harsh experience of Egyptian slavery did not harden those who had endured it. On the contrary, Jewish law scaled the very heights by basing the law to treat the stranger kindly on the ground of "Ye were strangers in Egypt." Because ye have eaten the bitter bread of slavery and affliction you must pity the stranger! Having endured slavery does not entitle one to inflict it upon others, but, on the contrary, imposes the moral obligation to be kinder and more considerate than those who do not know from personal experience what it means to be a stranger and a slave:

"And a stranger shalt thou not wrong, neither shalt thou oppress him; for ye were strangers in the land of Egypt." And again, "The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt."

The many Biblical and post-Biblical references to the period of Egyptian slavery prove that their authors, even as the Jews of all times, did not regard it as shame and dishonor to have been subjected to persecution and humiliation by an enemy superior in force. "Not the persecuted and enslaved but the persecutor and enslaver is degraded," is a good summation of the Jewish attitude.

The sublimation of the dark forces of unconscious hatred and revengefulness engendered by the sufferings of Egyptain slavery into the heroic dedication to the ideals of freedom and the tender and solicitous love and care for the "stranger" is among the great and enduring achievements of Judaism.

According to the Midrash, "The Israelites were redeemed from Egypt because of these four virtues: they did not change their names; they did not alter their speech; they did not reveal their secrets, and they did not neglect the commandment of circumcision."

This early rabbinic enumeration of the elements of Jewish survival is accurate as well as timely. In past ages, even as today, the Jews who did not "change their names" and proudly proclaimed their Jewish identity; who did not "alter their speech," substituting completely and everywhere the vernacular for Hebrew; who "did not neglect the commandment of circumcision," but held fast to the divine covenant—these Jews survived, and will survive.

Another Midrash passage suggests that the "Israelites were redeemed from Egypt, thanks to their pious women." This opinion, too, has much to recommend it, for the mothers of the nation are the first teachers of the men and impress upon their souls the indelible stamp of their guidance. Throughout the ages, the "pious women" of Israel have tended the fires of Jewish allegiance, thus earning "redemption" for their people.

All Holidays Emphasize Freedom

Passover is jubilantly acclaimed as "the season of our freedom," and its ritual is centered in observances emphasizing the value of this precious possession. But also the year-round Jewish ritual and observances are correlated with the idea of freedom.

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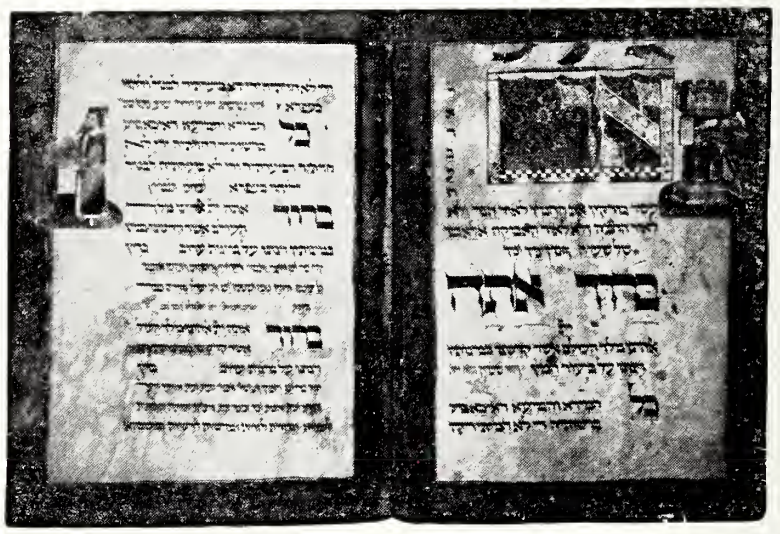

This illuminated manuscript Haggadah for Passover is one of the most beautiful and oldest in the large collection of the Hebrew Union College Library at the Rabbinical Seminary in Cincinnati, Ohio. It was written by Meir Jaffa in Heidelburg about the year 1400.

PRESCRIPTIONS FOR WAR TIME

By A. J. CRONIN

Who Wrote, "The Keys of the Kingdom"

NOW that America has drawn the sword and thrown away the scabbard, surely it is time for all of us to look deep into our hearts and view what we are bringing to the struggle.

We are all patriots, of course; we hate the Nazis, hiss the Japanese in the newsreel at our local cinema, cheer the Stars and Stripes shown waving valiantly at the program's end. We even bring our cash out with an air of conscious rectitude, and make a sound investment in Defense Bonds. But isn't there something else that we can do: something not quite so obvious—less showy than the froth upon the river's brink, more like the strong and silent current underneath?

Even yet there may be some of us who don't quite realize the gravity of the ordeal which now confronts us. It was not so long ago that we ridiculed the threat against Democracy, cartooned the antics of the Berlin house painter, laughed our cocksure heads off at the comic little yellow men whose paper empire the experts reassured us we'd blow to pieces in three weeks. And complacency, fostered by thoughtlessness, dies so hard!

A week after Pearl Harbor, a solid citizen, and a neighbor, whose blood had boiled at the dastardly attack, informed me with a grin how he had beat the rubber shortage by buying in a stock of eight dozen golf balls. On the very day Colin Kelly gave up his life to avenge the honor of his country, my friend was using his utmost endeavor—not to give up his game of golf. Of course we have been told, by those most interested, that we must relax, seek entertainment to sustain our morale. But think!—have we not sought entertainment just too long? No boxer ever won a prizefight on a round of nightclubs. Certainly we shall not win this one by chasing down the avenues of escape, awaiting that long-predicted crack in the enemy's morale. NOW is the time to tighten our belt, grit our teeth, and steel ourselves to face the naked truth.

Blasted to its foundations, the comfortable world we knew is rocking about our ears. A trail of havoc, of rapine, torture and enslavement is being blazed around the earth. In fetid jungles and infested swamps American soldiers, battered day and night, gaunt-cheeked and tight-lipped, are dying, with their backs to the wall—dying that we may live.

For all who care to read, the writing is plain upon the wall. We shall not, we cannot win this war, without the maximum of sacrifice, the merciless annihilation, by each of us, of self. We cannot buy our way to victory. Masses of men, preponderance of planes, weight of steel alone will not bring us to the clear horizon of a happy peace. This war is a war of the spirit. A vile and pagan creed has reared its hydra head, a creed which degrades the morals and the minds of youth, preaches only the fever and the lust of conquest, suppresses all religion, murders the ministers of God, desecrates churches, hangs, shoots, beheads and burns alive innocent captives, children and old women, in wanton savagery, cuts tolerance and liberality from the lives and hearts of men. It is to destroy this horror that we have joined ourselves in battle. Not for gain or the conquest of another's territory. This is indeed no ordinary war. It is a crusade, to win which we must use the weapons of the spirit.

Therefore must we hold this burning purpose, constantly, fervently, in our minds, let it color every action of our daily lives. It is not given to all of us to lead the van in battle. At least we can pray for those who do.

Alas! The mention of that word is dangerous. Prayer has become the target of the cynic, the scoffer, the smart sophisticate who would sooner stand upon his head in a crowded street than kneel, in solitude, before the altar of his God. That is but another symbol of our moral lethargy. Those who do pray know what miracles it can accomplish. By prayer I mean no canting lip-service, but a simple raising of the mind and heart to God, a dedication of ourselves to the ultimate reality of all. Even if we are without faith, let us be logical. If we fight to preserve the Christian ethic, the least we can do is to give it a chance in our own lives.

Goodness is of itself a weapon of undreamed-of-power. It nnifies, sustains, fills the soul with fortitude. It gives us patience to endure all things to the end. In this hour of crisis, in the darker hours of suffering which may come, our empty churches beckon us. Let us fill them to overflowing, fill them in the spirit of the Pilgrim Fathers who, on this very soil, found what millions now have lost—freedom to worship God.

None would dare to fathom the vast inscrutable design which molds the destinies of men. Yet if we could presume to lift our eyes and read the darkling stars, we might dimly glimpse in this terrible judgment which now unfolds our world, some stern and masterful purpose for the betterment of all humanity. The world had forgotten God. Indulged by years of easy living, dazzled by the false illusions of material prosperity, we had turned our faces from the skies. Now we must slough off, like a snake-skin, the selfish habits of the past. We must again embrace, gladly, the bare simplicities of life, practice self-discipline, economy, a Spartan austerity. Make no mistake. Our enemies have austerity and iron discipline, both.

If God be for us, who can be against us? This is the faith, humbling yet exalting, in which we must band ourselves as one great brotherhood, marching in unison toward the dawn. When the sound and fury of battle lie behind us, the lessons we have learned will not have been in vain. The blueprint for enduring peace will be ready, in our hands.

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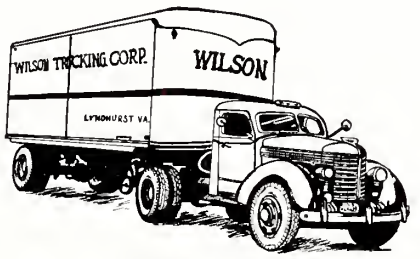

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Women in the News

By MARTHA NEWMARK

Fannie Hurst Is Back

Having finished her latest novel, the first in some years, Fannie Hurst is right back in the stream of public affairs. Her "Lonely Parade" is an interesting commentary on a group of women whose lives were full in many directions yet circumscribed in curious fashion. Their author could never be restricted like that.

Always able to strike the right note in addressing large groups, Miss Hurst declared "we women are no longer the waiting Penelopes of war," as she spoke to the annual convention of the New York Federation of Jewish Women's Organizations. There could be no more effective description of the manner in which Jewish women throughout the nation, like their sister Americans, have adapted themselves to the needs of national defense.

Organizations and headquarters normally used for social purposes have been transformed into air-raid training or Red Cross nursing centers. Women's groups which have funds, whether it be the Women's League for Palestine or the Council of Jewish Women, are placing them in defense bonds and engaging in intensive propaganda for similar purchases by members. Many is the Jewish woman who is offering her services for even more active service in the military departments.

It might be a good idea for Jewish women's organizations throughout the country to call on Miss Hurst to galvanize them with her vigorous prose. Miss Hurst has always been in the forefront of those who said a writer could not cut herself off from public affairs.

Baseball Tycoon

One of the great names in American baseball history is still head in the big leagues, through the presence of his widow, Mrs. Barney Dreyfuss, the Louisville girl who is Chairman of the Board of the Pittsburgh Pirates. With Florida training camps already ringing with diamond language, despite the stream of players into the Army, Mrs. Dreyfuss is again hoping that her boys will bring another pennant, perhaps even the series award, to the Smoky City.

At 69, Mrs. Dreyfuss is still regarded as the power, and not merely as the owner, of one of the most effective teams in the National League. Her son-in-law, William Benswanger, gives the orders as President; but Mrs. Dreyfuss, who has known baseball ever since 1894 when she married her husband, who was then owner of the Louisville team, keeps a watchful eye on developments. She may be the only woman owner of a major league ball team but she compares favorably with the men owners in acuteness of judgment on players, techniques and crowd reactions.

Veteran Louisville residents will remember Florence Wolf as well as the man who was to become her husband. Barney Dreyfuss, his widow recalls, was not particularly happy about being in the distilling business, the channel through which many Louisville Jewish families gained fame and fortune. Mrs. Dreyfuss, who was an accomplished pianist as a girl, says she was a baseball fan even before she met her husband. Music seems to be a dominant trait in the family. It was while both Mr. Dreyfuss and Florence Wolf were on their way to a Cincinnati music festival that they first met. William Benswanger has been known to write program notes for the Pittsburgh Symphony and Mrs. Dreyfuss is proud that her own piano playing virtuosity has been passed on to her grandson.

It's continuously fascinating to explore the myriad avenues in which

FANNIE HURST

Jewish women in America have proved their gifts.

Wife of Litvinoff

The first lady of the Russian Embassy at Washington is one of the most remarkable women of our time. She has a distinction of her own, aside from being the wife of Maxim Maximovich Litvinoff, the Bialystok Jew who today represents the Soviet Union in her relations with America. Ivy Low comes from a long line of English writers, the most famous one of whom was Sir Sidney Low, the historian; another being Sir Maurice Low, at one time the *London Post's* correspondent at Washington. Her father was Sir Walter Low, widely known barrister and scholar.

The wife of the Russian Ambassador is herself a novelist of distinction, who has also done much to bring Russian literature to England by translation. She first met her husband in 1915 when Litvinoff was commissioned by Lenin to announce the Bolshevik attitude to the war at the London Conference of the International Socialistic Bureau. Litvinoff, a famous journalist in his own right since 1905, when together with Maxim Gorky he founded *New Life*, the first Bolshevik paper in Russia, worked in England as a journalist during the war. In 1916 he and Ivy Low were married. They have two children, a son and a daughter.

Mrs. Litvinoff was plunged into the maelstrom of international affairs on October 26, 1917 when the leaders of the October Revolution named her husband Soviet Ambassador to Great Britain, an appointment not recognized

by the British. It was then that Mr. and Mrs. Litvinoff went back to Russia. Ivy Low, the artist and the writer, quickly adjusted herself to a proletarian existence. She helped create an understanding of English by teaching the language in Russian schools and by promoting translations.

Ivy Low is a perfect first lady for the great mansion which is the Soviet Embassy in Washington. Her origins give her poise in any company. Her experience makes her understand all people.

Music Commentator

Those who have listened to the concerts under the baton of Artur Rodzinski know the superlative polish which he evokes from his musicians of the Cleveland Symphony Orchestra. The woman chosen by the Columbia Broadcasting System to do the commenting on the program during intermission is equal to the challenge represented by this conductor. She is Kay Halle, Smith graduate who, since 1939, has been one of WGAR's top interviewers.

Ever since she graduated from Smith and the Cleveland Institute of Music, Miss Halle has been broadening her horizon and enlarging her equipment. Europe, South America, Central America and our own country have been the pastures through which she has roamed, performing in such a variety of fields as politics, writing, lecturing and broadcasting as well as music, her first love. Her interest in the latter field has been expressed for years as a member of the Women's Committee of the Cleveland Orchestra.

When, during the next four or five months, you tune in on the Saturday afternoon concerts, you will know that whether you are hearing Brahms or Glazounoff, your interpreter, the first major woman music commentator on the networks, comes to the microphone from a rich background of knowledge.

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Rise of a Composer

(Continued From Page 20)

Nadia Boulanger, whom Copland credits with the greatest part of his training, having been his inspiration during his years at Fontainebleau, was to continue to accelerate his development even in America. She was the organist with the Boston Symphony Orchestra in February, 1925, when his symphony for organ and orchestra was first produced—the first of Copland's compositions to be presented to an American audience. The name of Koussevitzky—which, like that of Boulanger, seems to hover over the destiny of Copland—also entered the story at that time, for he was then serving his first term as conductor of the Boston Symphony. From that day to this, Copland has had in Koussevitzky a friend and a sponsor. But that could also be said of the great majority of competent moderns, who were sure to find sympathy and understanding at his hands.

From the summer of 1924, when Copland picked up a meager living by playing the piano with a three-piece orchestra at Milford, Pa., until his most recent volume on American composers called "Our New Music," his has been a steady advance in guiding the musical taste of America, by example and teaching. Even the movies have found a place for his gifts, even though when Dr. Walter Damrosch first presented one of his compositions he had to apologize to the audience of old ladies. Such films as "Our Town" and "Of Mice and Men," themselves adventures in technique, have been appropriately scored by the man who is today president of the American Composers' Alliance. He lectures, writes and organizes concerts of modern composers even as he continues to experiment with new forms. He has even lectured at Harvard as well as at the New School for Social Research.

Musical students who are discouraged by the lack of appreciation of their talents might well study the case of Aaron Copland, who in those early days of his career was somewhere on the edge of penury. He tried to teach but found no pupils. By chance he received the first fellowship for a composer issued by the Guggenheim Memorial Fundation and for three years he was maintained from that source.

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"The Dynamo of Dixie"

MARC CHAGALL

By BEZALEL SCHATZ

As I am about to dip my pen and write, words keep echoing in my mind, a great poet's words, "I am silent because I yearn to talk." Indeed, I yearn to speak of things so important that I hesitate lest I fail.

One can typify historically the cultural life of America in three words: young, energetic, developing. These words are undoubtedly even more true when speaking of art in America. It is in this world of art in America that an event of unprecedented importance has just taken place: Marc Chagall, a genius painter, a central column in the palace of the world's art has come to live in America.

We Jews have shown immense qualities of appreciation for music, literature, and the theatre, but we were and are blind to art. Artists—yes, we have many and good artists. However, we lack interest and love for them. For over 25 years the world of art expanded its interest in and love for Chagall and has placed him at the very highest peak, with such great painters as Picasso and Matisse, and the composers Debussy and Ravel. We have none other of his talents, and I say "we" because Chagall's art is Jewish art and its striking originality is derived from the sensitive vibrations of a Jewish soul, nurtured by a chassidic background.

To those of you who look upon modern art as a strange thing, it will be hard to understand his work; however, if an interest be developed, and it must be, for us particularly, then I know that his art will bring eventually understanding and also love.

Chagall's life began in the Russian town Vitebsk. His parents were poor and he grew up in an environment devoid of culture. It was only due to his inner-flaming desire for something more from life, something deeper and higher, that he started to paint in 1907. For a while he studied under Baskt, and in 1910 went to Paris, where he studied in various art schools. He exhibited in the "Salon des Independants" and in 1912 in Berlin in the famous nest of modern art, "Der Sturm" (The Tempest). His influence upon the entire modern art of Germany spread like a flame; this influence is clearly traced in the origin and evolution of German Expressionism and, later in Surrealism.

How shall I describe his work to someone who has never seen it? It's inner power? The fire of his Jewish types? His colors? He is wrapped up in a world of dreams of his own; there is an everlasting fire inside of him. He creates without planning; he does not have to plan because these dreams—worlds of angels and flowers and types flow so simply from within. Because he does not plan, his paintings possess a beautiful freshness; each is completely different from the other.

The laws of our world are not enough for him; hence, this fantasy and "disorder" of figures floating—indeed, this very thing creates a true and beautiful peace and order. Not only is he original in the form of compositions but his colors blend and form a most exquisite harmony, akin to poetry. His art is the height of a lyric fantasy. He remains always independent, unique, and original.

Although he matured into art in Paris and under French influence, his art, even when dealing with a non-Jewish subject, reflects Jewish feeling.

Returning to Russia in 1914, he remained there until 1922. After the war he founded the Fine Arts Academy in his home town, Vitebsk. In 1919, the newly founded Jewish State Theatre commissioned him to decorate its walls and ceiling as well as to provide the sets and costumes for its first performance.

MARC CHAGALL
Self-Portrait

When you visit the Chicago Art Institute, a museum known to possess the finest collection of modern art in the world, you will see prominently displayed a large painting of a rabbi by Chagall. He also was the first to illustrate Peretz poems. In 1930, a painting by Chagall received first prize at the Carnegie Institute exhibition—a great honor.

Soon after returning to Paris in 1922, Chagall began to illustrate a series of books, beginning with Gogol's *The Dead Souls* and La Fontaine's *Fables* for the prominent publisher and art lover, Ambroise Vollard. This was a rare honor granted few of today's greatest artists, for Vollard was the man who we may justly say "gave birth" to modern art by discovering men like Cezanne, Matisse, and Renoir.

Today in one of New York's foremost art galleries a retrospective exhibition of Chagall's work is being held. Viewing his paintings dating from 1910, I came to face his canvas, "The Martyr," 1940-1941. It is his most recent painting, his last dream in Europe, a dream of horrors, gray and dirty brown in color; a world doomed. There in the center clad in a *Talis* is a calm forceful figure with skin the purest lemon yellow, as if singing a clean bright melody, the sacrifice of the souls of his people, "The Martyr."

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THE LITTLE BOY

(A Short Story)

By MAXIM GORKI

This poignant story by Maxim Gorki, the great Russian writer, seems to have been written for the present.—THE EDITOR.

IT is hard to tell this little story—it is so simple. When I was a youth, I used to gather the children of our street on Sunday mornings during the spring and summer seasons and take them with me to the fields and woods. I took great pleasure in the friendship of these people, who were as gay as birds.

The children were only too glad to leave the dusty, narrow streets of the city. Their mothers provided them with slices of bread, while I brought them dainties and filled a big bottle with cider, and, like a shepherd, walked behind my carefree little lambs, while people, destined to partake of all the sorrows and all the joys of life.

These were my happy days, my true holidays, and my soul, already, dusty with the knowledge of life's evil, was bathed and refreshed in the clear-eyed wisdom of child-like thoughts and feelings.

Once, when I was coming out of the city on my way to the fields, accompanied by a crowd of children, we met an unknown little Jewish boy. He was barefooted and his shirt was torn; his eyebrows were black, his body slim, and his hair grew in curls like that of a little sheep. He was excited and he

JEWISH WEDDING IN RUSSIA
by Marc Chagall

we passed through the town and the fields on our way to the green forest, beautiful and caressing in its array of Spring.

We always started on our journey early in the morning when the church bells were ushering in the early mass, and we were accompanied by the chimes and the clouds of dust raised by the children's nimble feet.

In the heat of the noon, exhausted with playing, my companions would gather at the edge of the forest, and after that, having eaten their food, the smaller children would lie down and sleep in the shade of hazel and snowball trees, while the ten-year-old boys would flock around me and ask me to tell them stories. I would satisfy their desire, chattering as eagerly as the children themselves, and often, in spite of the self-assurance of youth and the ridiculous pride which it takes in the miserable crumbs of worldly wisdom it possesses, I would feel like a twenty-year-old child in a conclave of sages.

Overhead is the blue veil of the spring sky, and before us lies the deep forest, brooding in wise silence. Now and then the wind whispers gently and stirs the fragrant shodows of the forest, and again does the soothing silence caress us with a motherly caress. White clouds are sailing slowly across the azure heavens. Viewed from the earth, heated by the sun, the sky appears cold, and it is strange to see the clouds melt away in the blue. And all around me—little people, dear little seemed to have been crying. The lids of his dull-black eyes, swollen and red, contrasted with his face, which emaciated by starvation, was ghastly pale.

Having found himself face to face with the crowd of children, he stood still in the middle of the road, burrowing his bare feet in the dust, which early in the morning is so deliciously cool. In fear, he half opened the dark lips of his fair mouth—the next second he leaped right on to the sidewalk.

"Catch him!" the children started to shout gaily and in a chorus. "A Jewish boy! Catch the Jewboy!"

I waited, thinking that he would run away. His thin, big-eyed face was all fear; his lips quivered; he stood there amid the shouts and mocking laughter. Pressing his shoulders against the fence and hiding his hands behind his back, he stretched and strangely appeared to have grown bigger.

But suddenly he spoke, very calmly and in a distinct and correct Russian.

"If you wish, I will show you some tricks."

I took this offer for a means of self-defense. But the children at once became interested. The larger and coarser boys alone looked with distrust and suspicion on the little Jewish boy. The children of our street were in a state of guerilla warfare with the children of other streets; in addition, they were deeply convinced of their own superiority and were loath to brook the rivalry of other children.

(Please Turn to Page 41)

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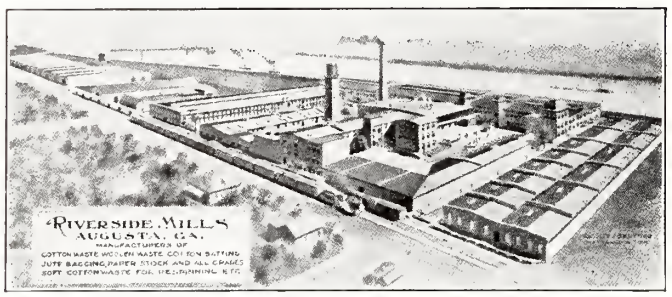

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PASSOVER—THE ETERNAL CHALLENGE

(Continued From Page 8)

gees to sail from the Old World to new homes in free lands.

Though the war has fringed its borders and it lies in a crucial theater of war, Palestine has throughout the war period maintained its role as homeland and haven. Since the outbreak of the conflict some 37,000 refugees have reached the shores of Palestine with the help of the United Palestine Appeal. This has brought to more than 300,000 the number of Jews who have found a permanent home in the Jewish homeland since the beginning of the Nazi regime in Germany in 1933. In the three months ending March 31, 1942, the British Government provided for the immigration of an additional 3,000 refugees. They came from Russia, Turkey, Yemen, Iraq and other countries.

Today Palestine is serving as a strategic base of operations and an increasingly important source of supplies for the armies of the United Nations in the Middle East. It has sent 15,000 of its young men to fight with the armies of the United Nations, and these Palestinian Jewish soldiers have made their name synonymous with valor in the front lines from Greece to Libya. Back of them and back of all the Allied forces in that part of the world, is the productive capacity of Palestine, which, stimulated and aided by the U. P. A., has expanded the industrial and agricultural output to meet rising war needs.

While carrying on its wartime duties, the U. P. A. must maintain the essential work of development and colonization to provide homes for the newcomers and establish them in agriculture or industry where they can do their part in the defense of freedom. Palestine must be made ready to receive a great influx of uprooted and homeless Jews from Europe after the war and to consolidate and extend its upbuilding progress for which its Jewish population is now making an unstinted expenditure of blood and soil.

The third sector of the Jewish humanitarian front lies squarely on the doorstep of American Jewry. In accordance with its tradition of befriending the oppressed, our country has been one of the principal havens for victims of Nazism. It has opened its doors to more than 200,000 refugees. This immigration is continuing in spite of our entry into the war; about 2,000 refugees have immigrated here from Europe and northern Africa since Pearl Harbor and more are on their way, while consulates in neutral territories continue to issue visas.

Here is an immediate and critical responsibility for American Jews which they are called upon to meet through U. J. A. support of the National Refugee Service. The N. R. S. is fulfilling a patriotic Jewish duty by speeding the incorporation of the newcomers into American life and economy so that they can contribute their services in the present emergency, as they are all anxious to do.

At the same time, the N. R. S. must aid refugees in meeting the special obligations imposed on aliens by wartime conditions, such as restrictions of residence and travel. Besides the normal burden of relief, retraining and employment service for newly arrived refugees while they are finding their places in American life, the N. R. S. must now assist refugees displaced economically due to war priorities and the anti-alien prejudice of some employers.

DR. STEPHEN S. WISE

Underlying all the wartime operations of the National Refugee Service are two major considerations:

First, that no refugee shall be allowed to become a public charge; the nation expects as much of its Jewish citizens.

Second, that the speedy integration of the newcomers in the life of the country is more than ever essential, because unity among all Americans, "old" and "new," is vital for victory.

On this Passover, the Jewish people faces a crisis as profound as that which confronted it in Egypt. The world is now at war to determine whether the scientific and technical achievements that have, for practical purposes, banished seas and oceans, shall result in weal or woe for mankind; whether all peoples have been made neighbors in order that men may more ruthlessly oppress and exploit their fellow men or in order that they may live in brotherhood and enjoy the riches of the earth as never before. In this struggle every Jewish man, woman and child is enlisted—the oppressed inhabitant of the ghetto, the young Palestinian soldier guarding an outpost in the Libyan Desert, the refugee physician going his rounds in some towns in Kansas or Ohio—but American Jews, above all, hold the key to victory on the humanitarian front. If they prove equal to their task, some of the most important problems of post-war reconstruction will be largely solved in advance; we will be well on our way to winning the peace. In the hour when we recall the old story of the struggle of our forefathers for liberty, we realize that history now turns its gaze upon us, and will record inexorably whether we bear ourselves worthily in the fight.

THROUGH CHRISTIAN EYES

(Continued From Page 15)

less than one-third! That is the real issue in our Southland, not co-education—I know of no person either white or colored who is advocating that—but equal-education. Not a mixing of the races, but an equality of opportunity for every man, woman and child, regardless of race or station in this glorious land of ours. That is the ideal of Democracy as applied to Education, an ideal we have not yet fully attained but one clearly avowed in our Constitution and most certainly implied in the Christian principle of the Brotherhood of all men.

So if you ask me why our Educational System is not more democratic than it actually is, again I answer: Chiefly because we church people are not more courageously and unflinchingly Christian!

Consider also how far short of being truly Democratic is Our Industrial System.

Producing extreme wealth and dire poverty side by side.

With powerful capitalistic bosses on the one hand.

And on the other, many equally "autocratic" labor leaders, some of whom are racketeers with criminal records—more power to Westbrook Pegler in his exposures of their crimes!

Viewing this situation as a whole, Dr. Fosdick is led to say, "It is impossible to have democracy in politics and religion, and autocracy in business. So all unfair privilege, all class conflict, all cruel contrast between luxury and want, all social organization that puts profit above personality and money above manhood, are failures of democracy. Then communism rises in protest. Then dictatorships lift up their ugly heads. Then cynicism about what America stands for attacks Americans themselves and what in this country we took for granted and celebrated with flags and bands on patriotic holidays, falls into peril. No war to make the world safe for it will help—only making Democracy real here."

And if you ask me why we do not have more democracy in our Industrial set-ups, again I answer: Chiefly because we and others like us are not more Christian!

Here, once more, is the matter of achieving Democracy in Our Homes.

A few days ago my attention was drawn to an article in the Presbyterian of the South bearing the title, "Democracy in the Home." The gist of the article was this: When problems arise in the home it takes a good deal more time to sit down as a family group and reason things out to a satisfactory conclusion, but such time is well spent, and such is the Democratic way. We usually choose some other. So, when we say of a woman, "She wears the pants in her family," that is but a polite way of saying, "She is a female dictator!" When a man takes his stand upon that ancient idea that the husband is the head of the house and insists upon making the decisions for the family regardless of the ideas and the feelings of others, he's being a dictator—not as big as Hitler, of course, but of the same stripe! And when a child gets what he wants by flinging a fit on the floor, he too is a Hitler in the making. Dr. Garry C. Myers has written, "In a few homes there is a high degree of democracy; in some others a very high degree of dictatorship. Sometimes the father is dictator, sometimes the mother, sometimes both parents together are, aided and abetted by one or more in-laws. Not infrequently the child is a dictator and a tyrannous one at that."

It goes without saying that "Dictator homes" are far from happy homes, regardless of who is "It." And if you ask me why our homes are not more Democratic, I answer: Because we are not more unselfish and patient and considerate as Christians!

You, no doubt, have anticipated the climax of our message, namely this: the most vital of all the home bases of Democracy is The Religion of Our Lord and Saviour Jesus Christ.

Democracy and Christianity belong to each other, not as a glove belongs to the hand—you can remove the glove from the hand and still preserve it—but as a tree belongs to the soil! "A corrupt tree cannot bring forth good fruit," Jesus once said. To which might be added, "nor can poor soil produce a good strong tree." All of

(Please Turn to Page 53)

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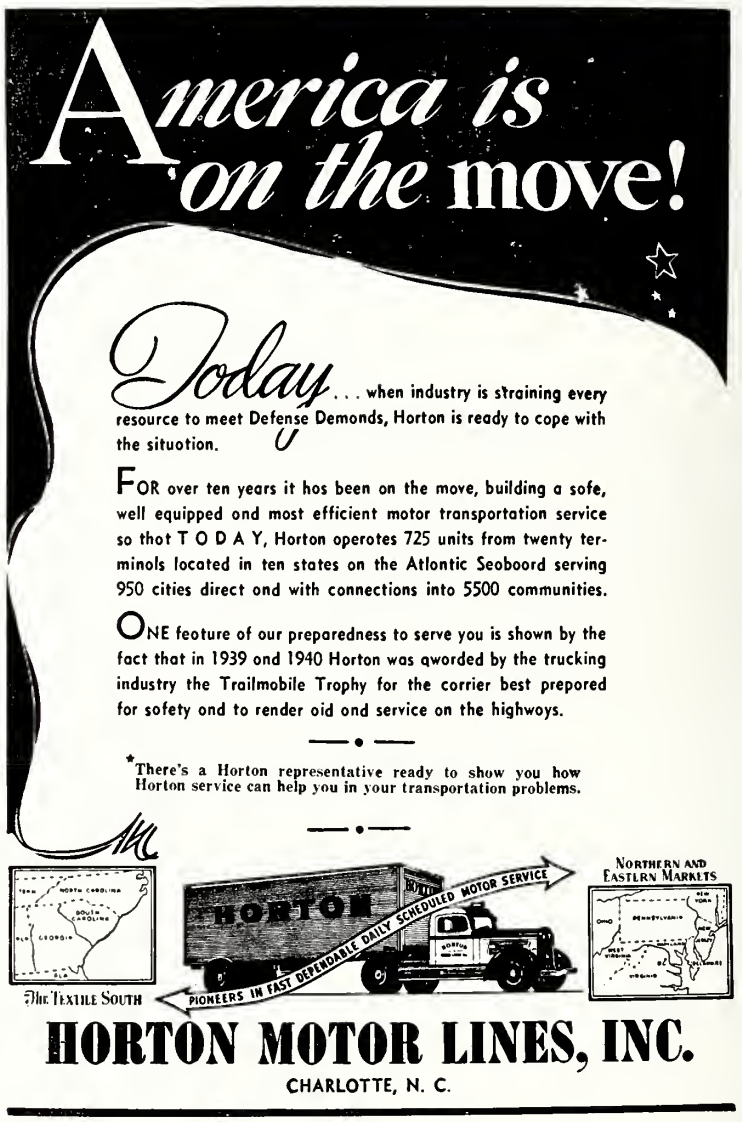

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CAFE ROYAL IS REDISCOVERED

By JACOB FISHMAN

The most fashionable eating place in New York today is Cafe Royal, made doubly famous by a Broadway play around it and by a recent battle between Dorothy Thompson and a blonde who attacked the famous columnist. Mr. Fishman, an outstanding editor and one of the most famous of the restaurant's regular patrons, lifts the curtain shrouding the part of this famous cafe. His amusing, sharp observations restore a fascinating picture of New York life, long obscured by legend.—THE EDITOR.

CAFE Royal has been rediscovered again. The discovery and rediscovery of this bizarre and exotic caravansery in the midst of Peter Stuyvesant's historic section of New York has been a favorite pastime of writers and guide-book publishers during the last three decades of its checkered career.

Cafe Royal is perhaps the last surviving citadel of the nostalgic Central

JACOB FISHMAN

and Eastern European Cafe habitue. It has been a curious combination of such world-famed "institutions" as the Romanisches Cafe in pre-Hitler Berlin, the Imperial and Bayer cafes in old Vienna, and the Dom and Cupole cafes in prewar Paris. While it drew its major patronage from the local literati and Yiddish thespians, it competed rather strongly with the "Village" as a spot for sightseers and epicureans of the goulash and paprikash variety. Let it be said at the very outset that Cafe Royal's food has always been more attractive and wholesome than its surroundings.

The latest discovery of Cafe Royal has been effected by the stage. Listen to the couples leaving the current play "Cafe Crown" in a midtown New York theater and you will most likely hear the following dialogue:

"But, Clarence, do you mean to tell me that there is actually such a cafe in New York? If so, then why don't you take me there?"

"You said it, Ginger darling, and that's where we're going right now. Hey, taxi, Cafe Royal!"

And so, Cafe Royal is at present enjoying a wave of prosperity which is the envy of many more glamorous night spots in New York. I am told that the famous "21" cafe is beginning to feel the competition. Who knows—perhaps there is a dark plot being manipulated to spirit away the now famous Herman, the bus-boy—Hymie in the play—to the Gay White Why?

The present rediscovery of Cafe Royal has come as a godsend to its proprietress, the widow Szatmarie. It needed a revival badly. The local patronage had been falling away by leaps and bounds. What with three darkened theaters on Second Avenue within a radius of a half mile, and with the continual encroachment upon its gastronomic offerings by Rumanian eating places, plus zithers and multilingual singers, also by numerous dairy restaurants, the Cafe Royal in recent years was becoming a shadow of its old self. It is reported of many jobless actors that upon leaving Cafe Royal after a "kibbitzing session" of five or six hours, they solemnly leave word with "Hymie" that they may be found in Geffner's dairy restaurant in case anyone should phone or ask for them. In accordance with the old tradition of the Royal, this gives no offense.

In its three decades of existence, Cafe Royal has seen many changes all around it. In fact, only Cafe Royal fought valiantly against any change in its interior decorations as well as in its cuisine. Thirty years ago Cafe Royal was one of a string of European-style cafes on Second Avenue. There was the Cosmopolitan with its card room and newspaper files, the Monopol with its chess room, where champions played exhibition games for a dollar a throw, and the Boulevard with its famous terrace, which was long the retreat of the medical fraternity and other professionals.

Lower Second Avenue was then nicknamed "Little Germany," from Houston to 14th Streets. Further North it was a Hospital and institutional mecca. Sturdy trees lined the street on both sides, giving it the aspect of a promenade.

With the onrush of the Eastern European immigration, the character of Second Avenue changed rapidly. The German element retreated to Yorkville. The former "Little Germany" is now popularly known as "Knish Boulevard," a tribute to the scores of dairy restaurants featuring this doughy morsel along with dozens of other dairy dishes, herrings, *borscht*, *Schtchar*, *blintzes* and such.

The Royal alone held out. Its menu today is no different than it has been for 30 years. The only concession to public opinion the Royal has made in three decades has been to consent to

(Please Turn to Page 38)

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THE WORLD OF THE FUTURE

(Continued From Page 9)

larly in the art of mental warfare, our alertness must be sharpened and resharpened. Finally, since the shape of our lives down to the minutest detail will be determined by the outcome of this conflict, we must take positive steps to build our unity.

These steps have been outlined by the National Conference of Christians and Jews. Cooperative action by members of the three great faiths is already progressing at a quickened pace. Further thoughtful planning and participation in the program by increasing numbers of Americans will develop in the months ahead.

This program is designed to help ease the stresses and strains which develop in wartime, causing tension among different groups and individuals. Recognizing that nothing could be more threatening to national morale than the growth of suspicion, mistrust, and even hatred which so often follow on the heels of wartime fatigue, sorrow and sacrifice, the Conference is devoting special attention to this aspect of the problem. We want no Ku Klux Klan spirit rising to plague us after this war is over.

Every man and woman can help. Community leaders, teachers, heads of organizations, religious advisers and others in positions of influence or authority have a particular responsibility here. But the "man in the street" can equally do his share, during Brotherhood Week and after. The essentials are first, careful thought and study of the entire subject, and second, intelligent cooperation. This is a long-term job, which stretches beyond our own generation into the lives of our children.

This indeed is the time for men of good will, as the Conference slogan declares. This surely is the moment to build understanding and defeat intolerance. None of us, no matter what his faith or outlook, can shirk the task at hand, for none of us is completely innocent of bigotry or misunderstanding of our brother Americans. Since our country's security depends on our common sense and our personal determination to help, we can do no less. Since the enemies of our nation are ever poised, ready to strike at the weakest spot and utilize that weakness to break down our unity, we must do even more than we think we can.

The creed of the Conference has special significance today. Men of good will can resist all attempts to split us up along racial or religious lines. Men of good will can help to defend other cultural or religious groups than their own under false and bigoted attacks. Men of good will can stop rumor and gossip by refusing to allow themselves to listen to prejudiced appeals and by demanding facts always. Men of good will can insist that the rights and privileges of American citizens shall be available to all, regardless of color or creed. Men of good will can cooperate to uproot the propaganda of hatred and fear wherever it shows itself, be it in employment, elections or anywhere else.

"If we are not brothers to all, we are not brothers at all." That is the theme of America's life, in war and in peace. If Brotherhood Week teaches no other lesson to us all, it will have accomplished truly worthwhile ends.

France was the first European country to confer rights of the citizenship upon the Jews. The French Constituent Assembly issued a decree to that effect on September 21, 1791.

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Passover Observance in the Armed Forces

PREPARATION for the observance of Passover by thousands of men of Jewish faith in the Army and Navy stationed in 21 overseas bases were announced recently by the National Jewish Welfare Board. With the approval of the War and Navy Departments, the Board has assigned six civilian rabbis to conduct the traditional seder services which mark the Hebrew Festival of Freedom in bases ranging from the Caribbean to Alaska. These rabbis have been assigned to points where there are no Jewish chaplains on duty.

In addition, arrangements for the observance have been made with local Jewish Welfare Board Committees and with Army and Navy chaplains who are not of the Jewish faith. More than 3,000 Passover prayer books and 8,000 pounds of matzohs and other Passover foods have been shipped to the outlying bases.

The six rabbis assigned to overseas service will arrive at their posts by April 1, when the observance begins. They are Rabbis Isaac Toubin, of New York, assigned to Guantanamo Bay, Cuba; Shephard Z. Baum, of New York, assigned to Puerto Rico; Henry M. Rosenthal, of New York, assigned to Bermuda; Lavy M. Becker, of Boston, assigned to Trinidad; H. O. H. Levine, of Bangor, Me., assigned to Newfoundland; and Morton Baumann, of Hollywood, Cal., assigned to Alaska.

All but Rabbi Baumann will return to the United States after the holiday period. Rabbi Baumann will remain in Alaska indefinitely to expand Jewish Welfare Board activities in Alaskan camp territories.

In cooperation with the Jewish Welfare Board's local committees and with James L. McBride, the senior chaplain of the Alaskan command, Rabbi Baumann will provide for the Passover worshippers at Anchorage, Fairbanks, Juneau, Fort Richardson and Sika. Special holiday supplies for the men in Alaska have been shipped directly from the Pacific Coast by the San Francisco regional headquarters of the Board. That office has also handled the shipment of supplies for the seders in Hawaii.

In Hawaii, where nightly blackouts and Army camp alerts will prevent any ceremonies after dark, the traditional time for the celebration of the seder, daytime services will be held by Army Chaplain Harry Richmond and Navy Chaplain Herbert C. Straus in the two U. S. O. clubs operated by the Jewish Welfare Board in Honolulu. More than 3,000 soldiers of the Jewish faith are expected to attend, while those who cannot leave camp will attend services and seders within camp areas.

In the Panama Canal Zone, seder services will be held in both Panama City and Balboa, on the Atlantic and Pacific sides of the isthmus. These have been arranged by Rabbi Nathan Witkin, field representative of the Board in the Canal Zone. In Bermuda, a community seder has been arranged by the local Board committee in cooperation with the Army and Navy authorities.

Other Passover services for soldiers will take place in Antigua, Jamaica and Trinidad, B. W. I., Paramariba, Aruba and Curacao, N. W. I.; Puerto Rico, Virgin Islands, Newfoundland, and Iceland. American Jewish soldiers in Iceland will observe the Passover in conjunction with British soldiers and several refugee families residing there.

Jewish men are also stationed with the units in St. Lucia and British Guiana. Army authorities are cooperating in arrangements to bring these men to nearby Trinidad for the services to be conducted by Rabbi Becker.

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A "Met" Star Is Born

When Kurt Baum made his debut in the Metropolitan Opera Company performance of "Der Rosenkavalier" the audience sensed that a new star had arisen. What his background is. what he thinks, how he came to the "Met" is told in this interview.—THE EDITOR.

THE glamour of grand opera, its lavish color, heavy melodrama, rich, sensuous music and lilting arias, its bellowing orchestration and vocal beauty make of the Metropolitan Opera Company one of the most artistic, satisfying, legendary group of entertainers in the world. To "make the Met" is for a singer as significant as for a politician to become President of the United States or for a writer to win the Nobel Prize for Literature.

Kurt Baum, tall, stalwart tenor from Czechoslovakia, "made the Met" a few weeks ago. He made it with a sensational five-minute performance which prompted music critics to call him the most valuable tenor acquired by the "Met" in many years. As the Singer in Richard Strauss' *Der Rosenkavalier*, Baum established himself as one of the prime tenors of his age. Thus another great singer added his name to the ever growing list of artists who have made good in the most important opera company in the world.

When Kurt Baum joined the "Met" his fellow singers were Natalie Bodanya, Irene Jessner, sopranos, and Rose Bok, Austrian soprano who had yet to make her debut; Anthony Marlowe and Jan Peerce, tenors; Walter Olitzki and Leonard Warren, baritones; Friedrich Schorr, great Wagnerian baritone; Alexander Kipnis, Emanuel List and Gerhard Pechner, a new singer. bassos.

Baum is a friendly fellow, happy that he has made his mark in the United States, grateful for the home he has an opportunity to create in America.

"At first," he said in a deep voice, strange for a tenor, "I began to sing in a choir in Prague, where I was born thirty years ago. I liked to go to the synagogue. My parents were Orthodox Jews." He sighed. "I am not like them. But I had a very big *Bar Mitzvah* in Cologne," he added with a bit of confused pride in his tone. He said it as though a *Bar Mitzvah* were the most significant symbol of Judaism. Then he talked of his father, who had made the *Bar Mitzvah* and who had sent him to *cheder*, where he studied Hebrew and other subjects involving Jewish culture.

It has taken Baum twelve years to reach the top of his art. "It was at a party," he mused, "that I discovered I had a voice. I sang a few songs, and then somebody said: 'But Kurt, you can sing. Why don't you study?' I did. And sure enough, it came about that I did have a voice." He told the tale with amusement. He probably visualized the years of hard work, of constant practice, of heartbreaks and musical scores, of ups and downs, of Hitlerized Europe and pre-Nazi days, when opera was important in Vienna, in Prague, in Paris—the capitals where the most popular music nowadays is the *Horst Wessel.*

Debut in 1939

Baum made his American debut in 1939 with the Chicago Civic Opera Company in *Aida*. That he sang well is indicated by his acceptance in the "Met" after following up his Chicago success with appearances in St. Louis, Buenos Aires, Mexico, Philadelphia, Boston and other cities where opera flourishes.

But the new "Met" sensation likes to talk of other things as well. "I am a Czech citizen," he declared. "I hope, however, to become a good American. I can do more than sing. I was a medical student in Cologne and I can fight." He chuckled. "You don't know, I suppose, that I was an amateur heavyweight fighter and trained together with Max Schmeling when he was a young boy." He added, as an afterthought: "He wasn't very good then. He was so young."

KURT BAUM

After he had decided to study voice, Baum went to Vienna in 1931. The next year he entered the International Contest at the Vienna Festival, where he had 700 competitors. He won the contest and decided that he was really a singer. The next European stops were the Vienna State Opera, the Prague Opera, where he was a leading tenor singing Italian roles, the Opera Comique in Paris, the Royal Operas of Budapest and Antwerp and then the round of American cities which led to his debut in the "Met."

Unlike many temperamental singers who are goaded into fury when other singers are mentioned in their presence, Mr. Baum realizes that he is not the only artist in the world. Laughingly, he discussed other tenors, which is an unheard of thing in music circles. He talked about Jan Peerce, and discussed the difficulties of playing certain roles. He told a few stories of his own quest for operatic perfection.

(Please Turn to Page 53)

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CAFE ROYAL IS REDISCOVERED

(Continued From Page 33)

serve tea and coffee in a glass instead of a cup, when requested.

Royal Saga

The saga of the Royal is wrapped in romantic and curious episodes. I can personally vouch for one of them, having to do with the transfer of that now famous cafe to the Szatmaries.

That goes back to the pre-World War I period. At that time Cafe Royal was a poor business enterprise. It was one of a few of its kind, and there wasn't enough patronage to go around.

Its then owner, a tall stately Hungarian—let's call him Sigmund—had been worrying continually how to balance his budget, let alone profits. In order to forget his worries, he indulged in the late evening hours in the Hungarian card game known as *Klaberyass* with his star waiter, Oscar Szatmarie. But Sigmund was just as unlucky in Klaberyass as in business. One evening, after a run of extremely bad luck, he discovered that he was in debt to Oscar for no less than $46,000.

"No, Oscar," said Sigmund despairingly, "you know as well as I that there is no chance of my paying you back the $46,000 dollars. So here is what I propose. Let's play one more game for the entire $46,000. If I win, then we are quits, and I will give up the game. If I lose, you take the Cafe, lock, stock and barrel, and I will work for you as a waiter."

Oscar must have had a permonition of what was coming, and he assented to the gamble. He won the game and the restaurant. For years after Sigmund, stalwart and dignified, worked as the star waiter. He lived to see business booming uncannily, due to the closing of its rivals, and Oscar buying the house in which the restaurant is located. But never a word of regret or a whimper came from the stolid Sigmund. He did his work efficiently and evaded all attempts to draw him into a conversation about his foolish act. Oscar, in turn, treated him well. Sigmund retired only a few years ago.

But it seems that success came to Oscar a little too late to enjoy. Though only in his late forties, he developed heart trouble. He made yearly trips to Bad Nauheim, Carlsbad and other spas; he spent most of the summer in his beloved Budapest and Vienna. And then, one day, about six or seven years ago, Oscar passed away suddenly, at the peak of his prosperity. His widow continues the business in the old spirit and traditions.

That, in brief, is the saga of the Royal.

What of its habitues and patrons?

Cafe Royal has been the shrine of such famous actors as Jacob P. Adler and Boris Thomashefsky, as well as a host of literary men and critics who, alas, are no more. The renowned music critic of the *Staats Zeitung*, Dr. Halperson, used to write his reviews in Cafe Royal. In the good old days it was also a mecca for the lower-grade art dealers and collectors. One might have picked up there a candlestick purported to have come from Crown Prince Rudolph's palace, or first editions of Schnitzler's works, from itinerant art dealers and collectors.

Most of these figures have now passed away, as well as a great number of actors and writers. The latest grievous loss to the Royal is the renowned Dr. Solomon Neumann, who had been a *stamm-gast* of the Cafe for the greatest part of its existence. Dr. Neumann not only was a scholar of the type that is continually adding to his knowledge and reading, but one who spent practically all his savings in collecting etchings and antiques. He loved to discuss Shakespeare and Wagner. His table was always the center of lively talks. No one who visited the Royal for the first time failed to notice and admire the man with the patriarchal head, with the bushy hair and receding forehead, who invariably was fingering some old edition of the masters, or a pocket Bible. Dr. Neumann is missed

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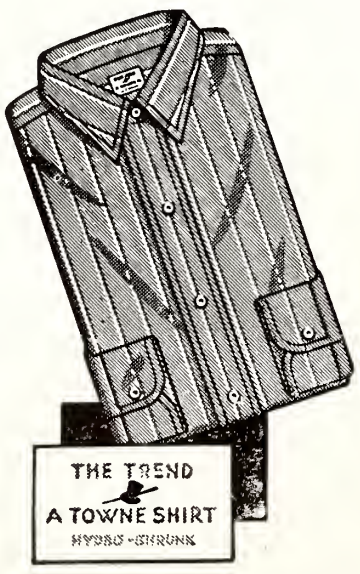

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by thonsands of frequenters of the Cafe Royal.

The main characteristic of Cafe Royal in normal times is, I should say, the crowding together of as many as ten persons around a table meant for four. It was a common sight in those days to find two or three tables crowded with about 30 or 40 "patrons," while the rest of the tables were deserted.

Certain privileged people have their steady places. They needn't be customers. Toward the back of the Cafe, between the entrances to the wash-

RABBI
by Marc Chagall

rooms for both sexes, is a small table for two, which is inviolable. It is reserved for the Manager of the Hebrew Actors' Union, who nsually conducts his business with the actors between the hours of 11 P.M. and 2 P.M. The chair opposite the Manager's has been dubbed the "electric chair" by some actors, because of the slim chance of getting an engagement in the present declining days of the Yiddish theater.

Then there is the perennial Herman Gold, the poet, childish-looking with his jet-black beard. There is a story about Gold's beard. It is said that he decided to grow the beard some years ago in protest because his only son refused to talk Yiddish. The beard is snpposed to have shamed the yonng son from slighting the language in which his father writes really good children's poems. And, of course, there is "our own" Chone *der Bewuster*. There is the former queen of the Yiddish stage, Sarah Adler, who seems to have discovered the fountain of youth. At 80 or so, she is sprightlier and more vivacious than many younger ones half her age. There is the nsual run of actors, mnsicians, box-office men, with little to do, entrepreneurs, playwrights, chorus girls, scene shifters, theatrical brokers, etc. The Yiddish writers are only rarely to be found there now. Most of them have become homebodies.

However, these cosmopolitan frequenters of the Royal find themselves crowded out now by the onrnsh of the sightseers who come to compare Cafe Royal with Cafe Crown of the stage. It has happened recently that the sightseers and slummers had the place to themselves and examined each other, while the real "attractions" sought refnge in near-by Cafeterias.

Ordinarily Cafe Royal is no respecter of persons. Such guests as David Sarnoff, Sam Rosoff, George Sokolsky and others can spend a quiet hour in the Royal without being pestered by celebrity seekers. The arrival of movie stars such as Claudette Colbert or Boris Karloff causes scarcely a ripple in the Cafe Royal. In fact, I am told that some movie stars resent the fact that they are left alone by autograph seekers. An anecdote is told about a famous movie star who mistook for an autograph seeker a woman who tried to sell her a ticket for a non-existent old folks' home. The movie star eagerly grabbed the proffered ticket and autographed it. Then there was a comedy of errors. The woman waited for her quarter, and when informed that she ought to be satisfied with the autograph, cried out: "Otographs, shmotegraphs, who cares for such foolishness?"

Cafe Royal has its high tide just now.

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Pass Over Your Fears

By PHILIP SLOMOVITZ

FRANKLIN Delano Roosevelt resurrected an ancient theme when he proposed his four freedoms as solution for the ills of our wartorn world. He must have read the *Hagaddah*, which contains all the admonitions for freedoms.

But the most significant call, derived from the ancient story, was the most important element in the Passover story: the appeal for freedom from fear.

Fear was the motivating factor which beckoned the Jews of Egypt to the fleshpots of the heathens. They were frightened by everything under the sun—by economic fears, by social scares, by religious bogeys.

Is it any different today? Not in the least. Jews are a bit frightened. They are afraid to undertake new things, or to carry on the old ones. They seem to be looking back over their own shoulders, fearing that some one is following them, that people suspect them, that they are pursued.

There is pursuit everywhere. We are hounded. We are threatened by a return to terrible dangers. But it is not as bad as fear itself.

Compare our situation today with the situation in the days of the first Passover, and you find that we can take comfort in many things. We have friends—they are all on the democratic front. We have friends even under Nazi rule—in Norway, in Belgium, in Holland, among the Czechs, even among the Germans.

The Czechs like to tell the story that between Jews and Czechs there is a difference of one day: The Jews are persecuted first, the next day the fury of the Nazis is upon the Czechs. When such stories are related, they indicate that there is a sense of understanding and an attitude of sympathy for us.

Or take the latest story to come from Berlin: A maid applies for a job and instead of the usual 40 marks she asks a salary of 60—an extra 10 for not reporting the people to the authorities for listening to foreign broadcasts and another 10 marks for not reporting them for buying on the forbidden food market. When she is told that they do not resort to illegal practices, she replies: "Then I cannot work for you. I refuse to work for people who not only starve but are stupid on top of it."

This indicates that decency and a sense of common justice are not dead. Furthermore, it indicates that all is not motivated by fear.

President Roosevelt assumes the role of a modern Moses when he appeals to reason against fear. Nothing can hurt us more than fear. Fear will cause us to tighten the pursestrings and to refuse help for important causes. Free people dare not yield to such tactics, and the fear-ridden are the ones who speak in terms of danger for the forthcoming appeals for relief funds.

Fear will put us in a state of despair. Remember the Stefan Zweigs and spread the word that it becomes necessary to abandon fears and to carry on the battle for life and the better things in life.

Fear will make neurotics of our children. If we are concerned about our boys and girls, we must bear the present struggle with courage and with dignity.

The fellows who spread fear are those who would have us ration the words of cheer and confidence.

President Roosevelt's modern application of the major principles first enunciated by the great teacher Moses rejects such a program.

If ever there was need for an extra portion of courage and confidence and dignity, it is now.

There must be no rationing of the spiritual things in life.

There must be an abandonment of fear and an embracing of faithful and joyous courage.

Let the clarion call for this Passover be:

Pass over your fears!

There was a popular Jewish superstition that if the groom places his right foot over the left foot of the bride when the marriage benedictions are recited he will be the master in the house, and that if the bride succeeds in placing her left foot over the groom's right foot she will "wear the pants."

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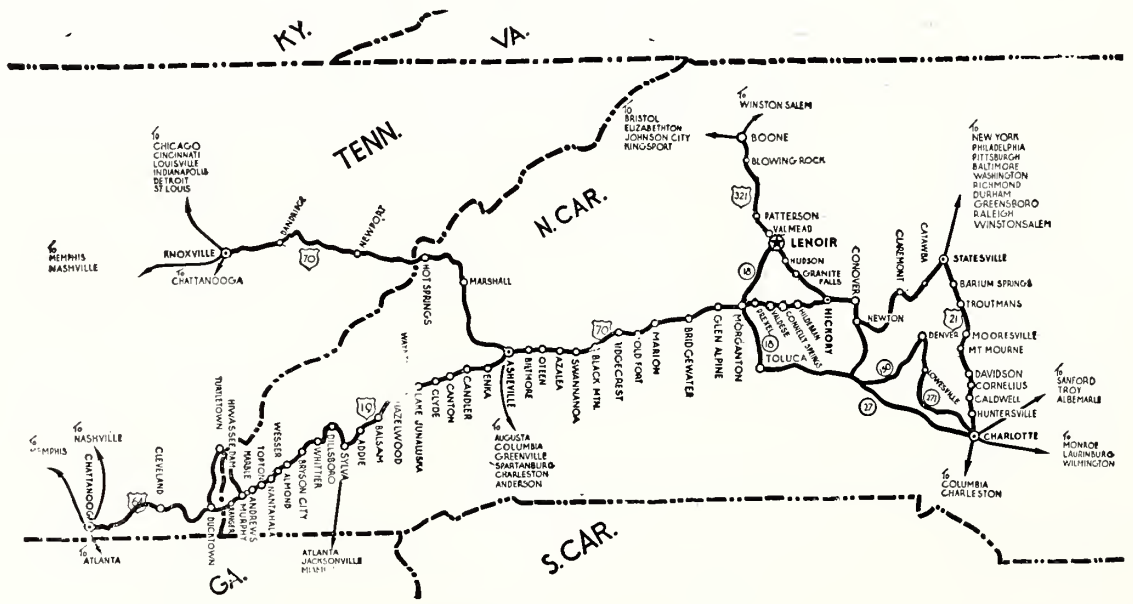

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THE LITTLE BOY

(Continued From Page 29)

The smaller boys approached the matter more simply.

"Come on, show us," they shouted.

The handsome, slim boy moved away from the fence, bent his thin body backward, and touching the ground with his hands, he tossed up his feet and remained standing on his arms, shouting:

"Hop! Hop! Hop!"

Then he began to spin in the air, swinging his body lightly and adroitly. Through the holes of his shirt and pants we caught glimpses of the greyish skin of his slim body, of his sharply bulging and angular shoulder-blades, knees and elbows. It seemed to us as if with one more twist of his body his thin bones would break into pieces.

He worked hard until the shirt grew wet with sweat about his shoulders. After each specially daring feat he looked into the children's faces with an artificial weary smile, and it was unpleasant to see his dull eyes, grown large with pain. Their strange and unsteady glance was not like that of a child.

The lads encouraged him with loud outcries. Many imitated him, rolling in the dust and shouted for joy, pain and envy. But the joyous minutes were soon over when the boy, bringing his exhibition to an end, looked upon the children with the benevolent smile of a thoroughbred artist and stretching forth his hand said:

"Now give me something."

We all became silent, until one child said:

"Money?"

"Yes," said the lad.

"Look at him," said the children.

"For money, we could do those tricks ourselves."

The audience became hostile toward the artist, and betook itself to the field, ridiculing and insulting him. Of course, none of them had any money. I, myself, had only seven kopecks about me. I put two coins in the boy's dusty palm. He moved them with his finger and with a kindly smile said; "Thank you."

He went away, and I noticed that his shirt around his back was all in black blotches and was clinging close to his shoulder-blades.

"Hold on, what is it?"

He stopped, turned about, scrutinized me and said distinctly, with the same kindly smile:

"You mean the blotches on my back? That's from falling off the trapeze. It happened on Easter. My father is still lying in bed, but I am quite well now."

I lifted his shirt. On his back, running down from his left shoulder to the side, was a wide dark scratch which had now become dried up into a thick crust. While he was exhibiting his tricks the wound broke open in several spots and red blood was now trickling from the openings.

"It doesn't hurt any more," said he with a smile. "It doesn't hurt, it only itches."

And bravely, as it becomes a hero, he looked in my eyes and went on, speaking like a serious grown-up person:

"You think I have been doing this for myself? Upon my word — I have not. My father . . . there is not a crust of bread in the house, and my father is lying badly hurt. So you see, I have to work hard. And to make matters worse, we are Jews, and everybody laughs at us. Good-bye."

He spoke with a smile, cheerfully and courageously. With a nod of his curly head, he quickly went on, passing by the houses which looked at him with their glass eyes, indifferent and dead.

All this is insignificant and simple, is it not?

Yet many a time in the darkest days of my life I remembered with gratitude the courage and bravery of the little Jewish boy. And now, in these sorrowful days of suffering and bloody outrages which fall upon the grey head of the ancient nation, the creator of Gods and Religion, I think again of the boy, for in him I see a symbol of true manly bravery; not the pliant patience of slaves, who live by uncertain hopes, but the courage of the strong who are certain of their victory.

BUILDERS OF AMERICA

(Continued From Page 13)

the Diaghilev Ballet to America. He supported the Provincetown Theater, which gave birth, in a manner of speaking, to Eugene O'Neill. He aided the Civic Repertory. He saw to it that the Max Reinhardt Company was given proper backing. He was connected with practically every art group in the country.

Felix Warburg, of the famous Hamburg Warburgs, noted bankers in their own right, came to the United States from Hamburg in 1894. A year later he married Frieda Schiff, Jacob Schiff's daughter. In 1896 he became a partner in the concern, to which his European connections were invaluable. Until the First World War the United States was a debtor nation. As such, the financial groups were turned to Europe to finance their enterprises. That Warburg was a European gave "Kayell" an advantage over American firms like Morgan or Harriman.

But Warburg was an even greater figure in philanthropy. The first of the German-Jewish bankers who realized that aid must be given to Jews abroad, Warburg set a precedent by helping not only American Jews but continental Jews as well. He played an eminent part in the development of the Hebrew University in Jerusalem. He gave money to Polish Jews. He had a hand in every charity concerning Jews throughout the world.

Paul Warburg married Solomon Loeb's daughter and was taken into the firm in 1902. He retired in 1914 to become vice-chairman of the Federal Reserve Board, and he never returned to "Kayell." He is generally credited with the idea of the Federal Reserve Board.

Edward M. M. Warburg is the chairman of the American Jewish Joint Distribution Committee, a top post in this Jewish organization. He is a member

(Please Turn to Page 45)

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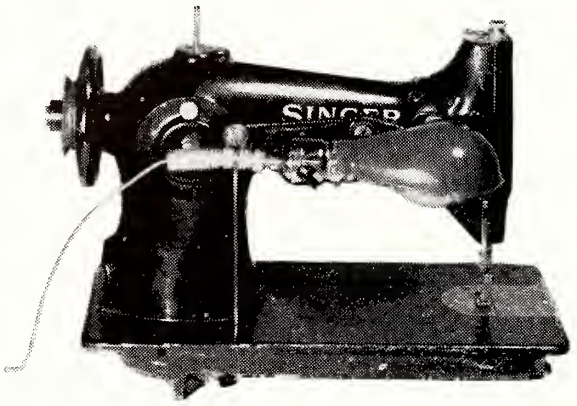

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THOUGHTS ON PASSOVER

(Continued From Page 22)

In a certain sense all Jewish festivals, as well as the Sabbath, are celebrations commemorating the Exodus. Thus, the Sages of the Talmud pointed out, while Passover marks the winning of physical freedom, Shabuoth, the festival of the Torah, commemorates the attainment of spiritual liberty through the Law. Rosh Hashonah and Yom Kippur, the momentous days of "Repentance and Judgment," emphasize the individual freedom of will of everyone created in the image of God; we repent and are judged because we are free to choose our way. Succoth, again, is commanded as a memorial of the exodus from Egypt and, moreover, the dwelling in booths emancipates us and impresses upon us the independence from accepted forms and standards of living. Finally, Chanukah and Purim are clearly festivals extolling the ideal of freedom won by strenuous effort and ardent devotion.

In this connection it should be recalled that the sanctification of the Sabbath is not only commanded because "in six days the Lord made heaven and earth, the sea and all that in them is, and rested on the seventh day," but also to keep green the memory of the exodus and the events that led up to it: "And thou shalt remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out from thence by a mighty hand and by an outstretched arm; therefore the Lord thy God commanded thee to keep the Sabbath day." Thus the Sabbath, the weekly recurring "holiday of freedom" from everyday toil and worry, is inextricably linked with the great national holiday of independence. For individual freedom and collective freedom are mutually interdependent; one cannot exist without the other.

Biblical Democracy

Biblical democracy, which is at the root of all modern systems of democracy and which embodies the Jewish legislation of social justice and the Prophetic ideal of universal and eternal peace, stems from the Jewish interpretation of freedom as extending to all spheres of human life.

According to Jewish conviction, man is free to choose his way; he may either be good or evil, according to his independent choice. In Jewish theology there is no room for "predestination," "original sin" or any other doctrines negating man's endowment with freedom of the will. Obviously, this unanimous insistence of practically all Jewish thinkers and philosophers that "man is endowed with freedom of the will" is a natural consequence of the Jewish interpretation of freedom.

The Jews relationship to his God is governed by freedom and independence. Judaism repudiates any kind of mediation between the praying and repenting individual and Him to Whom he addresses himself. This is a powerful affirmation of the freedom and equality of all persons, notwithstanding their theological office or rank. The rabbi occupies no preferred position, for every person is free and capable of approaching his Maker in prayer and supplication. This utterly democratic attitude of Judaism forestalled the development of a priestly or rabbinical caste with autocratic and undemocratic tendencies.

It is important to realize that the Jewish interpretation of freedom does not stop short of the Law, the highest instance of Jewish life. Man is not delivered up into the hands of the Law, as it were, but, on the contrary, the Law is entrusted to his faithful, and yet utterly free, keeping. In setting forth the cases when the Sabbath laws may be violated, for the sake of saving a human life, the Rabbis declare: "The Sabbath was given to you, but you were not given into the hands of the Sabbath."

The Sages of the Talmud made it incumbent upon every Jew "to think that he himself went forth from Egypt." By linking the Jewish ritual observances, Jewish ethics and Jewish law—that is to say, Judaism in its all-inclusive universality of interests and concerns—with the historic moment of the exodus, Israel's serfdom in Egypt and the exodus have remained living realities for all those whose ties to Judaism are unbroken.

Sail on, O Union, strong and great!
Sail on, O Ship of State!
Humanity with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate!

—Longfellow

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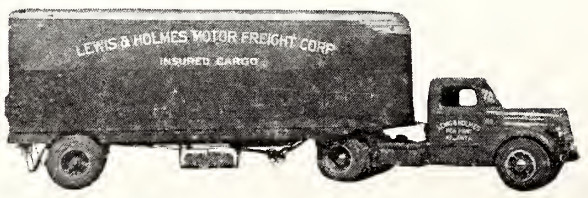

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RADIO'S ECCENTRIC GENIUS

By PAUL B. GREENE

Radio's role in the winning of the war against the totalitarian powers is a commanding one. Radio is doing its share of the work. Men like Arch Oboler, Norman Corwin and Irving Reiss are lending their imaginative pens to the task ahead. In this sketch of Arch Oboler, the author tells of the man, his work and his ideas and ideals.—THE EDITOR.

ARCH Oboler is a radio genius. Arch Oboler is "full of sound and fury, signifying nothing." These widely differing opinions about radio's 32-year-old wizard, who has turned out more than 400 radio plays, many of which are unforgettable, are typical. Oboler can't be taken calmly. Either you like him or you hate him. No in-betweens, no evasions.

The life story of Arch Oboler is a grand mixture of comedy, stirring melodrama and keen business brains. Arch started out on the highway of life with one all-embracing idea: he wanted to be a naturalist. For years he collected so many insects, animals, etc., that he found a zoo on his hands within a short time. But that didn't faze him. He looked around and saw a great story in his zoo. So at the age of ten he wrote—and sold—a tale about his collection of living worms, insects, animals, etc.

Arch Oboler

Today Arch is not a naturalist. His University of Chicago training — he studied electrical engineering — also dropped by the wayside. Today Arch is a radio writer. And what people think of him is a shock and a shame.

Arch Oboler is the son of Leo and Clara Oboler. He grew up in Chicago and attended the University there. James T. Farrell, Meyer Levin, Vincent Sheean, John Gunther and a flock of other writers came out of this influential college. But Oboler, no doubt, is the most fascinating of them all. As a student he submitted a fantasy called "Futuristic" to the National Broadcasting Company. It was accepted and was used as part of the ceremony at the opening of Radio City Music Hall in New York. That was in 1934. Since that happy day Arch has written more than 400 radio dramas, including comedies, realistic plays, fantasies, satires and tragedies. He is an original writer. His "The Ugliest Man in the World" is talked about wherever radio is discussed as contributing to adult entertainment.

In 1935 Arch took over the program called "Grand Hotel." Playing for him were such stars as Don Ameche, Walter Houston, Henry Fonda and Joan Crawford. A year later he made a sudden switch. The glamor if these names seems to have been too much for him. He began to turn out horror stories. He became adept at what *Time* calls the "shriek-and-shudder" school of writing. Even Arch couldn't take all that gory horror. So he looked around and, behold, Rudy Vallee came into sight. Vallee took one of his plays called "The Rich Kid." Freddie Bartholomew played the title role. It was sensational. A rich boy talks to a couple of tough youngsters. The dialogue is tense and ironic. The punch line comes when it is discovered that the rich lad is blind. The other fellows didn't know about the affliction. The listener immediately plays around with the previous dialogue and realizes that he was cleverly fooled into believing that the rich boy was a snob. The climax is terrific. So is Oboler.

Here's why. He managed to get the great Alla Nazimova to emote before

Please Turn to Page 44)

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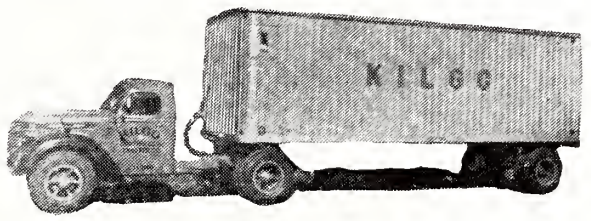

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Radio's Eccentric Genius

(Continued From Page 43)

the mike. She played in the story Arch had written about the romance of Peter Tschaikowsky and his patron Nadejda von Meck. Arch called it "The Lonely Heart." Nazimova was later repaid by the genius. He was named to write the screen script for "Escape," that movie thriller in which Norma Shearer and Robert Taylor proved to Americans that Hitlerism isn't worth a lead nickel. Arch got an important role for Nazimova in that picture. Another item which exhibits Arch's versatility. He's the author of "Fourteen Radio Plays," and "Ivory Tower," which includes three dramas. He has ghost-written a biography of the late Tex Rickard. He listens to classical music when he writes. It gives him "inspiration." He wears horn-rimmed glasses. He is short, dark-haired, energetic, and wears baggy clothes and old shirts in his magnificent Radio City office. He names his characters after his friends and enemies.

He has plenty of ideas about writing radio dramas. Here's one of his "laws." "The very first premise for writing good radio should be actually having something to say that hasn't been said before quite in the manner in which you say it." Another one of his statements: "I have a larger audience than Shakespeare ever had."

Since 1938 he has been writing, producing a weekly half-hour series of dramas for NBC. Like Norman Corwin, CBS' "genius," Oboler made his mark because he brought freshness to his work. He is the first radio writer to use the "stream-of-consciousness" method on the ether. James Joyce did it in English literature and won immortality. Follow this through with Oboler, please.

As of this moment Arch Oboler is the topic of discussion in radio circles. His "Plays for Americans," which are being presented over the Red Network, cry out in anger. So does his latest book, called "This Freedom." "These 'Plays for Americans'," Arch says, "are filling my days so completely that my life has become a routine of work interspersed with very small periods for sleeping and eating." He is serious as he speaks. "It is amazing how difficult it is to decide upon things that must be said with simplicity, with honest emotion."

In explaining his problems and his technique, Arch asserts: "If I could and wanted to write these plays in blank verse, it would be another story such as: 'Democracy stands upon a windswept hill, and all the vultures of the night dive toward her out of laden skies.' That sort of thing is easy, but try to explain what democracy is in simple everyday terms; try to put the story of liberty in the mouth of the workers, or soldier, or businessman. That's far from simple."

And so Oboler has turned out such plays as "Johnny Quinn, U. S. N.," which is about an American lad who died at Pearl Harbor. "Paul Reverski" is the story of a lad whose patriotism forced changes in his elders. "Memo to Berchtesgaden," the tale of a German agent who is beaten at every turn by a clever Yankee mind, is still another one of his many efforts to lick Germany on the propaganda side of the war.

Arch Oboler got into trouble a few months ago when he announced that Greta Garbo would appear on his program. With his characteristic manner, Oboler had forgotten to ask Garbo to appear. When the Great Lady heard about it she asked: "And who is Arch Oboler?"

The answer is known to millions of radio listeners in America. Arch Oboler is a genius and a fighting writer who directs and produces radio dramas which cry out to America that the United States must win this war and that radio will help win it.

The Beginning of Mussolini's Downfall

(Continued from Page 21)

duction of discriminatory anti-Jewish laws.

The Fascist Party has repeatedly issued circular letters to provincial branches to "avoid showing sympathy for Jews," who are accused of spreading "defeatism" and of similar crimes. The Fascist press has published strong warnings against those who "lack comprehension of the gravity of the hour" and do not hesitate to maintain friendly ties with the "Jewish riffraff."

These circular letters and admonitions remain, on the whole, without effect. The Italians know that the scarcity of foods is to be blamed not on the "Jewish plutocrats" but on the greedy appetites of the German occupants who carry away from the Peninsula everything of which they can get hold. They know also that millions of lire were stolen by Fascist dignitaries of "pure Aryan stock," and that the Italian soldiers were thrown into an adventurous campaign in Greece without clothing or adequate food and arms. It is evident now to the Italian masses how—under the screen of giving the Italian people a higher "racial conscience," Germany has achieved her full economic, political and military penetration of Italy. The following will best illustrate the general mood of the Italians and their attitude to racialism. There is current today in Italy a saying which reveals how the Italian people feel about Mussolini's blessing of being considered "Aryans."

"When we were Latins," they say, "we had milk (Latte) and bread. Now we are pure Aryans and we must live in Aria pura (pure air)."

Mussolini's adoption of his new racial credo was undoubtedly the beginning of the end of his long, adventurous, and not too glorious career.

MAKE EVERY PAY DAY BOND DAY

PEN SKETCHES

Laurence A. Steinhardt, who has now been transferred from his post as American ambassador to Russia to the post of American ambassador to Turkey, is now the only Jew holding high office in the diplomatic service. He is a cousin of Samuel Untermyer and speaks French, Spanish, German, Russian and Swedish. His wife also speaks, in addition to these languages, Italian and Hungarian.

Many know that he was a lawyer before President Roosevelt called him to diplomatic service, but few know that he also had a military career. It was not until after he had been mustered out of the army with the rank of sergeant that he entered the profession of law. He served first in the 60th Field Artillery and was later transferred to the staff of the Provost Marshal-General.

One of the things which first drew him and President Roosevelt together was his authorship of "The Truth, the Whole Truth and Nothing But the Truth." It criticized the economic and international policies of the Hoover administration, forecasting the result of these policies. He has also written on such topics as "Medical Jurisprudence" and "The Legal Status of the Trade Union."

His present transfer from Moscow to Ankara is regarded as one of the most important diplomatic assignments since all eyes are now on Turkey. In the diplomatic service since 1933, Steinhardt has represented the U. S. A. in Sweden.

Setting an example for diplomats, he recently delivered what was doubtless

LAURENCE A. STEINHARDT

one of the shortest speeches ever made by a statesman at a dinner in his honor. Called upon to make the keynote speech of the evening, the smiling diplomat said: "I suppose some of you expect me to tell something about the mission I come from and about the mission I am going on. These are days when people should keep their mouths shut." Then he sat down.

Builders of America

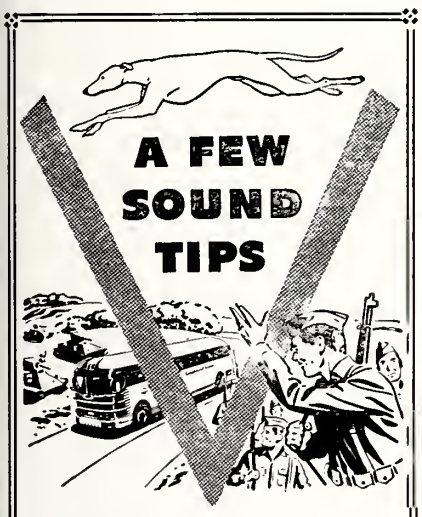
(Continued from Page 41)

of the executive committee of the United Jewish Appeal as well as a member of various other Jewish groups. An author of economic treatises, Warburg has also written poetry under a nom de plume.

One of the other partners in the concern, Sir William George Eden Wiseman, a pure Britisher who had fought in the last war and was gassed at Ypres, was a close friend of Colonel Edward House, intimate of President Woodrow Wilson. He and House played prominent parts during the Peace Conference following the First World War.

One of the many influential personages connected with "Kayell" is Dorothy Schiff Backer, wife of the owner of the New York Post, who is herself vice-president of the aggressive daily. A dynamic woman, she is considered the guiding spirit of the paper, whose policies have been strongly democratic and openly against all anti-Jewish activities.

Lewis Strauss, another partner, was confidential secretary of Herbert Hoover from March, 1917, to September, 1919, when Hoover was active in war work. Strauss was with Hoover the night the pudgy Californian was elected President of the United States.



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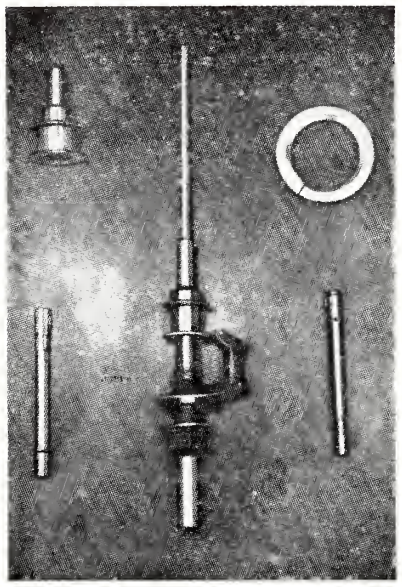

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LOS ANGELES . . .

Another Pearl Harbor?

By **J. L. TELLER**

In the first of a series of revelations concerning America's Fascist gangs, J. L. Teller, brilliant investigator and journalist, tells of the enemies of democracy who are spreading their poisonous propaganda throughout Southern California. What is to be done about these men? What will our Government do? Teller pertinently answers these questions.—THE EDITOR.

THERE are dangerous elements in the United States of America, which is at war with the totalitarian powers. These elements are not foreign agents—but home-grown, American Fascists. Among them are persons who are of American stock from way back to the days of Plymouth Rock. They believe in the principle of the Fuehrer, in the racial theories of the Germans, in the power ideas of the Nazis.

They advocate the destruction of the present order in America. They would prefer the United States with a Fuehrer, the Nuremberg Laws, a Hitler-like workers' movement. They want the United States to be friends with Germany, Italy and Japan instead of being opposed to those lands. These convinced, native-born Fascists are doing all they possibly can to demoralize the American populace, which has been girding itself for an all-out war effort. They attempt to spread false rumors. They do all they can to lead to an American defeat.

Against these elements the Federal Government has done little. The home-grown Fascists hide behind the "Bill of Rights," behind the United States Constitution, behind the American principle of free speech. And the United States Government is stripped of its opportunities to smash these enemies of the American way of life. For in a democracy "freedom of speech" is more than a catchword; it is a basic principle of freedom. It is becoming apparent, however, that the Government will be forced to interpret the Bill of Rights so that the principle of freedom of speech will not become a potent weapon in the hands of America's enemies.

The writer of this article has just completed an investigation of the activities of American Fascists. He has observed how they utilize political and psychological sabotage—now, when the nation is at war. The Government is well acquainted with the facts; but the American press is only beginning to publish them.

This article will deal with the political sabotage which is being used as a weapon against America. The scene is Southern California, which has more defense plants and war plants than any other single section of the United States. If the Japanese should attempt to attack American territory directly, California would be the most probable point to face the first fire of the enemy. Anti-American activities have reached such a point that the Americanization Committee of the American Legion in California has demanded that President Roosevelt should send a special committee to investigate the situation and to recommend proper steps so that "Southern California should not become a Pearl Harbor."

A Second "Pearl Harbor"?

The Legion Committee warns that California is "spotted with subversive organizations," that the public has allowed itself "to be lulled into a false sense of security," and that "a non-alertness concerning enemy activity on the propaganda front is comparable to the non-alertness that led to the Pearl Harbor debacle."

One of the most active pro-Nazi agitators in Southern California is Robert Noble. Lewis Browne, author, wrote about Noble a few months ago, describing his work. Mr. Browne pointed out that behind the name of Robert Noble hides the son of a well-known priest; Noble is a pseudonym. The father is in no way responsible for his son's activities. He has never had cause to be proud of his son. Robert Noble once joined the U. S. Navy—and then deserted. He was later picked up and arrested in Pittsburgh for stealing nickels from telephone booths. He was convicted, then paroled. He appeared again in Southern California, making a living by selling patent medicines over the radio. When he realized that there was more money in political activities than in patent medicines, he joined Upton Sinclair's "Epic" Party. From this movement he gravitated to Huey Long's "Share the Wealth" program, then to the "ham-and-egg" group which advocated pensions for the aged. In about October, 1941, he became an openly anti-Semitic, pro-Nazi agitator. He is a good friend of Colonel Ellis Jones and he is a crony of P. K. Ferenz—both Nazi agents.

Colonel Jones was chief of the Copperheads, the organization which was founded out of spite after President Roosevelt had branded Charles A. Lindbergh a "Copperhead." Jones was also an active worker for the "Deutsche Weckruf Und Beobachter," organ of the German-American Bund that was shut down by Federal agents when America entered the war.

P. K. Ferenz, owner of the Continental Shop at 2509 West Seventh St. in Los Angeles, is a German film agent. His motion pictures were often shown at meetings of pro-Nazis at which one of the speakers was Herman Schwinn, leader of the German-American Bund in the Midwest.

Robert Noble is the head of Friends of Progress, which took over the work of the Fascist groups that closed up shop when the Japs attacked Pearl Harbor. He organized meetings at which hundreds of persons listened to Fascist speakers who elaborated on this theme:

"It is the fault of Roosevelt and the Jews that America got into the war.

Young men should refuse to serve in the army. The public should not buy defense bonds because defense bonds lengthen the war."

Noble's circulars, full of pro-Nazi propaganda, are distributed in churches. He chooses the largest churches, so that every Sunday his subversive material reaches the hands of thousands of Christians. Under his guidance the meetings of the Friends of Progress operate effectively and win to their side many sympathizers. His circulars and his speeches are the greatest proof against him: they show clearly that he is an enemy of democracy.

War Against Defense Bonds

On February 11, 1942, Robert Noble said: "Germany and Quisling have done a good job. . . .

"MacArthur and his men are not heroes, but fools. . . .

"I tell you—if you folks knew the things the Marine Corps is used for, and it is your money that is used to do it with, why, you'd all stop paying taxes. . . .

"Don't let those reports the newspapers are publishing about Russia fool you, either. Those are just being used to fool you into spending your good money for defense bonds and stamps. Don't believe a word of it. Don't buy bonds. For God's sake, don't prolong this war."

More base than all else is Noble's appeal to men of draft age that they should not serve the United States. He begins his appeal with an alleged quotation from Jack London—although the famous author when alive often stated that he had never written these lines. Chosen by Noble to publicize at this time are the typical spurious lines: "Young man, your lowest aim is to be a good soldier. . . . It is the depth beneath which the human cannot go."

Then comes Noble's own "advice":

"But remember—one who is drafted does not enlist. And furthermore, a young fellow who enlists usually does so because he desperately needs a job. Terrific pressure of economic circumstances usually causes it. Certainly we can't conceive of anyone joining up because he really wants to kill someone.

"Society, then, is to blame! But society is us! Society is made up of individuals just as we. We are responsible for our individual actions. This makes for the action of society. Therefore, let's individually swear to have nothing to do with war. We can today, constitutionally and legally, take this stand against war. I have taken it. Will you? If I do this, and you do this, and we all do this, then there will be no more wars. How about it?

OVER VITEBSK
by Marc Chagall

Write me and I will gladly send you full particulars of how you can individually (legally) keep out of the war effort."

Robert Noble, Hitler follower, asks for American pacifism!

It is interesting to note that Federal agents arrested Noble and his friend Jones on December 12th last. But later Attorney General Biddle's own agents suggested that the Fascists be freed on the ground that "free speech is allowed." This disposition of his case only gave added incentive to Noble. In his ensuing speeches he became even more incendiary. It was then that State officials, despite the previous Federal action, decided that the time had come to do something concrete in the case of Robert Noble. They arrested him on the charge that he had broken a State law, under which, however, the sentence cannot be longer than six months even if the verdict is "guilty."

Noble constitutes only one example. There are in California many other specimens like him. Anti-democratic activities of that sector are concentrated in the following organizations: World's Events Forum, United Minute Men, Women of America, People's Church, and Noble's own Friends of Progress.

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The Shape of Things to Come

(Continued From Page 17)

Judaeo-Christian tradition is at stake—is hoping, though it has no assurance, that this war, coming so soon after the last, will sober the human race so that it will forsake the cynical and brutal materialism which has led it from one Golgotha to another, and will restore to respectability the eternal human ideals and the spiritual values which alone give significance to human life. Religion hopes that this war will mark the end of the persecutions of races and minorities, the exploitation of hates, the total submergence of the individual to the state, and the narrow nationalism which have made international life ugly, mean and cruel. Religion is hoping that the hard tasks of peace will evoke at least some of those virtues which fighting free men evidence in war—courage, resoluteness, self-sacrifice and unity. For we shall have need of an even higher order of spiritual fortitude, of faith and vision, after the war, if we are to conserve those values for which our country is fighting today, and for which brave men will die.

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Don Francisco Madero

With hemispheric war having bound all the American republics even more closely together, the story of Don Francisco Madero becomes especially interesting as citizens of the United States familiarize themselves with the history and traditions of our neighbors to the south.—THE EDITOR.

A COMMON danger has cemented between the republics of the Western Hemisphere a friendship fostered originally in peacetime by the "good neighbor" policy initiated by President Roosevelt. The culture, the traditions, the history of the sister republics to the south have become a storehouse for which the American government is providing guides. Mexico, which leans against the southwestern flank of the United States, is especially fasicnating to the United States because of its exotic past and its romantic present—and important because of the need to defend joint frontiers.

For American Jews trying to familiarize themselves with the antecedents and activities of their fellow Jews of the Western Hemisphere, Mexico has much to intrigue them—and perhaps also to shame them. Today, some ten thousand Jews live in Mexico, as isolated from the Jews of the United States as though they lived in some unpenetrable jungle fastness. A self-sufficient American Jewry, perched on its mountain peak of self-preoccupation, overlooks a cummunity which needs the friendship and the guidance of its more experienced sister to the north.

Although most of the Jews in Mexico today are of comparatively recent origin, there are many whose antecedents are as glorious as those of any Jew in America. Mexico, indeed, has had a President through whose veins Jewish blood has coursed. He was the ill-starred Don Francisco Indalecio Madero, third President of the Mexican Republic, who traced his ancestry back to the Jews of the Spanish Iquisition. His reign, short, stormy and sad, was typical of the early years of the Republic when Mexico was feeling her own strength.

Born on October 4, 1873, Madero was a cosmopolitan in the full meaning of the term. He was born in the State of Coahuila, Mexico, was educated at the University of California and spent six years in France—when the Third Republic was in its glory.

In 1900 Madero felt that he should take an interest in the politics of the land. He organized the Club Democratico Benito Juarez, after the great Mexican fighter for liberty, and proceeded to do battle against the Diaz regime, which was a corrupt and well-oiled political machine, the type responsible for the countless Mexican revolutions.

In 1905 Madero boldly opposed the powerful Diaz. To no avail. He could not lick the machine. But he did win his spurs as leader of the independent voters of the young republic. Heartened, he began to prepare for the Presidential elections of 1910. He issued a statement proving that Diaz was practicing unconstitutional methods. He fought brilliantly and fiercely. His book condemning the Diaz Government was suppressed. By this time he was the No. 1 opponent of Diaz.

Madero soon felt the sting of the whip of power. Diaz struck, hard. And Madero was imprisoned by his enemy. Released from jail—he was held only until the re-election of Diaz was assured—Madero crossed the border into Texas and called for a revolution. The date was October 5, 1910.

After issuing one eloquent call after another, Madero won to his side the leaders of many of the Mexican states. Showing fine generalship, generosity and high idealism, the Mexican leader with Jewish blood vanquished Diaz after seven months of bloody fighting. His liberal proclamation won him the support of the populace, which was tired of the Diaz regime. On November 6, 1911, Mexico had a President who was of Jewish stock. And the people gave him every inch of their support and faith.

Madero found himself beset with difficulties. Practical things like handling politicians harassed Madero. He tried with all his heart to rule according to the Constitution of the Republic. But he had retained the Diaz Congress. The army men were old Diaz followers who had to come along with Madero when they sensed the power of the masses. But they did all they could to block any of Madero's fine efforts to bring order out of chaos.

The opportunists in the land continued to breed trouble. Zapata in the South and Orozco and Felix Diaz in the North revolted. They were beaten, for the new Republic still had the power to win a few skirmishes. But finally General Victoriano Huerta rebelled. What followed shocked the world. Madero was killed by Huerta's men on February 22, 1913. One of the leading American liberal magazines said in its issue of March 1, 1913:

"It will take more than protestations from General Huerta to convince the world that the killing of Francisco Madero and ex-Vice-President Suarez was not political assassination. The murder, as it appears to be, took place on Saturday night last when the two men were being conveyed by auto from the Palace to the penitentiary and an attack by rescuers is alleged as the cause. Such a story is easily found and a potential attack is easily arranged."

The Jews in Mexico today—there are 10,000 of them—are mostly Ashkenazim with a few Sephardim mixed in. They have established small enterprises, live quietly, hope that anti-Semitism will not reach and destroy them.

They feel that there is a future for them in the land. They are comfortable; some of them make a good living. The recent rapid social changes in Mexico have found the Jews adapting themselves. In Mexico City there are a Jewish bank, synagogues, a cultural club and Yiddish newspapers. There is also a Jewish school, founded sixteen years ago. Half of the Jewish children in the city attend classes in the school. Their parents speak Yiddish,

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PSYCHOANALYST OF A PEOPLE

By HENRY MONTOR

IN the confusion that rages in the Jewish mind, there are two views of the outcome of this present turmoil. There are those who see the drawing of a great light, so fierce in its intensity that it will demolish the ghetto walls that divide Jews from the rest of the world. To them it is a time of matchless hope. There are others who see Jewish history as a cycle of eternal recurrences. They want to save from bitter despair those to whom the present is the beginning of Jewish history.

Ludwig Lewisohn has written a new novel to strengthen the contention of the latter group. Called "Renegade," (Dial Press) it is the tale of Joshua Vidal, the eighteenth century Jew, who saw the first flickerings of the French Revolution and turned his back on the dark inwardness of his own people to go seek that great white light that was to put Jews into the Enlightenment. The story of Vidal's search and of his disillusion and of his return to his people finds Ludwig Lewisohn underlining the theme which he sounded time and again in the hope of arousing his people to the truths of their past.

The story is glamorous, told in the purple vein suited to the rococo age in which Joshua Vidal lived and suffered. As pure romance it ought to attract many readers, regardless of its implications. The great scenes of court life, of passion and love make splendid kaleidoscope for a technicolor movie. Perhaps the films will find it the most suitable of Lewisohn's stories for production, even though they will not dare to press home its point. The love story of Joshua Vidal and of Marguerite de Saint-Florentin, the Countess who was first his mistress and who finally accepted Judaism and a place as his wife, will be taken by the average reader as pure romance in the lush style of the French Revolution. But others who know the background for Lewisohn's theme will marvel at the pertinacity with which he continues to warn and to prophesy. "Renegade" offers an opportunity for a review of the place of Ludwig Lewisohn in American letters and on the Jewish scene.

In the career of Ludwig Lewisohn is to be found the full cycle of experience of the Jewish people in the first two generations of the twentieth century. The pendulum of his life which started at one far edge of faint association with the Jewish problem swung slowly and then sharply to the opposite extreme so that he became the symbol of Jews preoccupied with the problem of existence and not merely with the methods of living.

Born in Berlin on May 30, 1883, Lewisohn described his family in "Up Stream" as feeling "that they were Germans first and Jews afterwards. They were not disloyal to their race nor did they seek to hide it. Although they all spoke unexceptional High German they used many Hebrew expressions both among themselves and before their Gentile friends. But they had assimilated, in a deep sense, Aryan ways of thought and feeling." By 1942 the word "Aryan" had acquired far different meaning than the one intended by Lewisohn when he composed it in 1922. The Lewisohn family came to South Carolina in 1890. Ludwig received his lower education at a school built by the Baptist Congregation. In those days he "accepted Jesus as my personal Savior and cultivated, with vivid faith, the habit of prayer in which I persisted for many years." But the deep faith he then knew was that "of the primitive Church," a faith which he transferred with equal pas-

LUDWIG LEWISOHN

sion to the lore and ritual of the Jews whom he was not to know until manhood.

He was under 20 when he had his first vivid intimacy with the Jewish problem. He had lived the Christian life but found that when he wanted a good teaching position he was excluded because he was a Jew. "So long as there is discrimination, there is exile," he concluded. "And for the first time in my life my heart turned with grief and remorse to the thought of my brethren in exile all over the world."

Lewisohn records that he began his writing career when he was only ten, composing German prose and poetry. After he had obtained his master's degree at Columbia University in 1903, his life until 1910 was that of a literary craftsman on the periphery of an adequate livelihood. An editorial writer, a reviewer, a poet, he tried his hand at every literary job, always hoping that his mind would be free for the larger work that he contemplated. For a year he taught German at the University of Wisconsin and from 1911 until 1919 he was Professor of German at Ohio State University.

His first novel was "The Broken Snare," which appeared in 1908. It was a mature novel for its time. It was the period of the early work of

Sinclair Lewis and Theodore Dreiser, with both of whom he was friendly. It was a novel of love with a theme that was to recur in all the subsequent novels of Lewisohn, sometimes with greater passions, sometimes with greater bitterness. But every one of them was a revelation of his profound delight in living and in absorbing the sensuous joys of the body and the spirit. Those who contend that Lewishon's embrace of a form of Chassidism was a product of his later years have not followed the full development of his literary style. Whether as a Christian or as a deeply conscious and even provocatively self-reverent Jew, Ludwig Lewisohn has been an affirmer and not a negator of life.

During World War I, Lewisohn, ever tolerant, could not understand the bitterness toward Germany. If he left for a sabbatical year, it was to avoid exclusion from the university. For five years, until 1924, he was on the editorial staff of *The Nation*, continuing the criticism of the theater and the analysis of current writing that were to make his name one of the luminous tokens of a richly creative era in American literature.

Until 1934 he sought escape in Europe from the dry forms that were beginning to encrust American economic and political society. For two decades he lifted his voice to demand the preservation of the best in Jewish tradition. He became the first great American literary spokesman for the Zionist movement, imparting to it the glow if his style and conviction of his spirit. Countless young men and women in the universities, shops and offices were attracted to his Jewish writings—first, by the fame he had in the general literary world, and then, by the purity of his recurrent emphasis on the need of Jews' saving themselves through self-affirmation as individuals and as a people.

Ludwig Lewisohn is the most complete and rounded literary personality whom the Jews of America have produced. Through his mind and writings filtered the culture of his age, refined by the uniquely Jewish tinge he imparted. One of the serenest novels in American letters, one of the finest distillations of the Puritan inheritance is "The Golden Vase," written in 1931. When the literary history of America is written for its first three decades, it will be impossible to omit "The Case of Mr. Crump" from the top list. Published in 1926 in Paris, personal problems in America have made its publication in the United States impossible.

Jews who deem the appellation "Jew" a rasping epithet have tried to dismiss Lewisohn as "too Jewish." Others, impatient with his calm liberalism, early condemned him for mawkish bourgeoisieism. But a generation justified both directions which he had taken. He accepted his Jewishness 20 years before other Jews were forced by Hitler's Procrustean measures to yield to their fate. Lewisohn did not *have* to be a Jew. The slanderous inference that he found Jewishness "worthwhile" is branded for its speciousness by the experience that any one has who expects special favors from the Jewish community. Lewisohn was as prophetic in his way as Theodor Herzl was in an earlier generation. Both were writers, although Lewisohn's competence and breadth are far beyond those of this predecessor. As for those who were intolerant of his failure to accept "the red decare," they have meekly returned to that political reliance on ethics which he espoused from his first days.

Lewisohn, in evaluating his literary productivity, ranks "The Case of Mr. Crump" first, then "The Last Days of Shylock," "This People," "Trumpet of Jubilee," "Renegade," "The Golden Vase," "For Ever Wilt Thou Love," "The Island Within" and "Stephen Escott." In his non-fiction, he places "The Permanent Horizon" and "Expression in America" first. He feels that "Up Stream" and "Mid-Channel," books which projected his name on a universal canvas, are merely intervals between his other writings, pages from his diary but not necessarily the apex of his achievement. His remarkable range of gifts is revealed in "The Romantic," a book of short stories issued in 1931; in two plays; in prolific literary and theatrical criticism, philosophic and social studies, such as "Israel," 1925, "The Permanent Horizon," 1934, "The Answer," 1939; in numerous anthologies, such as "German Style," 1940, "Creative America," 1933, and "Rebirth," 1935.

If Ludwig Lewisohn can be called Jewish, it is in the sense that George Brandes was Danish. Through the ex-

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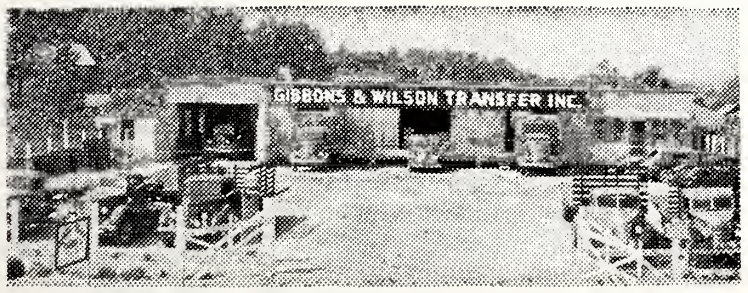

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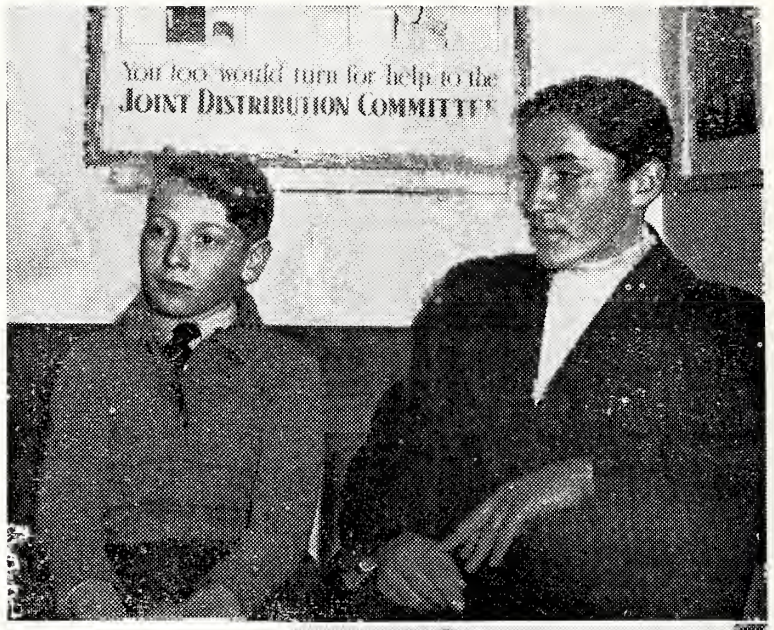

Refugee lads, Gunther L., aged 10 (above, left), and his brother Ernst, 15, visit the Joint Distribution Committee office in New York to thank the J. D. C. for reuniting them with their parents here after they had wandered homeless in Europe for three years, living in the streets much of the time. At right, Ernst shows Morris C. Troper, J. D. C. European chief, the badge which he and all other Jews were forced to wear in Germany.

Psychoanalyst of a People

(Continued from Page 51)

perience with which he was most familiar he distilled the universal spirit. Ludwig Lewisohn made American letters greater by his own enlargement of its treasures and by the broader horizon which he achieved for it through his magnificent translations of many of the great writers and dramatists of Europe. Through him America became acquainted with Hauptmann, Sudermann, Latzko, Wassermann, Werfel and others.

Ludwig Lewisohn has been married three times. If, on two occasions, he became disillusioned, it was not with love but with those who warped it. His reaction to his varied personal, economic, political and social experiences has never been bitter, but rather compassionate.

The Jews who might have honored him for having revealed to them crevices in their armor have frequently turned upon him with the fury which the truth sometimes provokes in those who wish to evade it. Ludwig Lewisohn is an American Jew whose credo, voiced in 1922, is still good American doctrine: "The friend of the Republic, the lover of those values which alone make life endurable, must bid the German and the Jew, the Latin and the Slav preserve his cultural tradition and beware of the encroachments of Neo-Puritan barbarism—beware of becoming merely another dweller on an endless Main Street; he must plead with him to remain spiritually himself until he melts naturally and gradually into a richer life, a broader liberty, a more radiant artistic and intellectual culture than his own."

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A "MET" STAR IS BORN

(Continued from Page 37)

When he had realized that his forte was singing Italian roles, he said, he had gone to Rome to study. It is a fact that the best way to learn any particular music is to study that music where it was created. One cannot know Bach well unless one studies in Germany, and the light, lyric, operatic roles created by the Italians are best learned in Italy. So Kurt Baum went to Rome and found out what there was to know about singing Italian operas. Now, in the midst of his success, he continues to study with Renato Belini, one of the foremost teachers in the country. As a result, Kurt Baum is a polished artist, who can act as well as sing. He has what is known in operatic circles as temperament. That is, the ability to impart to a role fire, enthusiasm, meaning. He has a voice with ringing tones and has the flexibility necessary to make his instrument do as it must in the most demanding roles.

He is at home on the stage, and comfortable when he talks about his art. Nevertheless, it is apparent that America is a bit more than he can absorb in such a short time as two years. Give him a few more seasons in the "Met" and he may add to his confidence, to his understanding of the temper of the American people and, as a result, give many memorable performances to the people who have accepted him and have welcomed him to their midst.

Don Francisco Madero

(Continued from Page 49)

but assimilation is rapidly overtaking the Jews in the community. Now one finds that the children rarely speak Yiddish. Spanish is their tongue.

The most significant thing about Mexican Jewry, however, is that the Jews in the land believe, rightly or not, that they are isolated from the rest of the Jewish world. American Jews pay little attention to them. Although the Spanish-speaking American lands are by no means free of anti-Semitic propaganda, which is really supplied by the Nazis, Mexico has little anti-Semitism. The Jews, however, feel lost. They look to all sides and find no friendly voices calling to them.

Perhaps some day another Madero will give them hope—or maybe thousands of refugees, looking for a haven, will come to Mexico and make of it a real home and carry into the land a warmth which comes not from the tropical sun but from a functioning Jewish spirit.

The best horse needs a whip; the bravest man a sword; and the wisest man an adviser.

Through Christian Eyes

(Continued from Page 31)

which is very much to the point because there are multitudes of people today who are very much concerned about Democracy, but who show little or no concern about Religion. They ignore the church, they neglect their Bibles, they do not have prayer in their homes, they have not troubled to relate themselves in any meaningful way to God or to seek to know His will for their lives. Well, I ask you one and all, is it any marvel that Democracy falls into peril when Religion falls into disuse? No marvel at all, a simple working out of the law of cause and effect! We cannot save our democratic heritage for the oncoming generations except by preserving and tending the soil which has produced it!

So, all honor to the brave men who today wear the uniform of their country and who are ready to die, if need be, in defense of Democracy. But I tell you, more important than that is for us all to live for it! And, so far as I know, the one effective way for us to do that is simply to be Christ-like people in all our relationships. Individually and as a nation we must count ourselves not to have attained but must press on toward the goal of Human Brotherhood, which is but another and better name, Christianity's name, for Democracy.

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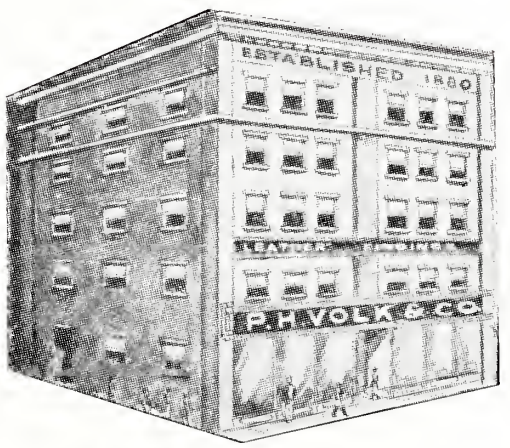

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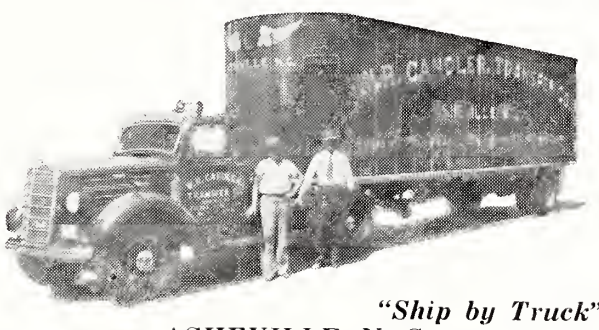

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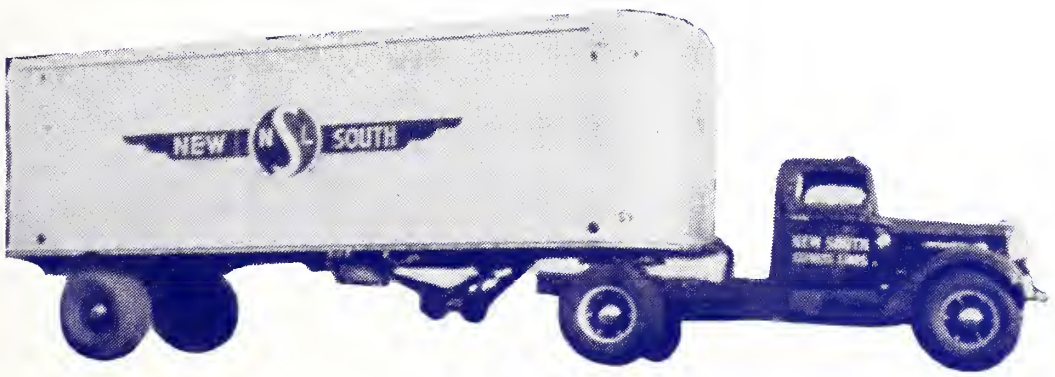

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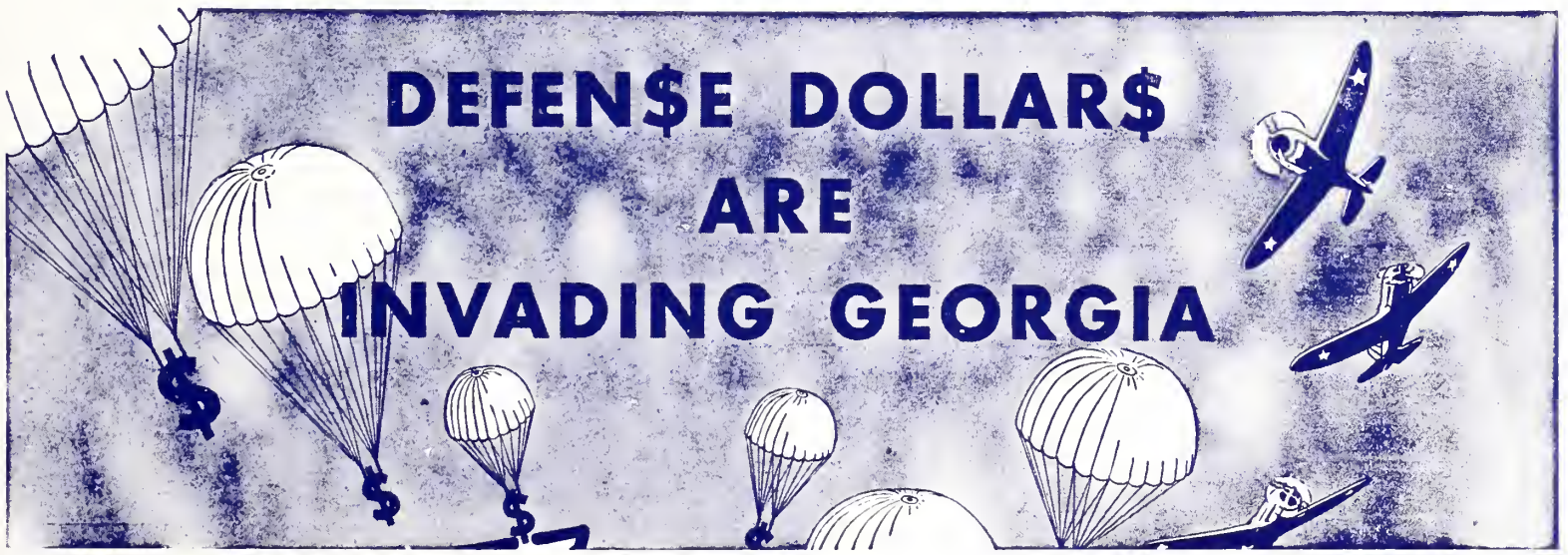

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The AMERICAN JEWISH TIMES

e 246

MIRIAM *by* W. HENSEL

And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances. And Miriam sang unto them:

Sing ye to the Lord, for he is highly exalted:
The horse and his rider hath He thrown into the sea.

—Exodus 15:20

Nisan, 5702 April, 1942

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The American Jewish Times

VOLUME 7 | APRIL, 1942 | NUMBER 9

EDITORIALS

Welcome North Carolina Association of Jewish Women and Men

It is with great pleasure that we extend our welcome and cordial greetings to the North Carolina Association of Jewish Women and Men on the happy occasion of their 21st annual convention to be held in Greensboro, N. C., April 18, 19, and 20, 1942.

For twenty-one years the Association served well the spiritual and religious needs of the Jewish communities in North Carolina; it has become a paramount influence in uniting Jewish public opinion, dispensing with all branches of charity, the outstanding project of which is the Student Loan Fund. With characteristic initiative, courageous and intelligent leadership, the association has contributed to the cultural life of the many small communities throughout the state. It has devoted honestly and conscientiously to the noble traditions of Americanism and Judaism and throughout the years it has zealously maintained its Jewish heritage and American birthright.

It is our hope that the Association of Jewish Women will carry on in the future for many years in its constructive influence to all citizenry.

God speed you through the years in your lofty endeavors and aspirations!

FBI In Action

In seizing William Dudley Pelley on a charge of sedition, the FBI has made clear to the entire nation that Attorney General Biddle intends to carry through his announced policy of ridding the country of Axis agents, whether they are covered by citizenship or are still subjects of other governments. It had seemed for a while that Mr. Biddle would permit the preachers of hate, dissension and disunity to undermine the morale of a country at war. But the Department of Justice has been moving with such commendable speed immediately a change of policy was announced that it may be assumed that the Pelleys will either cease their verbal arson or find themselves behind bars.

It is to be noted that Pelley described himself as "very anti-Semitic" when he testified before the Dies Committee in 1940. Those who have followed the techniques of Hitler disciples are familiar with the device of an anti-Semitic front to win adherents for black reactionary economic and social doctrines. It is noteworthy to recall the list of witnesses who have appeared before the Dies Committee in the last few years and to see one after another to fall afoul of the law. But, strangely enough, no blasts against them were ever issued by the vocal Congressman from Texas. William Dudley Pelley is the reminder to the Dies Committee that if it is prepared to investigate un-American activities, it has ample field among the "white shirt and flower groups" with which Mr. Pelley was identified.

Stanley Caplan, Naval Hero

Another name has been added to the roll of honor of American Naval heroes in the person of Ensign Stanley Caplan, who has been cited by Secretary of the Navy Knox for his brilliant exploit in taking command of a distroyer and giving chase to the enemy after the attack on Pearl Harbor.

All of us in America may take proper pride in the achievements of men like Ensign Caplan and Corporal Meyer Levin, bombardier of Captain Colin P. Kelly. These fighters are helping to preserve America's freedom while contributing to the defeat of the Axis.

Jewish Campaigns and War Chests

Word is forthcoming that the Jewish community of Lancaster, Pa., has embarked on an experiment that has nationwide repercussions in having entered a war chest in that community. It is understood that the total non-local needs, including national overseas and Palestine needs, are part of the Jewish share of the war chest, which has gone out for $100,000, with approximately one-fourth intended for the Jewish community. The latter submitted its complete requirements, having done its own budgeting. If the campaign should not reach its goal, all participants would share proportionately in the results.

The Lancaster experiment will be watched carefully by communities throughout the nation which have seen the rising tide of pressure for the inclusion of Jewish campaigns in war chests, some of which include the Red Cross and the USO as well as Russian, British, Chinese, Greek and other relief drives.

The reasons for disinclination to join these war chests are simple: first, that the standard of giving in general community chests is inadequate and, if extended to war chests, would make it impossible for Jews to meet properly the double responsibilities they carry; secondly there is danger that in view of the special Jewish character of many of the enterprises included in their budgets an attempt may be made by war chest committees either to water down or control expenditures for such purposes as might be deemed outside a "war chest"; thirdly, while all other war-relief campaigns are supplementary to the huge expenditures being made by the governments involved or through lease-lend aid from the United States Government, the Jewish needs can be met only from the Jewish community and that any sharp cut in the income for these needs would have irremediable effects.

It is fair to ask whether in the light of close kinship between the United States and the others of the United Nations in the war effort, the need still exists on the same scale for the "war-relief" efforts which were originally initiated for their educational value rather than for their monetary relief purpose. If the terms of lease-lend aid could be made available for the needs of Jewish sufferers, then the same might be said of Jewish relief drives. But since that possibility seems highly remote if not improbable, the utmost concern must be exhibited that those who depend on Jews of America alone shall not be sacrificed because of the desire of certain communities either to maintain their community chests or to save "wear and tear" on the patience—and especially, the generosity—of contributors.

A Message of Hope

Hundreds of thousands of Americans are being instilled with a fierce pride and determination through the reading of John Steinbeck's "The Moon Is Down." Like his "Grapes of Wrath" it takes a problem with which many others have dealt and transforms it to a new level of interpretation. This book and the play which was made out of it are already being hailed as remarkable weapons in the arsenal of courage and faith with which Americans must go forward to resist and to destroy the Axis powers.

Possibly Steinbeck has prettyfied the invaders who, though unnamed, are the Nazis seizing any of the occupied lands of Europe. In an effort to make the enemy plausible he has dealt with him sympathetically. But the rising anger of the small people, represented by Mayor Orden of the invaded village, is as tangible and as stimulating as the most vivid phrase of a Roosevelt or Churchill.

The AMERICAN JEWISH TIMES. Published Twelve Times a Year . . . Monthly Except August . . . Semi-Monthly in April . . . at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. Member Independent Jewish Press Service. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 3303 Eastern Avenue. $1.50 Per Year, Payable in Advance. Single Copy, 15c. *Subscribers should notify the* TIMES *office if they wish their subscription discontinued at the expiration. Otherwise it is assumed that continuation is desired.* Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under the Act of March 3, 1879.

The War and the Peace Tradition of Judaism

Statement Adopted by the Central Conference of American Rabbis At Its Recent Convention Held in Cincinnati, Ohio

FROM the days of the Prophets, Judaism has been the world's foremost champion of peace. On the banners of the peace-lovers of mankind have been inscribed the words of Isaiah and Micah, whose vision kindled the hope that swords would be beaten into ploughshares, whose faith made man believe that the time would come when nations would learn war no more. The Prophets' mandate for peace came from God Himself. To this command of our God, this Conference has been sensitive. Its records indicate the concern of American Rabbis for world peace, a concern shared by Jewish laiety, and expressed by their participation and leadership in peace movements.

II.

In voicing our complete support for our country in its present war, we are not departing from our age-old peace traditions, nor are we denying the divine mandate for peace. Our nation has dedicated itself to destroy the military machines of tyrants whose ambitions for world conquest would, if they were to succeed, tragically postpone the dawn of peace. If our country were engaged in a war of conquest, bent upon seizing the territory of others, exploiting their resources, and enslaving their people, our faith would compel us to challenge its policies, but the cause of our country is a just one. Its victory will bring blessing upon all humanity. Those who make sacrifices to achieve it are placing their offering upon the altar of the Most High. To believe as we do that we best serve God by struggling to victory, is not to yield to a petty tribalism. We believe that God is ever on the side of justice and that it is his will to see a tyrant-free world.

III.

It is our belief that the high goals of this war can be reached and victory attained without the propagation of mass hatred for the peoples of the axis powers. To such hatred, we yielded in the last war, with disastrous spiritual aftermath. President Roosevelt has pointed out that the first objective is "smashing the militarism imposed by war lords upon their enslaved people." Before Mussolini and Hitler could plunge their nations into war, they had to destroy freedom and to silence their peoples. The masses of Germans and Italians had no voice in the aggression of their governments. The Japanese military caste assassinated any statesman who opposed their imperialistic ambitions. We are not at war with the culture, art, music, or scientific contributions to civilization made by Germany, Italy or Japan.

IV.

Nor must we allow vengeance to dominate us or seek a punitive peace. Remember Pearl Harbor means remember the tyrannical systems which made possible Pearl Harbor. Remember that only when democracies are securely established and peoples are free and justice is triumphant will the world never again be subjected to the treachery of Pearl Harbor.

V.

The coming treaty of peace must provide for some form of world government which will demand some change in the concept of national sovereignty. Both President Roosevelt and Prime Minister Churchill, in speaking before Congress, intimated that some permanent international organization must be created to prevent a recurrence of war. We believe that to be possible. We shall not be misled by the false assumption that only evil can come out of this war. The last war was won on the battlefield, but lost at the peace conference and in the years that followed. The military victory of the allies did end the Hohenzollern-Hapsburg dynasties, made possible the independence of Poland and Czecho-Slovakia, the restoration of Belgium and the return of Alsace Lorraine to France, and also establish the freedom of the seas. The League of Nations with its promise of world cooperation was wrecked by national vanity and selfishness articulated by statesmen and demanded by peoples of the world. No state was prepared to make the sacrifices needed for an enduring peace.

The Foundation of All Laws

VI.

It was due to this lack of moral fiber on the part of the peoples of the world that the gains of the last world war were lost. This must not happen again. It is our task to create now that religious spirit which will demand and support an international order based on justice so that peace and freedom for all men will be the fruits of victory and will be made secure.

VII.

What the blueprint of the future is to be is not easy to formulate. In our Program for World Reconstruction, we have laid down the principles on which an enduring peace can be built. 1. The extension of democracy to all people, including those residing in colonial possessions. 2. The creation of an internatical organization to adjust differences and to provide for cooperative enterprises. 3. Universal disarmament and the establishment of an international police force to be used to restrain aggressor or outlaw nations. 4. The removal of social injustices which lead to war. 5. The recognition that the resources of the world belong to all the children of men and should be made available to all irrespective of national allegiances. How to apply these principles requires specialized knowledge, research and study. This conference resolves to aid now in the creation of a council for peace which shall endeavor to prepare the blueprint for the world tomorrow.

VIII.

We recognize that men and women of other religions share similar post-war aims, and we welcome the opportunity to counsel and to cooperate with them to achieve these noble ends.

IX.

In our desire to secure a speedy conclusion to the war, we should be prepared gladly to make all necessary sacrifices, and fully to cooperate with all defense efforts. But we should not neglect any of the essential functions of our communities. Children and young people should be given all the opportunities for full development. Our philanthropies, educational institutions, public and private, and our religious activities must be carried on as usual. The need for them has not diminished, but increased. Luxuries and extravagances in personal living may be surrendered, but essential services that educate the young, relieve the suffering, build character and maintain faith and sustain morale must go on.

X.

We challenge the oft-repeated thesis that economic and spiritual collapse is inevitable at the close of the war. Our expanded industries, our increased armies of skilled craftsmen, our industrial and commercial executives, will have huge tasks confronting them when this war is over. They must supply civilian needs and raise the standard of living of the underprivileged in their own country, help rebuild the waste places in the war-torn areas of the world, help develop South America, and aid in the reconstruction of humanity. If you will be spiritually and morally big enough, at the end of the war, we Americans may initiate the most significant cooperative effort in the his-

(Please Turn to Page 18)

THE CHALLENGE OF THE HOUR

By **SAMUEL NEWMAN, M.D.**
Danville, Va.

THE world war has given special meaning and vindication to our existence, if its meaning could ever be fathomed and vindication ever necessary. We hope that at last the world understands what this war is about. It is nothing less than a struggle for the possession of the human soul. It is a war to the death between unbridled power and a civilized way of life; a way of life which has its roots in the Judeo-Christian heritage. The war of the Nazis and their totalitarian allies is a world revolution menacing the moral foundations of our civilization. In simple words Frances E. McMahon, Associate Professor of Philosophy in the University of Notre Dame, has summed up the case and cause of the Western world versus the totalitarians.

"The Nazi-Fascists are in conflict with the foundations of Western culture in every vital respect. To the supremacy of objective law they oppose the will of the Leader; to the essential equality of all men they oppose the idea of the 'master race'; to the inviolability of the individual they oppose the omnipotent state; and to the principle of human solidarity, they set up the exclusiveness of a dominant party."

The basic principles which constitute the quintessence of the Christian ethic and view of life are embedded in the matrix of Jewish thought and genius. "Spiritually we are Semites," said the Pope in 1938 when castigating the virus of anti-Semitism. With this statement the spiritual head of the Catholic world emphasized the organic spiritual unity of the Jewish and Christian tradition.

As Americans it is our privilege to give unstintingly of our wealth, of our talents, and of our very lives to the cause of democracy. As Jews we have special burdens and responsibilities which the present world crisis has accentuated. In the field of education—call it propaganda, if you will—we must help our government in strengthening the national morale by pointing out on all occasions how anti-Semitism has been used as a smoke-screen by the Nazi-Fascists to cover their true purpose of world conquest. The attack against the Jew has been proved to be only a dress rehearsal for the fight against all religions, all civilization, all elements of human decency. Anyone who sows the seeds of distrust against ANY group is sabotaging our war effort and uprooting our national security. Now is a golden opportunity to explain the Jew, his background, his history, his religious ideals, and his contribution to the development of this country in both peace-time and war, to the general public.

The educational agencies of the B'nai B'rith, the Jewish Congress, the American Jewish Committee, and other responsible bodies must not only be continued but extended and deepened.

Destiny has imposed on us a sacred obligation and privilege to be of help of our unfortunate bretheren in the lands ravaged by fire, sword, and Nazi-Fascist hate.

A statement by Joseph E. Davies, Chairman of the President's Committee on War Relief Agencies, was one of the high spots of the annual meeting of the J. D. C. National Council on Friday, December 19, 1941.

That statement, issued by the head of the official committee appointed by the President of the United States to deal with war relief agencies, emphasizes the continued need, even though our own country is at war, for the activities of the J. D. C. to "the chief victims of Hitlerism and the chief proponents of democracy in Europe."

In a recent letter to the officers of the Joint Distribution Committee, the President of the United States stated:

"Your cause is the cause of all Americans for democracy must begin with man's humanity to man. Through the activities of your organization and other American agencies of mercy, dignity, self-respect and hope for a better order of things have been restored to millions of men and women. They have thus been reminded that they are not alone in their travail and suffering; that free men and women of good will hope for their liberation and in the meantime are ready to come to their assistance."

The Joint Distribution Committee is the greatest humanitarian instrument which American Jewry have created. As in the past, so in the future, it will use its knowledge and experience to help our stricken bretheren abroad without aiding the enemies of our country; the ways and means of accomplishing this task need not be discussed here.

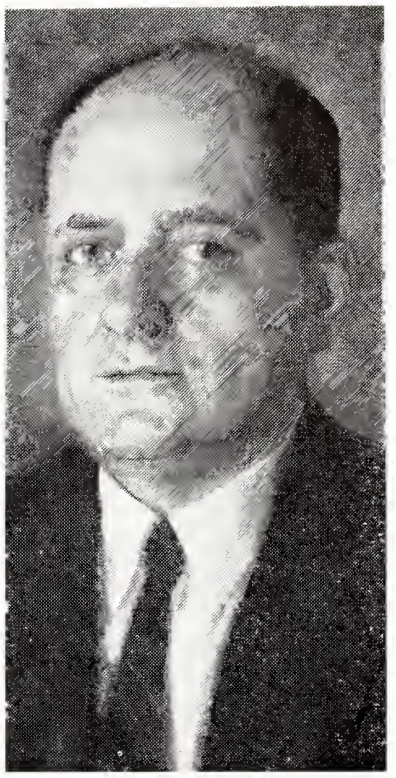
The leaders of American Jewry met recently in Cleveland at the National Conference for Palestine, to mobilize support for embattled Palestine whose Jewish soldiers are now helping to smash Hitler's panzer divisions on many battlefields. The war now links the United States of America and Palestine in a common front. Like a steel chain, the arms of Judea and of America are interlocked to bring common victory to the ideals of the ancient prophets which have been enshrined in the American way of life. It is a proud day for every Jew that the stalwart sons and daughters of the Jewish people gathered in Palestine are in truth a tower of strength in defense of the shores of Palestine, now, as throughout history, a most strategic path in the way of contending powers. The Jewish manpower in uniform on the battlefields of Libya, on the farms of Jezreel, in the factories of Haifa, is beating out a symphony of dedication to ultimate triumph for freedom.

It is in firm resolution to give all to America in this hour of peril that encouragement and substance should be given to those who fight in a common cause on an ancient shore of the Mediterranean.

In the last war in the Middle East, Great Britain had to import 135,000 unskilled laborers from Egypt into Palestine to keep the machine of war going. It had to import food to sustain them. In this war, tens of thousands of skilled Jewish laborers are in the country making all types of material of war. And, this time, the food is produced right in Palestine not only for the Jewish community but also for the military garrisons.

And more than that! Thousands of Palestinian Jews are fighting bravely with the British forces. Some responsible statesmen, Secretary of War, Henry L. Stimson, among them, are advocating the formation of a Jewish Army to fight in the Middle East.

The American government has manifested its own concern with the Middle Eastern front by the amount of Lease-Lend material that is being made available to that sector of the war area. The Jews of Palestine are sharing immeasurably in the safeguarding of that front through the thousands of soldiers fighting in the various war centers,



DR. SAMUEL NEWMAN
From an original painting by Otto Hans Herschel

through the great numbers of skilled workers who are supporting the mechanized warfare of the Middle East and through the increasing production of agricultural and industrial goods that is an essential element for the main-

(Please Turn to Page 8)

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Please Turn to Pages 10 and 17 for Complete Programs

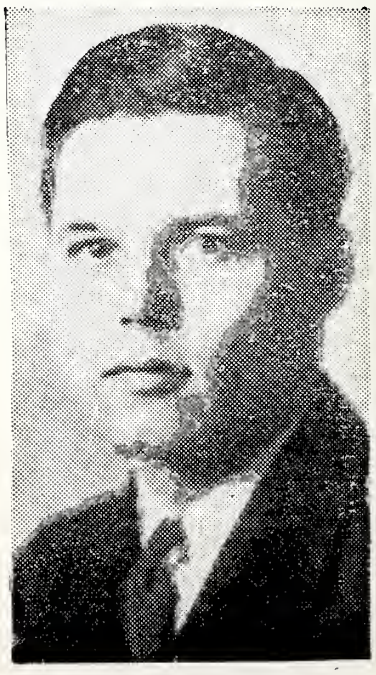
GREETINGS FROM THE MAYOR

On behalf of the City of Greensboro I extend a cordial welcome to the North Carolina Association of Jewish Women and Men to Greensboro on April 19, for the 21st annual convention.

Greensboro—known far and wide as the "Friendly City"—is delighted to play host to so many of its neighbors, and we hope that you will regard Greensboro as your home during the convention.

All of our thoughts are, of course, occupied with the serious problems of the moment, and the greater part of us are exerting every effort to expedite our defense program. This I know is of first importance with each and every one of you, and while I know that the theme of this convention will be based on more serious considerations than heretofore, I sincerely trust that there will be developed some constructive thoughts while in our midst.

If there is anything we can do to make your stay more comfortable I hope you will call upon us.



HUGER S. KING
Mayor of Greensboro, N. C.

In Memoriam

Mrs. Sol Weil, founder of the North Carolina Association of Jewish Women, who, though departed, leaves the recollection of a noble character and leader still fresh in our memory, and whose only appropriate tribute one may offer is Rabbi Hyman Schachtel's paraphrased Lincoln's Gettysburg Address: "Eighteen years ago, Mrs. Sol Weil, of blessed memory, created in this community, and for this state, a new organization, conceived in faith and dedicated to the proposition that Judaism is a way of life. Now we are engaged in happy celebration. We have come to pay honor to her and to all those who here did their best that Judaism might live. It is altogether fitting and proper that we should do this. But in a larger sense we cannot do justice to their memory. Those brave men and women who labored here have written a record of service which is far above our poor power to add or detract. The world will little note nor long remember what we say here tonight. But it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who lived here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us, that for our honored dead we take increased devotion to that cause for which they gave the last full measure of devotion; that we here highly resolve that our beloved dead shall not have died in vain; that this organization of Jewish men and women of North Carolina under God shall grow from strength to strength and our synagogues in this blessed democracy, America, conceived of, by, and for Judaism which means to love God, and to love our fellowmen, shall not perish from the earth."

MRS. GUSTAV LICHTENFELS.

MRS. SOL WEIL
Founder
1863-1928

OUR DUTIES IN THE WORLD STRUGGLE

By **MRS. MAX ZAGER,** *President*
North Carolina Association of Jewish Women

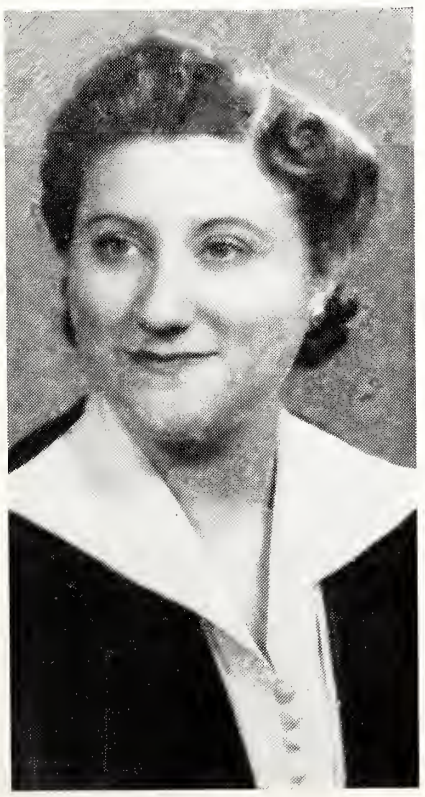
Today we are engaged in a great battle for democracy. It is a desperate fight to maintain our independence, but with combined unity and cooperation plus the help of God, we pray that we can preserve our right to life, liberty and the pursuit of happiness.

The Jewish people are quite accustomed to days such as these—days of pain, sacrifice, hardship and bloodshed, for throughout the ages, Jews have endured tyrants, hatred and persecution. But the Jew does not stand alone now in the fight for freedom—the combined allies of England, Canada, Australia, China, Mexico, South America and the United States are facing a crisis at which liberty is at stake.

It is true that it takes superior ammunition, planes, tanks, boats, and fighting men to actually win a war, but let us not forget the other essentials necessary, such as faith, hope, prayer, sacrifices, determination and courage. Each individual can contribute these attributes even though not actually engaged in combat.

What else can we Jewish women do to help our country during this emer-

(Please Turn to Page 30)



MRS. MAX ZAGER
Photo by Taylor-Ames

We Take This Opportunity In Welcoming the Members of the North Carolina Association of Jewish Women and Men and Wish for Them Every Success In Their Constructive Efforts Toward a State Which is the Aim of Every Liberty-Loving American

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GREETINGS

To The
North Carolina Association of
Jewish Women and Men

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REBECCA

A sketch of the living prototype of Sir Walter Scott's immortal Jewish Heroine.—THE EDITOR.

THE character of Rebecca in Walter Scott's Ivanhoe has become a classic figure in English literature. Scott portrayed her as one of his most noble characters, and her unrequited love for the Christian Ivanhoe has become almost as well known a story as that of Romeo and Juliet.

When Scott wrote Ivanhoe, he had an actual woman in mind as the original of the character of Rebecca. This woman was Rebecca Gratz, whom many historians have called the greatest American Jewish woman.

Rebecca Gratz was born in Philadelphia in 1781, at the time when the struggle between the colonies and England was near its end. A member of a well-to-do family, she devoted her life to philanthropic work from the day she attained maturity. At the age of 19 she was elected secretary of the Female Association for the Relief of Women and Children in Reduced Circumstances. A few years later she founded, together with several of her friends the Philadelphia Orphan Asylum, holding the office of secretary for more than 40 years. She also founded a Hebrew Sunday School and a Female Hebrew Benevolent Society, as well as other charitable institutions.

This sketch of her philanthropic work is but a brief outline. She was a constant supporter of charitable works of every religious denomination, drawing no line between black or white, Jew or Gentile.

One of Rebecca Grantz's closest friends was the great writer Washington Irving. Irving admired her greatly, and when he visited Walter Scott in 1817, the two spent hours discussing her. At that time Scott was formulating in his mind the plot of Ivanhoe, and Washington Irving's description of Rebecca Grantz inspired the creation of the character of the beautiful cultured Jewish girl in love with the noble Christian knight. When Scott finished the novel in 1819, he sent a copy of the book to Washington Irving, asking him in a letter: "How do you like your Rebecca? Does the Rebecca I have pictured compare well with the pattern you have given?"

Washington Irving and Walter Scott were not the only great figures of the time who admired Rebecca Gratz. One of her closest friends was Henry Clay, one of the great American statesmen of the nineteenth century. She was his assistant during his presidential and senatorial campaigns, and through him maintained close contact with political affairs.

Rebecca Gratz died in 1869 at the age of 88. Her life was outstanding because of its devotion to others, and because it was well-rounded, refined and indicative of the best type of American womanhood. The last word might well be that of Thomas Sully, a Christian artist who became acquainted with her in 1807 through an introduction by Washington Irving:

REBECCA GRATZ

Describing her features, he declared "that he had never seen a more striking Hebraic face. The easy pose, suggestive of perfect health, the delicately turned neck and shoulders with the firmly poised head and its profusion of dark, curling hair, large, clear black eyes, the contour of the face, the fine white skin, the expressive mouth and the firmly chiselled nose, with its strength of character, left no doubts as to the race from which she had sprung. Possessed of an elegant bearing, a melodiously sympathetic voice, a simple and frank and gracious womanliness, there was about Rebecca Gratz all that a princess of the Blood Royal might have coveted."

THE CHALLENGE OF THE HOUR

(Continued from Page 5)

tenance of the armed forces.

By sharing in the work of the United Palestine Appeal we are firmly linking the ideals of Judea with ideals for which America and her democratic allies are fighting.

In this hour of our country's travail and peril morale must be fostered and maintained. Morale is the key to a nation's survival. What are the fountainheads of national morale? They are its spiritual ideals, cultural resources, and moral integrity. Our sufferings as Jews has made us sensitive to oppression and injustice; our long history has bred in us inexhaustible optimism; the Messianic dream of a better world glows deeply in our souls. Let us pour unstintingly of the treasures of our Jewish heritage into the stream of the common life and spirit of America.

Let every American in his unlikeness, blend
To one common golden end.

America is God's Crucible, the great Melting Pot where all the races of Europe are melting and reforming! God is making the American.—*Israel Zangwill.*

The Jewish Community of Greensboro, N. C.

JEWISH migration into the South dates back to the early days before the Revolutionary era. It was not, however, until February 1908 that the Jewish community of Greensboro was organized in the form of the Greensboro Reformed Congregation. They elected Emanuel Sternberger, president, H. Sternberger, treasurer and M. E. Block, secretary. They bought the old Friends Meeting House, at 115 E. Lee Street and converted it into a Synagague.

In April, 1909, a charter membership was established, with the following: E. Sternberger, H. Sternberger, Ceaser Cone, Michael Marks, J. Goldstein, Max Temko, David P. Stern, Simon Schiffman, I. Isaacson and M. E. Block. Because the Jewish element in Greensboro represented both the Reform and Orthodox point of view, the executive committee, with vision and foresight, and intent upon keeping the Jewish community in harmony, changed the name from the Greensboro Reformed

SIDNEY J. STERN, President
Greensboro Hebrew Congregation

School, also the first woman to serve on the Congregational board. In 1925 a new building, Temple Emanuel, corner of Florence and Greene Streets, was dedicated, with added equipment and enlarged quarters. An excellent program of religions education and social service has been instituted.

The Council-Sisterhood, joint local organization which is affiliated with the National Council of Jewish Women, and the National Federation of Temple Sisterhoods, has a membership of approximately 100 women. The Sisterhood serves as a Temple auxiliary, while the Council is actively engaged in all social, civic, and charitable projects of Greensboro. At present this organization is doing a great deal of constructive work in war efforts under the leadership of Mrs. Herbert Falk.

The membership of the Greensboro Hebrew Congregation totals 325 members. At present, plans are under way for the construction of six additional

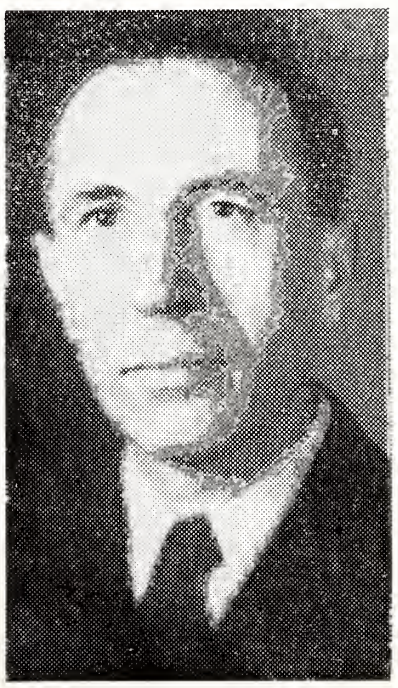
(Please Turn to Page 16)

TEMPLE EMANUEL
Extreme left—Architect's drawing of the new addition to be erected to house enlarged Sunday school quarters.

RABBI FRED I. RYPINS
Spiritual Leader, Temple Emanuel

Congregation to the Greensboro Hebrew Congregation. A reformed Rabbi and a Cantor were employed, so that both the traditional and liberal forms of worship might take place. For those who were observing the dietary laws, a schochet was employed. Throughout the years, the Greensboro Hebrew Congregation stands as a model of communal unity—two factions, the Reformed and Orthodox worshiping together in one building and their children attending the same religious school on Sunday.

The first spiritual leader was Rabbi S. Mendelsohn, followed by many others. Among the outstanding Rabbis during recent years, was Milton Ellis who served the congregation from 1925 to 1931. At present the leader of the congregation is Rabbi Fred I. Rypins, one of Greensboro's most popular Religious leaders. For many years, the late Miss Etta Spier, Professor of Education at Woman's College, was the Superintendent of the Religious



M. E. BLOCK, Secretary
Greensboro Hebrew Congregation

Greetings
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N. C. Association of
Jewish Women and Men

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Greetings

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GREENSBORO, N. C.

North Carolina Association of Jewish Women and Men

JOINT CONFERENCE—SUNDAY, APRIL 19, 1942

10:00 A. M. Registration.

11:30 A. M. Women's Executive Board Meeting.
Men's Hillel Meeting.

1:00 P. M. Joint Luncheon, Mr. E. J. Evans, President of Men's Association, Presiding.
Invocation ..... Rabbi Wm. Greenburg
Address of Welcome ..... Mr. Sidney J. Stern
Singing of "America" ..... The Assembly
Report of State War Production Board
Rabbi Wm. Greenburg
Choral Speaking ..... Woman's College Students
Introduction of Speaker ..... Rabbi I. Mowshowitz
Address: "The Jew in the Post-War Period"
Rabbi I. Breslau
Benediction ..... Rabbi Avery J. Grossfield

3:00 P. M. Men's Business Meeting. Election of Officers.
Memorial Service for Departed Members.
Youth Conference, Albert Rose, Presiding.
Business Meeting.
Address: "Teen Age and the Present Crisis"
Mr. Harry Comer
Open Forum

4:30 P. M. Tea for Youth Group.

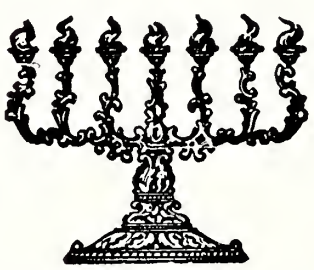
7:30 P. M. Joint Banquet, Mrs. Max Zager, Presiding.
Invocation ..... Rabbi F. I. Rypins
Singing: "God Bless America" ..... The Assembly
Welcome to City ..... Mrs. Herbert S. Falk
President Council-Sisterhood of Temple Emanuel
Response ..... Mr. E. J. Evans
President Men's Organization
Music ..... Choir of Temple Emanuel
Introduction of Speaker ..... Rabbi Jos. I. Weiss
Address: "American Spiritual Offensive"
Rabbi Norman Gerstenfeld
Benediction ..... Rabbi Robert P. Jacobs

10:30 P. M. Reception.

12:00 Midnight Dance, Council-Sisterhood.

GREETINGS FROM MILTON H. ZAUBER

President, Sidney J. Stern B'nai B'rith Lodge No. 603



On behalf of the Sidney J. Stern B'nai B'rith Lodge No. 603, it is my privilege, as president, to extend greetings and welcome to the North Carolina Association of Jewish Women who will meet in annual session in Greensboro on April 19th.

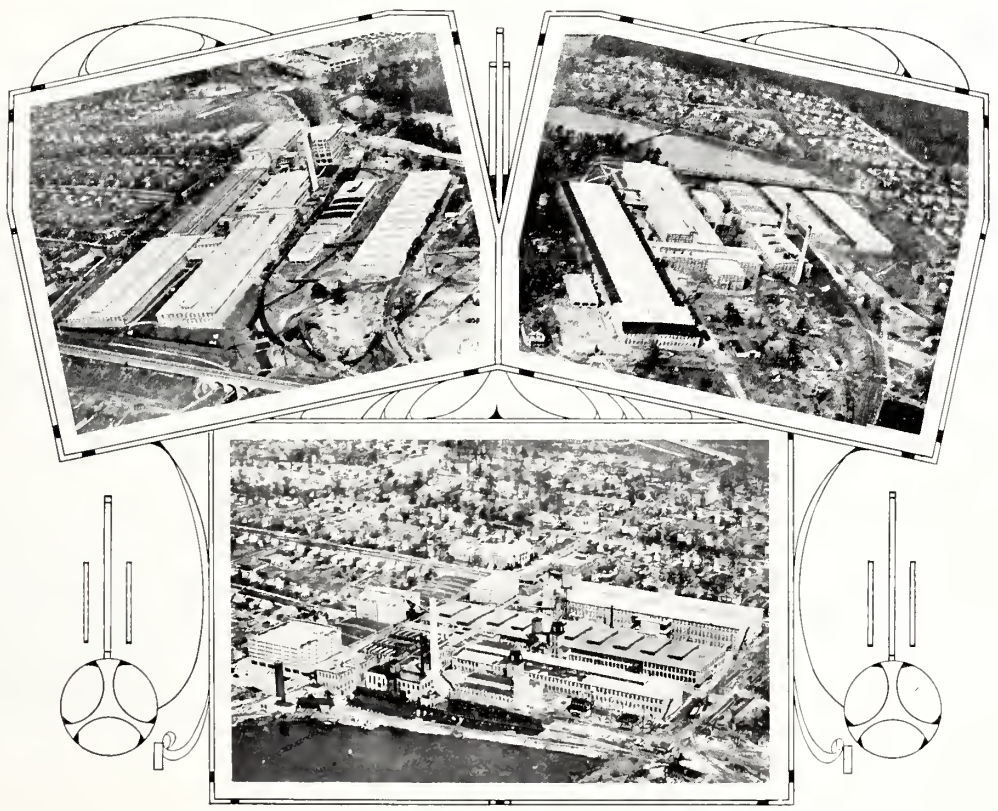
The seriousness of the times is of such momentous importance to the country as a whole and to the Jewish people as a group, that your deliberations at this meeting are deserving of the full strength and support of every one taking part in these activities.

You can depend on the membership of our local B'nai B'rith Lodge to render full support to all your worthwhile endeavors, and we wish for you a most successful accomplishment of all your undertakings.

MILTON H. ZAUBER

Points of Interest in Greensboro

View of Aycock Auditorium and Music Building at College for Women, University of North Carolina



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Gastonia, N. C.

The Program of the N. C. Association Of Jewish Women

By MRS. SAM TOBIAS
First Vice-President
HIGH POINT, N. C.

THE North Carolina Association has been referred to by many a speaker as a very unique organization. It is something different, because it is the only state organization of its kind in the union, organized for the purpose to further the cause of Judaism and promote good will amongst its neighbors.

In 1921, a group of women headed by Mrs. Sol Weil, member of a prominent Goldsboro family had the vision and foresight to realize the needs of uniting State Jewry under one big family. The outgrowth of this vision is the North Carolina Association of Jewish Women.

The membership embraces members of Council, Hadassah, Sisterhood, Ladies Auxiliaries and those not nationally affiliated.

The objects of the Association are: To deepen the religious life and to stimulate interest in Jewish affairs. This has been accomplished through the aid of Rabbis in our state. Almost every community can boast of a religious school today. To increase Jewish Community Activities. To administer funds for religious and charitable and educational purposes in the state.

The Sophia Einstein Student Loan Fund, one of the major projects has assisted about 40 young men and women to further their education. In more recent years the establishing of the Etta Spier Scholarship Fund, named in memory of one who did much to further education. This is a grant and not a loan.

MRS. AL J. GOODMAN
Third Vice-President
Raleigh, N. C.

MRS. JOSEPH HOCKFIELD
Auditor
Durham, N. C.

MRS. JOSEPH DAVE
Treasurer
Asheville, N. C.

The Association is indeed proud that it had a great part in the fund raising which made possible the Hillel Foundation at Chapel Hill.

In 1930, the North Carolina Association of Jewish Men came into being. Their scope of work perhaps has not been as broad as that of the women, but they have played a great part in furthering the ideals set forth by the women.

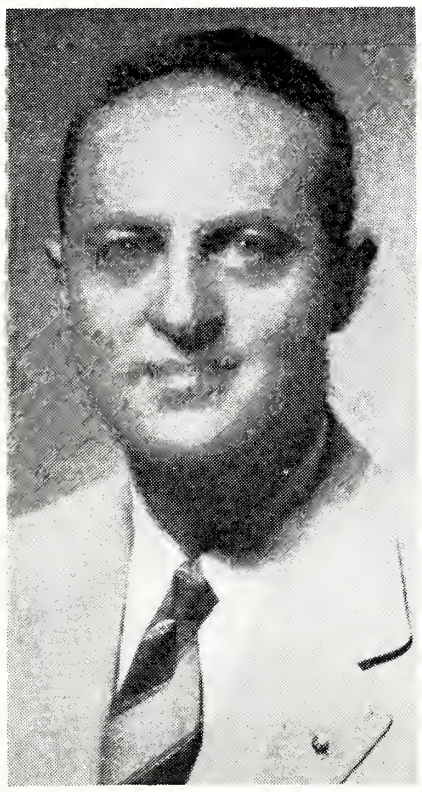
The latest project, that of embracing the youth of the state is still in its embryo stages, but the Association is ever mindful of its future. They shall be the leaders of tomorrow and it is necessary to give them all the encouragement which youth needs.

The foresight of the Citizenship project launched several years ago,

(Please Turn to Page 19)

The Aims of the North Carolina Association Of Jewish Men

By **E. J. EVANS**, *President*
Durham, N. C.



E. J. EVANS

The people of North Carolina are seriously involved with national and worldwide problems that may permanently affect their life for a long time. In this hour of momentous problems, the North Carolina Association of Jewish Men has tried in its small way to function in ways that will help to make this world a better place in which to live and to improve the position of the Jewish people.

Recognizing the fact that it is a tremendous task to reach all of the towns in North Carolina and virtually impossible to reach them personally, we have sent out quite a bit of mail in hopes of arousing their interest for three of the projects that the Association has worked on this year. These projects have been, briefly: (1) the establishment of N. Y. A. scholarships for the training of refugee young men, so that they will be able to learn a trade or method of making a living. (2) to assist the furnishing of the Hillel house in Chapel Hill. (3) the spreading of the observance of Brotherhood on the material so ably presented by the National Conference of Christians and Jews.

Our activities were naturally limited by the amount of funds that were sent in by the Jewish people of North Carolina and, since these funds were not particularly large, our accomplishments were not great.

Slowly but surely we hope that the above projects, as well as additional worthwhile ones that the Board of Directors will develop may enable the people of our state to recognize the justification of the North Carolina Association of Jewish Men.

NORTH CAROLINA ASSOCIATION OF JEWISH WOMEN

WOMEN'S CONFERENCE—MONDAY, APRIL 20, 1942

9:00 A. M. Breakfast.

9:30 A. M. Business Meeting, Mrs. Max Zager, Presiding.
Invocation ..... Rabbi Miholy
Minutes of Previous Meeting ..... Mrs. Sol Levine
Appointment of Committees
President's Message.
Reports of other Officers, District Chairmen, Standing and Special Committees.

1:00 P. M. Patriotic Luncheon ..... Mrs. Sam Tobias, Presiding
Prayer ..... Mrs. Hattie S. Weinberg
Tableau and Music ..... Presented by the High Point Section Council of Jewish Women.

2:30 P. M. Business Meeting Continued.
Memorial for Departed Members .... Mrs. M. A. Wainer
Kaddish ..... Rabbi Rosenthal
Unfinished Business
Report of Resolutions Committee ..... Mrs. Max Miller
Report of Registration Committee ... Mrs. M. L. Beauer
Report of Prize Award Committee
Mrs. Adolph Oettinger
Report of Nominating Committee ... Mrs. N. A. Edwards
Election of Officers
Adjournment

3:30 P. M. Post Conference Board Meeting.
Election of Standing Committees

4:00 P. M. Tea at home of Mrs. Max Zager.

NOTE: The Exhibit, "Glimpses of Early Jewish History of North Carolina" will be on the mezzanine floor of the hotel throughout the entire convention. Mrs. N. A. Edwards is chairman.

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Salvage For Victory

A Vital Message To Every Member of the N. C. Association

***By* MRS. GUSTAV LICHTENFELS**
ASHEVILLE, N. C.
President, N. C. Association of Jewish Women, 1939-41

It is my duty to bring to every member of the Association the necessity of delving into her closet, attic, cellar, garage and back yard and bring to light all metals, rags, paper and rubber which she can spare and which she cannot spare. These articles can be sold or donated through the Boy Scouts, Parent-Teacher Associations or any patriotic or philanthropic society in which she may be interested. If it is in sufficient quantity it may be sold to the nearest scrap dealer.

MRS. GUSTAV LICHTENFELS
Recently appointed by Governor J. M. Broughton to the North Carolina Salvage Committee, Bureau of Industrial Conservation

The important thing is that scrap materials are needed to help win the war and there must be a steady effort on our part to see that these essential materials are collected and form a never ending flow into the regular channels of war production.

Remember, this is a war to save the Democratic institutions. This is a war to wipe out the scourge afflicting mankind; a war to maintain the inalienable right to "Life, Liberty and the Pursuit of Happiness."

Scrap metals are needed to make the steel for our guns and battleships and planes. Paper is needed for shell and food containers.

I know that each member of the Association will do her part in "Salvaging for Victory."

From the President of the N. C. Federation of Music Clubs

As we approach the 21st anniversary of the founding of our great North Carolina Association of Jewish Women, I am confident that we are all more than ever appreciative of what this organization has done for the Jewish people in our state, and that we are fully aware of how much the unity of our people means during these critical times.

This 21st anniversary is in itself justification of our existence and our purpose. It is both a recognition and a challenge—a deep faith deservedly rewarded and a challenge for the perpetuation of the high ideals that prompted the formation of this Association by Mrs. Sol Weil. Thus contemplating these first 21 years with pride and glowing appreciation, we look forward to the future—a future in which we Jewish women may continue to serve our people, our state, and our nation.

Let us resolve in this grave hour when all that we hold dear is being threatened on all sides, to do our part in this unparalleled emergency. We are a people who have cherished our heritage, but with that determination that is characteristic of our people, let us, as Jewish mothers, continue to upbuild a strong Jewish culture, and as loyal Americans, appreciative of our freedom, let us never cease our efforts to have the beautiful ideals and high principles of Judaism penetrate into the living consciousness of our children.

Blessed be he that giveth charity to the poor; tenfold blessed be he that giveth them kind and comfortable words withal.

MRS. MAURICE HONIGMAN
Gastonia, N. C.
President, N. C. Association of Jewish Women, 1937-39

Guest Speakers

Luncheon

RABBI ISIDORE BRESLAU

"The Jews in the Post-War Period" is the text of the address to be delivered by Rabbi Isidore Breslau before the North Carolina Association of Jewish Men at a joint meeting.

Rabbi Breslau is a graduate of the Union Law School, New York State College, as well as the Jewish Institute of Religion which is headed by Dr. Stephen S. Wise. He formerly occupied pulpits in New York, Waterbury, Conn., and Washington, D. C., and has been in business for the last few years. He is at present co-chairman of the United Jewish Appeal in Washington, D. C., and is also chairman of the United Palestine Appeal of the Seaboard Region.

Banquet

RABBI NORMAN GERSTENFELD
Minister of the Washington Hebrew Congregation

Rabbi Gerstenfeld is the minister of the Temple of Judaism in the Nation's Capital and the Chairman of the Committee of Religious Life in Washington which includes the clergymen of the Catholic, Protestant and Jewish faiths, of which Justice Owen Roberts of the United States Supreme Court is the lay-chairman.

As the main speaker at the Convention, Rabbi Gerstenfeld will discuss "America's Spiritual Offensive."

Nathanael Greene, Commanding General in the Southern Department during the later years of the Revolution, commanded the American troops at the Battle of Guilford Courthouse.

To All Members of the N. C. Association of Jewish Women and Men We Extend a Cordial Welcome

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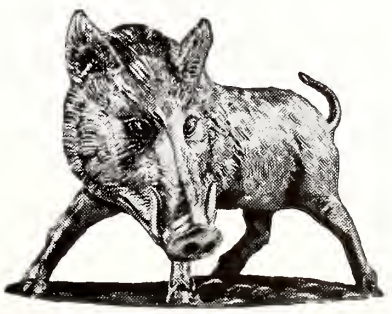

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To All Members and Friends of the N. C. Association of Jewish Women and Men

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GREENSBORO, N. C.

Greetings to the North Carolina Association Of Jewish Women and Men

FROM MRS. SIDNEY J. STERN
Greensboro, N. C.
President, N. C. Association of Jewish Women, 1922-23

It is with grateful satisfaction that I review the efforts and accomplishments of our organization. We have successfully carried out the ideals that were uppermost in our founder's heart and mind, when she conceived and planned the formation of such an institution as the North Carolina Association of Jewish Women. Its object is: "To deepen the religious life, to stimulate interest in Jewish affairs, to increase Jewish community activities, to administer funds for religious, charitable, and educational purposes."

We in Greensboro are looking forward with pleasure to the coming conference in our city.

FROM MRS. N. A. EDWARDS
Goldsboro, N. C.
President, N. C. Association of Jewish Women, 1935-37

We as Jews have greater opportunities today than ever before to serve our country and our co-religionists in other lands. The struggle for freedom is understood by us who felt the weight of oppression many centuries ago, but today persecution touches Jew and Gentile alike. We can best serve America by being true to ourselves as Jews, and we can be better Jews by being better Americans.

MRS. N. A. EDWARDS

FROM MRS. EMIL ROSENTHAL
Raleigh, N. C.
President, N. C. Association of Jewish Women, 1929-31

In these troublous times there is a common plea in the heart of each of us who is not in active service with our armed forces: What can I do to help?

There is one important thing we women can do. We can keep our own households healthy and wholesome and sweet. It is within our power to keep ourselves and our families physically fit, morally strong, spiritually courageous: thus to force strong links in our chain of national defense. And as these links join one another, and as strength from each is infused into the other, we shall feel pride in the knowledge that we have helped keep freedom alive in this world, that we have carried on in the best tradition of Jewish womanhood.

FROM MRS. HERBERT S. FALK
President, Council-Sisterhood of Temple Emanuel, Greensboro, N. C.

As president of the Council-Sisterhood of Greensboro, I welcome the North Carolina Association of Jewish Women. The Council-Sisterhood feels that we are privileged to have you as our guests.

We welcome you this year with the feeling that this convention should mean more to us than ever before. Persecution, war, and even tire and gasoline shortages have changed the viewpoint of many Jewish women. Many of you must feel that we are indeed fortunate to meet in April, 1942. As in the past years, you will greet old friends and make new ones; you will attend meetings, and hear good speakers.

This year, may you not only enjoy your friends, your meetings and your speakers, but may you gain from them new ideas for living in the coming year. From this convention, we, your hostesses, hope that you will not only realize the strength of united Jewish women, but that you will also be able to use that strength in helping yourselves and others in a chaotic world.

Again we welcome you to Greensboro. We hope that you will have a pleasant visit with us, and that you will carry home happy memories of the occasion.

THE JEWISH COMMUNITY OF GREENSBORO

(Continued from Page 9)

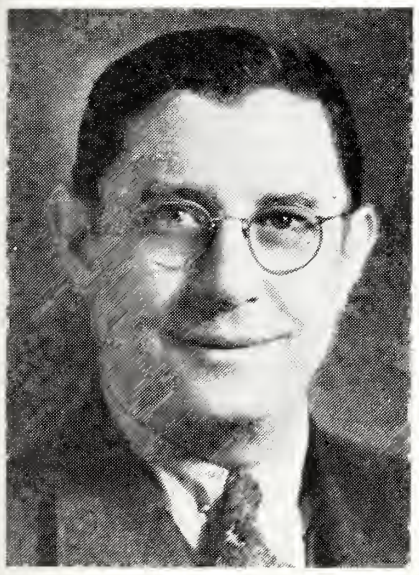
Sunday School rooms to accommodate the ever increasing enrollment. The present officers of the congregation are: S. J. Stern, president; Milton H. Zauber, first vice-president; Mrs. J. W. Cone, second vice-president; M. E. Block, secretary; Sigmund Sternberger, treasurer; F. I. Rypins, Rabbi; N. Kagan, Schochet. Trustees are: Herman Cone, Herbert Falk, Mrs. J. W. Cone, Ceasar Cone, Meyer Sternberger, Marc Friedlaender, Max Zager, Charles Pearl.

The Sidney J. Stern Lodge, of the B'nai B'rith has been functioning in Greensboro for many years and occupies a very definite place in the community. Milton H. Zauber was recently elected president, to succeed Sidney J. Stern, Jr. Under his intelligent leadership, the B'nai B'rith is doing constructive work in maintaining Jewish traditions and serving as a paramount unit in the civic life of the city.

FROM THE FORMER PRESIDENT OF THE N. C. ASSOCIATION OF JEWISH MEN

Our organization has, since its inception, sponsored the cause of tolerance. Now more than ever we must exert every effort to the cause of democracy. Let us not think selfishly of ourselves or what is best for us, but give of our every physical and mental resource to the great struggle of human freedom against the forces which seek to destroy us.

With loyalty to our country and faith in God, all the forces of evil will be overcome, and a new day will dawn, bringing freedom to all.



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RABBI RYPINS APPOINTED AS HILLEL COUNSELOR AT W. C.

Washington, D. C.—Establishment of a B'nai B'rith Hillel Counselorship at the Woman's College of the University of North Carolina, Greensboro, and the appointment of Rabbi Frederick I. Rypins, spiritual leader of Greensboro's Temple Emanuel, as Hillel counselor, were announced here recently by Henry Monsky, president of B'nai B'rith and chairman of the National B'nai B'rith Hillel Commission. Member of the commission for the Southern area is Leslie Weil of Goldsboro, N. C.

The new Hillel unit is one of 65 maintained by B'nai B'rith on as many college campuses throughout the country to serve 35,000 Jewish college men and women with an intensive program of religious, cultural and social welfare activities. The Woman's College unit is the third in North Carolina, the others being at the University of North Carolina and Duke University.

Mr. Monsky made public a letter from Dr. W. C. Jackson, dean of administration at the Woman's College, welcoming the coming of Hillel and praising the appointment of Rabbi Rypins. "It happens that Rabbi Rypins is an intimate friend of mine, and Mrs. Rypins is a former graduate of this college and a former student of mine," Dr. Jackson said. "We have had the most cordial relations with Mr. and Mrs. Rypins at the college throughout their residence here. It will be a pleasure to have him continue this association in this special capacity as Hillel counselor."

Our entire organization takes pleasure in extending greetings and best wishes to the North Carolina Association of Jewish Women and Men on the occasion of their 21st Annual Convention.

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The War and the Peace Tradition of Judaism

(Continued from Page 4)

tory of all mankind. Morally and spiritually to prepare our people now for this great challenge is our solemn duty. The aftermath of the war will be evil only if we are evil.

Conclusion

If thus we dedicate ourselves unselfishly to the attainment of these noble goals, a war waged without hate and hope for vengeance, and a plan to create a just peace and a determination to make sacrifices for it, then indeed are we convinced that even as after the Maccabean and the American Revolutions, great benefits came to mankind, so after the tragedy of this war men can merit the blessings of God.

A Jewish Peace Commission

The planning of a better world order in the midst of a world distraught by war is one of the most significantly hopeful manifestations of our time. It is indicative that in the heart of man there is the religious urge that refuses to accept defeat and that has faith that out of the blood and sweat and tears of this war, God in His wisdom, will lead man to give birth to a better world. It is imperative that in the shaping of the plans for this better world that, in accordance with their specific moral mandate, the religious forces of the United Nations should take the lead. We note with deepest satisfaction that both here and in Great Britain, Catholic and Protestant bodies have set up commissions for the express purpose of formulating such blueprints as may form the basis of a just and democratic peace embodying the message of the church. The time has come for the voice of Judaism to be heard likewise to this spiritual and universal end. We in the Household of Liberal Judaism, deeply cognizant that our faith is a universal faith must assume a similar role of leadership both among our brother Jews and in concert with these religious forces in order that the principles of the great Hebrew prophets shall form the basis of the forthcoming peace by which alone, peace will be permanently assured for the world and the four freedoms of our President shall become the cornerstone of world reconstruction. To this end we call upon our rabbis and laymen to form a commission for the purpose of preparing studies and of reiterating such moral axioms as will eventuate in a peace based on the principles of our faith. We invite our brethren in the Conservative and Orthodox branches in the Household of Israel to join with us in the formation of the work of such a peace commission. We urge the American Jewish community to help us create such a commission on world peace by contributing funds for this specific undertaking and for the purpose of more extensive cooperation in this field so that, together with our Christian brethren, we may assure to the world that the prophetic principles of religion will infuse the terms of the next treaty of peace and make of it a peace that will end all war forever.

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Assistant Exhibit Chairman

MRS. S. J. PRAGO
Co-Chairman of Music
Photo by Manning's Studio

THE PROGRAM OF THE NORTH CAROLINA ASSOCIATION

(Continued from Page 12)

surely has proved its worth today.

These foundations have served as stepping stones to build an organization so strong that it can automatically fill the needs of any community. An organization of women so well trained as a group and as individuals can easily be heads of important defense work today. The membership has had the training, the dogged determination to carry on and therefore, feel that as trained workers they can be of service to their communities and state.

At no time in the few years of existence, has there been need of a closer unity of thought and action than now, during the present emergency. Let us be ever mindful, and true to the ideals and objects of this organization.

EIGHT POINTS OF FREEDOM

When Franklin D. Roosevelt and Winston Churchill met and drew up the Joint Declaration of the Atlantic as the aims of the fight for freedom, they were but translating into modern terms fundamental biblical principles. Their first point, declaring that their own nations seek no aggrandizement for themselves, is but a corrolary of the tenth commandment, "Thou shalt not covet." Their second and third points, seeking to restore self-government and sovereign rights to enslaved peoples, is the fulfillment of the repeated prophetic command to "bring good tidings to the humble, to proclaim liberty to the captives, and the opening of the eyes to them that are bound." Their fourth and fifth, promising access to the good things of the world for all peoples, seeks but to impliment the fundamental promise of all faith: "The earth is the Lord's and fullness thereof: the world and they that dwell therein." And the last three, directed toward a secure peace with men freed from the fear of attack and the burden of armament, that they might live out their lives and enjoy the fruit of their labors, is but the summary of a thousand biblical hopes focused upon that day when—

"They shall sit every man under his vine and under his fig tree
And none shall make him afraid . . ."
"They shall not build, and another inhabit,
They shall not plant and another eat:
But as the days of a tree shall be the days of My people,
And Mine elect shall long enjoy the work of their hands."

(Isaiah LXV:22)

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For The Ladies

Memories In the Cook Pot

By **DORIS TURNHEIM**

IDEOLOGIES rooted in the past and potent in the present bind men together in a common cause; gustatory memories revived by current application make them kin.

The evocative fragrance of the *Seder* table, enhanced by appetites sharpened by the preceding period of reflection on the deliverance of old as linked with the renewed struggle to retain that freedom today, marks the perfect fusing of spiritual and material race memory. Whether he joins in a simple family Passover reunion or the more elaborate and numerously attended community *Seder*, the partaker of the traditional dishes cannot avoid a feeling of basic union with his fellow Jews—a sense of continuity strengthened by the familiar sights and sounds and odors.

Seder means arrangement—the arrangement of the table for the first Passover meal. And the general rules of this order are the same as they have been for hundreds of years, varying only as each country and each generation has made certain small changes. True, Passover recipes are a little harder to prepare than are ordinary foods, since there are certain ingredients which may not be used—but the rewards far outweigh the minor difficulties. The *matzoh* meal or potato flour that take the place of ordinary flour turn out particularly delicious dumplings and cakes and pancakes and puddings and even candy, obliterating the muscle weariness induced by batters that must be stirred and stirred and stirred to attain a light consistency.

The actual meal usually follows a more or less set menu. It begins with fish, preferably *gefuellte* fish; then comes soup with *matzoh* balls; roast fowl with *matzoh* stuffing—although in this country, with its dimmer remembrance of personal persecution, roast lamb is often the *piece de resistance;* vegetables, salads, drinks; topping off with almond cake with strawberry sauce or strawberry shortcake. The almond cake is the traditional dessert, but in this country the strawberry shortcake is more usual. And, of course, no Passover meal is complete without Passover candies.

Careful adherence to the following recipes can insure for even a novice an enjoyable meal of which to be proud. And for subsequent meals—after all, a week of Passover dishes gives a lot of leeway for variety—it is essential that the breakfast specialties of *matzoh brei* and *matzoh* pancakes grace your table. There are many variations of desserts—cakes and jelly rolls and cookies and muffins and pies and fritters and macaroons; and as many different sorts of cheese and meat and egg concoctions and puddings and vegetable dishes. Since a conscientious enumeration of these hundreds of recipes would fill a good-sized volume, those below will stick to the essentials outlined above, plus a couple for the sort of sweets your boys in army camps would love to receive from the home folks.

For Those Away From Home

This year many a *Seder* table will be graced by an empty chair—ostensibly reserved, perhaps, for Elijah, but reminding those at the festive board of the men away to wrest again the torch of freedom from the greedy grasp of those who would dim it. Those at camp in this country or in easily accessible territories enjoy receiving goodies from home—and the following three recipes were particularly devised for the sort of tidbits that stand up well under traveling and that are greeted with cheers.

Nut Macaroons: The ingredients include 5 egg whites, 4 teaspoonsful of *matzoh* cake meal, 1 pound of your favorite nuts (weight taken when shelled) ground fine, 1 1/2 pounds (or four cups) of powdered sugar and the grated rinds of two lemons. Beat the egg whites until they are stiff, then fold in the other ingredients, which have previously been well mixed. Place a cookie sheet in your baking tin and dust it thickly with cake meal; then drop the macaroons onto it from a teaspoon, placing them about an inch apart. After baking them in a medium oven for a quarter of an hour, brown them by increasing the heat.

Farfel Candy: The ingredients include 4 1/4 cups of *matzoh farfel*, 2 well-beaten eggs, 2/3 cup light molasses, 1 and 1/3 cups honey, 1 and 1/3 cups sugar, 1/2 teaspoon ginger, 1/2 teaspoon allspice and a teaspoon of lemon juice. Place the *farfel* and eggs into a saucepan and cook very slowly until they are dry, stirring constantly with a wooden spoon. Add the other ingredients and continue to cook and stir until the candy tends to draw together and leave the sides of the pan, and forms a firm ball if tried in cold water. Pour on a platter and cut into squares.

Almond Cake: This cake can also be used to top off your *Seder* meal. If almonds are hard to obtain in your neighborhood at present, this dessert can utilize instead any other nuts whose flavor you prefer. The ingredients include 10 eggs, 2 cups of sugar, 1 cup of either cake meal or *matzoh* meal (the former produces a finer texture), 1 cup chopped blanched nuts, 1 teaspoonful of vanilla and 1/4 teaspoon salt. Beat the egg yolks and sugar together until they attain a very light color; add the meal, the almonds and the vanilla. Add the salt to the egg whites and beat them until they are stiff, after which fold in the other ingredients gently. Bake 70 minutes in a moderate oven in a pan whose bottom, unless it is removable, has been lined with waxed paper. If you like a tart taste, you may add the juice and

grated rind of one lemon to the dough during the preliminary mixing.

Gefuellte Fish: The ingredients (to serve six) include two 2 1/2-pound fish, combining whichever two you prefer of the following three customary varieties—carp, pike or whitefish; 10 medium-sized onions, 4 squares of *matzoh* (run hot water over them to soften them), 5 eggs, salt and pepper to taste. Some recipes also call for 3 bay leaves and a stick of cinnamon. When you are filleting the fish be careful not to break the skin and, in case you want to stuff the filling back whole, not to disturb or cut the center bone. Chop four of the onions as finely as possible, then add the fish meat and continue chopping till it also is as fine as possible. Squeeze the water from the *matzoth* and add them and the eggs to the mixture and continue chopping, adding two or three glasses of cold water as necessary, until the whole mixture is chopped almost to a paste. At this point add the salt and pepper, then stuff the fish back into the skin— or, if you prefer, form it into balls. Distribute the other onions, sliced, to cover the bottom of the fish kettle, lay the fish atop the onion layer and cover with cold water. Place over a fast fire and bring the water to a rapid boil. Now add whatever other spices you like, and a few sliced carrots if desider. Boil rapidly for one hour with the lid off the kettle, then reduce the heat and put on the lid and simmer slowly for two hours or even a bit longer.

Matzoh Balls: The ingredients include 1 cup of rendered chicken fat, 3 well-beaten eggs, 1/3 cup of hot chicken broth, 2 cups of *matzoh* meal, 1 teaspoonful of salt and, in case you like the flavor, a teaspoonful of either ginger or nutmeg. The chicken fat should be lukewarm and well-beaten. Add the other ingredients gradually, alternating the liquid and the dry, and mix well. Roll the dough into balls about the size of a walnut and then set them aside in the refrigerator for at least an hour; 24 hours give even better results. When you are ready to use them drop them into the boiling soup, cover them and let boil for 20 minutes.

Matzoh Stuffing: The ingredients include 3 *matzoh* squares over which boiling water has been poured, 1 cup diced celery, 1/2 cup chopped onions, 2 tablespoons of chicken fat, 1 well-beaten egg, salt and paprika to taste; these quantities are sufficient for a good-sized chicken but must be increased for larger fowls. Brown the diced celery and the chopped onion, then add the *matzoh*, which must first be well squeezed out and mixed with the egg. Stir the mixture well and season, then stuff the bird till it has a plump, round appearance. Leave a bit of the stuffing outside, to vary the taste with some that is browned together with the meat.

Strawberry Shortcake: The ingredients include 4 eggs, 3/4 cup sugar, 1/2 lemon (both juice and grated rind), 1/4 teaspoonful of salt, 1/2 cupful of cake meal. Beat the egg yolks and sugar till they are very light in color. Add the lemon, salt and sifted cake meal, then fold in the egg whites, stiffly beaten. Bake in two shallow pans in a moderate oven. When the layers are cold put one on your cake plate, spread thickly with well-sugared strawberries and top with the other layer. This can be spread either with meringue (which should then be quickly and lightly browned) or, dietary principles permitting, with whipped cream. The top decoration, of course, consists of strawberries.

And For Good Breakfasts

Matzoh Brei: The ingredients include 6 squares of *matzoh*, 2 teaspoonsful of salt, 4 tablespoonsful of sugar, 1 1/2 teaspoonful of cinnamon and 4 eggs. Soak the *matzoth* in hot water until they are soft, then squeeze out the excess water. Beat the eggs well and mix with the *matzoth*. Add the salt, sugar and cinnamon, turn into a frying pan and brown well on both sides.

Matzoth Pancakes: The ingredients include 2 eggs, 1/2 cup of milk, 1/2 cup of cake meal, 1 teaspoonful of sugar, 1 teaspoonful of baking powder and 1/4 teaspoonful of salt. Beat the eggs well, then add the milk and the dry ingredients alternately and slowly. Mix well and drop the cakes from your spoon onto a very hot and slightly greased griddle or pan. When bubbles have formed all over the surface turn the cakes and brown them on the other side.

The above are the minimum recipes with which you can successfully come through the Passover week if any trace of traditionalism lingers in your soul. If you are inclined to be more adventurous, those of you who do not have access to *Pesachdic* recipes but would nonetheless like to know just how to make certain favored dishes remembered from your past, write to me in care of *The American Jewish Times*, and I shall be glad to send you the formula. For nothing can better symbolize the continuity of Jewish experience and its potentialities for joyousness, given the proper circumstances, than the good *Pesachdic* dishes that we share with the generations that came before us, and with those who will follow after.

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Jewish Welfare Board Celebrates 25th Anniversary

The men who helped organize the National Jewish Welfare Board three days after the United States entered the first World War, steering it through a vast program of religious and morale guidance for American servicemen of Jewish faith, will be honored at the 25th Anniversary Founders Dinner of the Board on Sunday, April 19, at the Hotel Commodore, New York City.

The dinner will be part of a three-day conference at the Commodore, beginning Saturday, April 18, and ending Monday, April 20, in observance of a quarter-century of service in war and in peace by the Board, which was formed in April, 1917.

During the first World War, the Jewish Welfare Board was instrumental in arranging proper holiday observances for Jewish soldiers here and abroad, provided recreational, cultural, and social programs for men in service, and compiled an overall record of Jewish participation in the war effort.

In the years of peace that followed the first World War, the Jewish Welfare Board became the coordinating organization in the YMHA and Jewish Centers field. Three hundred twenty-five such centers are today affiliated with the JWB.

Approximately 500 persons are expected to attend the dinner, including members of the families of deceased founders. Principal speakers will be Chief Judge Irving Lehman, of the New York State Court of Appeals, honorary president of the board to the first and second World War efforts, and will discuss its role in the expansion of Jewish community life in America during the years of peace.

Others who will attend the Founders Dinner are executive members of the National Jewish Welfare Board, representatives of the 34 national bodies affiliated with the JWB, contributors to the JWB, the Old Timers of the 92nd Street YMHA, officers and trustees of the Federation for the Support of Jewish Philanthropic Societies of New York City, and presidents and executive members of the various welfare funds associated with the Jewish Board.

The dinner committee is headed by Joseph Rosenzweig, secretary of the Jewish Welfare Board. Other members are Bernard Semel, Rabbi Isaac Landman, Judge Morris Rothenberg, and Dr. David de Sola Pool.

I never wonder to see men wicked, but I often wonder to see them not ashamed.—Jonathan Swift.

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A Personality Sketch of Anna Rosenberg

Anna Rosenberg is one of America's outstanding women. Her personality, well known to the people who work with her, has been hidden under a bushel, as far as the general public is concerned. This sketch tells of her life, her accomplishments and her personality.—THE EDITOR.

VERSATILITY, thy name is Anna Rosenberg!

Indeed, versatlity is the key to the character of this woman, who has been called by pugnacious Hugh S. Johnson, former head of the late NRA, "the ablest woman in American public life." And she certainly is in public life.

Only last month President Roosevelt appointed her as a non-partisan alternate (one of 24) to the War Labor Board of 12. This is her fourth defense job. On top of all that she has four other significant positions.

Note well the work she does—and wonder how she accomplishes all of it. She is Regional Director of the Social Security Board. That is her main task. But her other defense jobs are by no means trivial. Mrs. Rosenberg is Religious Director of the Defense Services, Health and Welfare; Board member of the State Defense Council, and National Secreary of the Volunteer Participation Committee of the Office of Civilian Defense.

And that isn't all. She is the only woman Board member of the Policy Committee of the Office of Co-ordination of Inter-American Affairs. She is on Mayor F. H. LaGuardia's Business Advisory Committee.

That completes the list, except for one item. She is considered one of the shrewdest, most valuable labor arbitrators in the United States.

Mrs. Rosenberg, wife of Julius Rosenberg, who is in the rug business, can be found in Jewish affairs as well as in national work. In her early days, she was Director of the Women's Division of the United Palestine Appeal in New York. In 1936 she was a Vice-Chairman of the Women's Division of the Greater New York United Palestine Appeal. She also gives her support to the Federation for the Support of Jewish Philanthropic Societies. That she managed to do all these things while talking shop with men like William Green of the AFL, Philip Murray of the CIO, Governor Herbert H. Lehman and Mayor F. H. LaGuardia, is rather remarkable.

But Anna Rosenberg is by no means an ordinary woman.

Born in Budapest 42 years ago, she came to this country when she was a child of five. She was in night school when the first World War cracked across the face of the world. Almost immediately she went in for war work. Selling Liberty Bonds, volunteering for nurse duty, she made herself felt. In 1919 she married. A short time later she managed a political campaign for an Irishman. She met people. Nathan Straus helped to promote her. She became State Director of the NRA, then a WPA Labor Administrator. Her political life was flourishing.

The most eventful appointment came the other day, when President Roosevelt recognized her ability and chose her as an alternate for the powerful War Labor Board.

These chores tell only of her life as a leader, a capable woman, a lady who knows the right answers and can get work done, quickly and efficiently.

What sort of person is she? About a woman there are always conflicting ideas and contrary opinions. About Anna Rosenberg, who can do an awesome amount of work in countless jobs, there is a strange unanimity of thought.

She is a trim, five-foot-tall woman, with sensitive features and an aggressive, clever face. She can be emotional when she has to be. But ordinarily she is a calm, logical person. There are some persons who gently accuse her of being a great actress, for she puts on charm, acts tough and snaps to attention, all depending in the situation, with such ease that it is difficult to believe that she is one and the same woman. One lady who knows her says there is no one word with which to describe her. She suggests six. They are: "Bluff, hearty, businesslike, coy, cute and clinging." This is quite a combination.

There is, in the personal side of her life, a characteristic which may reveal a fragment of her individuality otherwise hidden. She loves flowers and is consumed by a passion for the graceful, pretty white carnations and pale and bright roses. It is said in Washington that Anna Rosenberg is always preceded by flowers, large, small or in bunches.

Not only does she worry about her husband Julius with the same conscientious effect she expends in her public work, but she is a faithful and adoring mother as well. Her son Thomas, a University of Wisconsin student, is of military age and no doubt will soon be fighting on the military front, just as his distinguished *Mater* does her bit at home.

Obviously, there is a quality about this woman which is transmitted to everyone who comes into contact with her. As head of the Social Security Board she is obliged to discuss matters both important and trivial with the poor, the sick and the unemployed. Her defense work requires that she meet soldiers, sailors and countless men from all walks of life.

She handles them as she handles William Green, or Mayor LaGuardia or, rumor has it, even Mrs. Roosevelt. When her friends speak of her they don't call her by the name plastered on Henry Clay ("The Great Compromiser"), but they do smile mysteriously and say she is an excellent arbitrator because she understands the human soul.

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BRIDGE WORK

By RAYMOND FARBER

ALL bridge tournaments today are conducted in match point duplicate play, which means that each pair sitting in one direction plays the identical hands as all the other pairs sitting in the same direction. This minimizes the element of luck, since it would be impossible for one pair to win because they were fortunate to hold high cards.

In a master championship where all the best players meet, it would seem that the same result would occur on most of the hands, since it is generally assumed that all experts would bid and play the hands in the same manner. Far from it. It is one of the elements that make bridge the fascinating game that it is. While bidding systems are more or less standardized, it is not unnsual to see many different final contracts reached on the identical hands.

In match point events the objective is to score the maximum amount of points that any given hand will produce. This places a particular premium on the play of the hands, since squeezing an extra trick on a hand may mean the difference between winning or losing a tournament. It also means that bidding must be very accurate, since you always must bear in mind that every other player sitting in your direction will also be bidding this same hand.

RAYMOND FARBER
National Amateur Bridge Champion
1941-1942

After the final hand of the tournament is played, you will always see the players get together and compare their scores. It is here that you get a chance to see what the other players have scored on the hands you have played.

Duplicate clubs are developing rapidly, particularly in the South. In discussing the hands, you find your errors and constantly learn many new points in both bidding and play, since you play against many different types of players during a session.

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Organization and Personal News

Births

Goldsboro, N. C.—Dr. and Mrs. Henry George Epstein announce the birth of a daughter, Georgia Ann, on March 7th.

Goldsboro, N. C.—Mr. and Mrs. Morris Leder announce the birth of a son on March 11th.

Rocky Mount, N. C.—A daughter, Wendy Lee, was born to Mr. and Mrs. Frances Gold.

Rocky Mount, N. C.—A daughter, Linda Beverly, was born to Mr. and Mrs. Julius Klitzner.

Bar-Mitzvahs

Goldsboro, N. C.—Sanford Korschun, son of Mr. and Mrs. C. S. Korschun, celebrated his Bar-Mitzvah on February 21st, with services in the Temple. Mr. and Mrs. Korschun entertained at a reception in honor of their son, preceding the services.

Asheville, N. C.—Paul Goodman, son of Mr. and Mrs. Al. J. Goodman, celebrated his Bar-Mitzvah on March 13th with services at Temple Beth-Ha-Tephillah. A reception at the Community Center given by Mr. and Mrs. Goodman followed immediately after the services.

Winston-Salem, N. C.—Harris Clein, son of Mr. and Mrs. Ben Clein, celebrated his Bar-Mitzvah on Friday night, March 6th, with services at the Temple and a reception at the home of his parents. Open house was held on Sunday afternoon.

Engagements

Charleston, S. C.—Mrs. Joseph Warner announces the engagement of her granddaughter, Josephine Cohen, to Mr. Charles Sorentrue of Charleston and Cedarhurst, L. I. The wedding will take place in April. Miss Cohen, daughter of the late Mr. and Mrs. Samuel Cohen, was graduated from the Memminger High School and attended the University of Miami. Mr. Sorentrue, son of Mr. and Mrs. Charles Sorentrue of Cedarhurst, attended the University of South Carolina and is now employed at the Charleston Navy Yard.

Greensboro, N. C.—Mr. and Mrs. J. R. Oettinger announce the engagement of their daughter, Irma Rose, to Charles N. Bensinger of Louisville, Ky. The marriage will take place April 25th, with a formal service at the Greensboro Country Club. Miss Oettinger attended Ashley Hall, Charleston, S. C., and was graduated from Goucher College in June, 1941. The bridegroom-elect, son of Mr. and Mrs. Charles Bensinger, is a graduate of Roxbury School, Cheshire, Conn., and of the University of Alabama. He is in business with his father in Louisville.

Asheville, N. C.—Mr. and Mrs. D. S. Schandler announce the engagement of their daughter, Ruth, to Joseph Ogrelnick, of Brooklyn, N. Y.

Weddings

Novit-Seigel

Charleston, S. C.—Mr. and Mrs. A. Novit announce the marriage of their daughter, Goldie Lee, to Mr. B. Seigel of Anderson, S. C., on Tuesday, March 10, 1942.

Grand-Grebow

Asheville, N. C.—Miss Ida Grand, daughter of Mr. and Mrs. Louis Grand, was married on March 8th to Robert B. Grebow at Greenville, S. C.

Rapport-Thorp

Asheville, N. C.—Miss Hilda Rapport, daughter of Mrs. Dora Rapport, was married to Mitchell Thorp, of Johnson City, Tenn. The marriage took place in Greenville, S. C., on March 22nd.

Obituary

Charleston, S. C.—The community mourns the passing of Mrs. Raye Prystowsky, wife of Mr. Moses M. Prystowsky, who died on their 24th wedding anniversary. In addition to her husband, she is survived by two daughters and two sons.

She was an ex-president of the Hadassah, and an active member of the Daughters of Israel, of the Happy Workers, and of the Ladies' Auxiliary of the Hebrew Institute.

"This of a truth, that no evil can happen to a good woman even in life or after death."

ASHEVILLE, N. C.

Defense Stamps worth $950 were sold at a meeting of the B'nai B'rith recently, it was announced by Dr. Leon H. Feldman, president of the organization.

The Temple Sisterhood held a public Bridge-Keeno at the Jewish Community Center with the following hostesses: Mrs. Phil Zageir, Mrs. J. R. Sternberg, Mrs. J. Baer, Mrs. A. Weintraub, Mrs. A. Lichtenfels, and Mrs. Coleman Zageir.

Dr. Malcolm McDermott, Professor of Law at Duke University, spoke at an Open Forum sponsored by the B'nai B'rith at the Woman's Clubhouse.

The Tau Gamma Sorority presented two one-act plays at the Plonk School of Creative Arts for the benefit of local welfare organizations on March 18th. Miss Carolyn Lichtenfels directed both plays, and Mrs. Milton Lurey was the

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stage manager. Musical numbers were presented between plays.

The 30th anniversary of Hadassah was observed at a party following a regular business meeting on Monday, March 16th. Mrs. David Marder, president, presided. Mrs. Philip Ness was in charge of the program.

Mrs. Al. J. Goodman

CHARLESTON, S. C.

Mrs. Tom Pearlstine has recovered from her recent operation and is now able to be out again. Mr. Pearlstine, who was operated on recently at the Baker Sanitarium, is recuperating and his friends wish for him a speedy recovery.

Isaac Jacobs, son of Mr. and Mrs. Louis Jacobs, is with the army and is now stationed in Hawaii. Letters to his family advise that Isaac is getting along well and that he likes being in Hawaii.

COLUMBIA, S. C.

The Sisterhood of Beth Israel has purchased $3,000 worth of Defense Savings Bonds, it has been announced by Mrs. H. L. Garfinkle, president. The money is a part of the synagogue building fund.

DURHAM, N. C.

B'nai B'rith has taken over the clubrooms at 117½ Parrish Street, which will be open to all members and their friends at all times. It is earnestly requested that they make this their headquarters. Mr. Ben Rose, president, has done a lot of fine work this year in keeping the lodge busy and activities at their peak. On March 22nd a bazaar and supper was held at the clubrooms to which all members and their friends were invited. The affair was a success from every standpoint.

The Durham Hebrew Sunday School gave a Purim play with 25 children participating. Many parents and friends enjoyed the play, which was under the supervision of Miss Lillian Dave.

On February 22, the Senior Hadassah held its annual donor banquet in the vestry room of the Beth-el Synagogue. Mrs. Oscar Bender, representative of the National Hadassah Board, was guest speaker of the evening. Mrs. Max Swartz was toastmistress for the evening. The program consisted of the following:

Invocation, Rabbi I. Mowshowitz.

Song: God Bless America.

Welcome for the Senior Hadassah, Mrs. Joe Rose.

Greetings for Junior Hadassah, Miss Sara Lee Dworsky.

President's Report, Mrs. Larry Madalia.

Scroll Presentation, Mrs. S. Freedman.

Musical Selections, Hebrew School Pupils.

Presentation of Golden Book Inscription, Mrs. Sigmund Meyer.

Introduction of Main Speaker, Mrs. E. J. Evans.

Benediction, Rabbi Mann of Raleigh.

Concluding Song, Hatikvoh.

Wednesday evening, March 11, the first Youth in Democracy Victory Rally was held in the Central High School under the sponsorship of the A. Z. A. and the local Hi-Y Club. The principal speaker was Victor S. Bryant, local attorney and member of the State Legislature, who spoke on the subject, "Youth and Its Crisis." Rabbi Israel Mowshowitz delivered the prayer, and music was furnished by the Durham High School Band. The rally was designed to show how fully the young men of all religions denominations are supporting the Government at this time. Tom Cranford, president of the Hi-Y Club, presided and spoke briefly. Jack Margolis, president of the A. Z. A., also spoke. The public attended.

Among the local boys who have recently been inducted into service are George Switzer and David Freedman.

Mrs. Melvin Gladstein had as her guests for a few days, her brother and sister-in-law, Mr. and Mrs. Morris Hirsch of Sharon, Pa. Mr. and Mrs. Hirsch were enroute to Miami, Fla.

Mr. and Mrs. Joe Hockfield have returned to the city after visiting Mrs. Hocktield's brother, Lieut. Leonard Schlesinger at Camp Croft, S. C.

Mrs. Harry Bergman is visiting her mother in Washington, D. C.

Mrs. Larry Madalia is visiting her sister, Mrs. Tommy Taylor, of North Wilkesboro. There she will join another sister, Miss Eva Nachamson, after which they will visit another sister, Mrs. Harold Frankel in Huntington, W. Va.

Mrs. Lena Lieberstein has returned from an extended stay in Florida. While away she visited in St. Petersburg and Miami.

Mrs. Leon Moel

GOLDSBORO, N. C.

Mr. and Mrs. A. Oettinger have returned from a recent trip to Florida.

Mr. and Mrs. A. A. Joseph visited in Bradenton and Daytona Beach, Fla., their daughters, Mrs. Viola Britt and Mrs. Amy Tuttle. They were joined there by Mr. and Mrs. Leslie Weil who went especially for the celebration of Mr. Joseph's 80th birthday. Mrs. Weil is Mrs. Joseph's sister.

A Purim gathering for the congregation and children was held in the

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Sunday School. The Megillah was read, guests were in costume, and refreshments were served.

Rabbi Jos. I. Weiss attended the annual convention of the Central Conference of American Rabbis in Cincinnati.

Mrs. Sigmund Sanger, of Toledo, O., is visiting Mr. Lionel Weil and daughter, Ruth. Mr. Weil visited, during the early part of March, his son, Mr. Lionel Weil, Jr., who is in camp at Biloxi, Mississippi. Pvt. Weil was recently made Recreation Director for his regiment.

Mr. Joseph Edwards, son of Mrs. Celia Edwards, has recently been inducted into the army and is now stationed at Biloxi, Miss.

Mr. and Mrs. C. Z. Kadis and daughter, Fannie, attended in Baltimore the wedding of Miss Dottie Freedman of Burlington, N. C.

Miss Hannah Shrago, daughter of Mr. and Mrs. Harry I. Shrago, has now recuperated from an appendectomy.

Recent visitors to Goldsboro include: Mr. and Mrs. Max Greenblatt of Baltimore, and Mr. and Mrs. Ellis Goldstein and son, Dr. Jay Goldstein, of Macon, Ga., who visited Mr. and Mrs. C. M. Avery. Mrs. Greenblatt and Mrs. Goldstein are sisters of Mrs. Avery's.

Mrs. Harry Waldman, Pittston, Pa., and Miss Jean Rosenbluth and father of Scranton, Pa., visited Mr. and Mrs. Mannah Shrago and family. Mrs. Shrago is a sister to Miss Rosenbluth.

Mrs. M. Sherman has returned from Roanoke, Va., where she spent some time with her daughter, Mrs. Nathan Fink and husband. There she was met by Rabbi and Mrs. Myron Meyer of St. Joseph, Missouri.

Mr. and Mrs. Sol Isaacs visited Mrs. Isaac's niece, Mrs. S. Shandburg, in Miami. Mrs. Shandburg was formerly Miss Pauline Skalowski of Spartanburg, S. C.

Mr. and Mrs. Frank Garris have returned from a recent trip to New York.

Mr. Bill Shrago, son of Mr. and Mrs. Harry Shrago, was recently awarded an Eagle Badge, the highest award in Scouting.

Miss Elaine Brown, daughter of Mr. and Mrs. Joseph Brown, and Miss Barbara Edwards, daughter of Mr. and Mrs. N. A. Edwards, were among the "debutantes" at the annual Spring Debutante Ball in High Point. During their stay there, they were the guests of Miss Anna Lou Doctor.

Barbara Edwards

GREENSBORO, N. C.

The Jewish student group at Woman's College furnishsed the program for the March meeting of the Council-Sisterhood, with about 20 girls taking part. In spite of a blinding snowstorm, a representative crowd turned out for this meeting. After the regular business meeting, with Mrs. Herbert Falk, president, in the chair, the program was turned over to Mrs. I. Lewin, chairman of the program committee, who presented the girls, who in turn introduced their own numbers.

Miss Dorothy Stewart, of Henderson, and Miss Rita Gottheimer, of Charlotte, sang two songs each. Miss Rosalie Branower, of New York, finished the program with a prayer given with music. The following girls took part in an original reading entitled "America's Will to Work": Misses Lisa Brandt, Louise Heilner and Rosalie Branower, of New York; Judith Rulnick, Fayetteville; Pam Ackerman, Wallace; Nancy Katzenberger, Philadelphia; Betty Horowitz, Raleigh; Bertha Schwab, High Point; Bernice Apple, Warsaw, and Fay Pushkin, Annapolis, Md. Four girls presented a skit, also original, "The Tragedy of Little Nell," with the following taking part: Misses Natalie Schlossberg, New Rochelle, N. Y.; Beatrice Mann, Whiteville; Frances Baer, Dunn, and Claire Hyman, Greensboro.

After this most entertaining program, the Student Activities Committee, Mrs. Sidney LeBauer, chairman, were hostesses at tea, in honor of the students.

The Greensboro community celebrated Purim with a family gathering at the Temple, starting with a spaghetti supper, prepared by the Religious School Committee, with Mrs. Rypins as chairman, and Mrs. Harry Chandgie and Mrs. M. E. Block assisting. Patriotic favors and table decorations delighted the children. Rabbi Rypins gave a resume of the story of Purim, and Mr. Sidney J. Stern acted as master of ceremonies, calling on various speakers during the evening. Several children of the Religious School presented the story of Purim in Shadowgraph. Rita Bernstein read the story while the following did the acting: Rita Pearl, Betty Pearl, Charlotte Klein, Norma Bernstein, Sheila Kaplan, Marvin Israel, and Joan Klein.

Miss Betty Jean Knofsky of Asheville, N. C., and Miss Peggy Levine of Brooklyn, N. Y., are among the 21 girls at Woman's college to be elected to Phi Beta Kappa, highest scholastic honor on the campus. Miss Levine has the distinction of being the second of two sisters to graduate from Woman's College and both attaining this honor, Miss Wilma Levine having done so in the class of 1939.

Rabbi Julius Guttman, of Danville, Va., occupied the pulpit on Friday evening, March 13th. Rabbi Guttman delivered a stirring message to the large crowd attending services. The community received at an informal reception for Rabbi and Mrs. Guttman, following the services.

The community of lecture-goers received a rare treat on Wednesday, March 11th, when David L. Cohn, famous author, historian and lecturer, delivered a lecture under the auspices of the Lecture Course at Woman's College. Mr. Cohn entertained, amused and delighted his listeners, speaking on "The Deep South."

A congregational meeting was held on Monday, March 16th, in the assembly room of the Temple. Regular committee reports were heard, the most

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outstanding of which was the report from the committee in charge of the expansion of Religions School Room. It was reported that six new rooms will be added to the Temple within the near future. As a part of the program a meeting was held of the Greensboro United Jewish Charities.

HIGH POINT, N. C.

Rabbi Eugene Mihaly of the Isaac Elchenan Theological Seminary has recently been called to assume the leadership of the Jewish Community of High Point, N. C.

The new spiritual leader is a descendant of a long line of prominent Rabbis and leaders in Jewish life. He is the son of Rabbi Hillel Mihaly, chairman of the Council of Orthodox Rabbis of Baltimore, Md., and the great-grandson of Rabbi Ezeckial Panet, renowned Ha achic authority and former Chief Rabbi of Hungary appointed by Emperor Franz Joseph.

Rabbi Mihaly received his Bachelor's degree from Yeshiva College where he was graduated Magna Cum Laude. At the same time he received the Manischewitz award for excellence in Ethics and Philosophy. He later pursued graduate courses at Columbia University and at the Yeshiva graduate school of Semitic Studies.

During his years at the Seminary, Rabbi Mihaly served as guest Rabbi in many of the leading Orthodox pulpits, among them those at Philadelphia, Boston and Baltimore.

RALEIGH, N. C.

Mr. Arnold Wollman, son of Mr. and Mrs. Sidney J. Wollman, has been inducted into the U. S. Army and is stationed at Keesler Field, Miss.

Mrs. Carl Lichtman is visiting her mother, Mrs. Tillie Cohn, in Atlanta, Ga.

Mrs. Gertrude Wollman, of Westchester County, N. Y., is visiting her son, Mr. Sidney J. Wollman, and Mrs. Wollman.

Epsilon Phi Sorority entertained about 80 soldiers on Saturday evening, March 7th, in the Raleigh Recreation Rooms. Following the dance a delightful buffet supper was served. Miss Adele Lober is president of the sorority.

A meeting of the Senior Hadassah was held on Tuesday evening, March 10th, at the home of Mrs. I. Reinheimer. Guest speaker was Mrs. Oscar Bender, of Philadelphia, member of the National Board of Hadassah. A report of the linen shower of February 23rd was made. Varions committee chairmen reported that quotas were nearly completed. A short skit was performed by Mrs. Fred Weiss and Mrs. Albert Macklin. The hostess served delicious refreshments.

A meeting of the Sisterhood of Temple Beth Or was held on Monday evening, March 9th, at the home of Mrs. Daniel Satisky. Members gave individual contributions to the Sophie Einstein Memorial Fund. Mrs. Alex. Weinstein reported on the sewing done for the American Red Cross. Mrs. B. S. Aronson reported on the knitted garments made for the American Red Cross. Plans were discussed for the card party at the Raleigh Recreation Rooms on March 17th, with Mrs. Ben Goldberg and Mrs. Sidney J. Wollman as hostesses.

Mrs. Geo. I. Barwick

ROCKY MOUNT, N. C.

Mrs. Max Zager, president of the North Carolina Association of Jewish Women, was the guest speaker at the regular meeting of the Beth El Sisterhood on March 11th. Mrs. Zager delivered a message to the members which all enjoyed.

Mrs. Eli Epstein has returned from a visit to Pittsburgh and Philadelphia, where she was the guest of her children.

Mr. and Mrs. Julius Klitzner had as their guests Mrs. H. B. Klite and children of Brooklyn and Mrs. Ann Gold of New York City. Mrs. Gold is the mother of Mrs. Klitzner.

Mrs. B. Klitzner of Brooklyn, who was the guest of her daughter, Mrs. H. Kornfelt, has returned to her home.

Mrs. Dave Eichner has returned from a visit to her parents in New York.

Miss Ruth African of Brooklyn was the guest of Mrs. Frances Gold while enroute from Miami Beach to her home.

Mrs. J. Kayser has returned to her home in Selma, Ala., after visiting her daughter, Mrs. Palmer.

Miss Lenore Beck, student at William and Mary College, spent a week-end with her family.

Mrs. Cohen, of Newport News, Va., was the guest of her children, Mr. and Mrs. R. Sig Cohen.

Mrs. Eva Danziger of New York is the guest of her sister, Mrs. D. J. Edwards.

Mrs. Joseph Gold has returned from a visit to her daughter, Mrs. J. A. Mano, at Langley Field, Va.

Mr. S. A. Temko has gone to Hot Springs, Ark., for several weeks.

Mr. A. Coplon has returned from a business trip to New York. Also returning from New York was Mr. J. Rosenbloom.

Mrs. Jos. Gold

WINSTON-SALEM, N. C.

The annual celebration of the Council Sabbath, conducted by the local chapter of the National Council of Jewish Women, was held Friday night,

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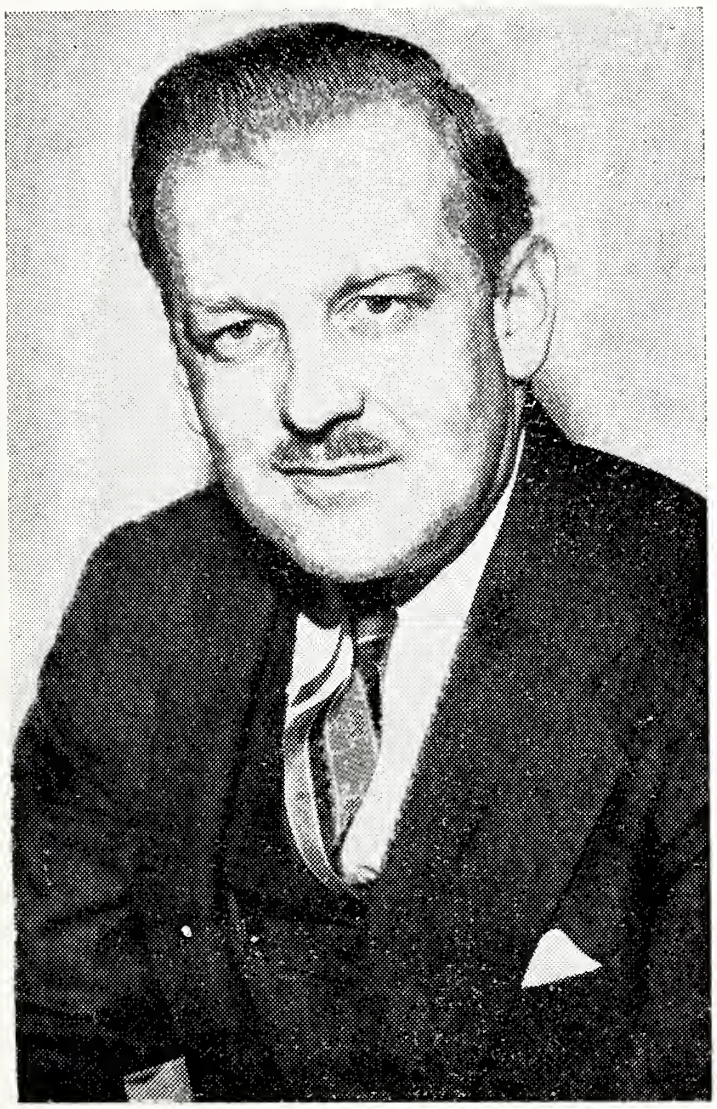

Rabbi William Greenburg of Charlotte Honored

Rabbi William Greenburg, of Charlotte, was elected Chairman of the Board of Directors of the Mecklenburg County Chapter of the American Red Cross. Rabbi Greenburg has been an active leader in Red Cross work for several years and was president of the B'nai B'rith State Federation in 1939.

March 13, at the Prayer Rooms of the Reformed Congregation.

Mrs. A. Shapiro, Mrs. I. I. Cohn, Mrs. L. Eldon, Mrs. Ben Clein, Mrs. Max Herman, Mrs. M. Glanstin, Mrs. B. Harris, Mrs. Joe Davis, Mrs. T. Kalet, Mrs. N. Waldman and Mrs. Eli Katzin conducted the services, assisted by the Congregation Choir, under the direction of Mrs. Hannah Siff.

Mrs. M. A. Weiner, president of the Council, delivered the address, entitled "Our Responsibilities." Her address dealt with the special tasks of the Jewish women in devotional and civic life. The service was supervised by Rabbi Frank Rosenthal.

Rabbi H. S. Goodkowitz, newly-elected Rabbi of the Winston Orthodox Congregation, arrived recently in the city and assumed his duties here. The Rabbi is well known as a scholar, orator, teacher and lecturer.

Rabbi Goodkowitz announced that services will be held regularly every Friday night, as well as Sabbath morning services and Hebrew classes in the afternoon. Sunday School will be held weekly on Sunday morning. The Rabbi comes to the city from Watertown, N. Y.

Sunday evening, March 15, the children of the Sunday School presented their annual Purim play, after which Rabbi Goodkowitz gave a brief address.

Presentation of its charter and an address by Mrs. Oscar G. Bender of Philadelphia featured the meeting of

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the newly organized branch of Hadassah last month.

Rabbi Frank Rosenthal presented the charter to Mrs. Isadore Paris, president of the local branch. Approximately 75 members and guests were present for the meeting, held in the Synagogue.

Mrs. Bender, a member of the National Board of Hadassah, told the group that "Palestine today is the Near East arsenal of democracy," and outlined work carried on by Hadassah in maintaining hospitals and other health institutions in Palestine.

Emphasizing that the work of Hadassah is part of the world-wide effort of all allies in the battle for democracy, Mrs. Bender told of the medical discovery of a former Philadelphian, Ruth Schimmel Hoffman, who has been working in a university in Jerusalem and who has completed a tissue extract successfully used in healing war wounds.

Mrs. Bender is a graduate of Gratz College, and organized the first Young Judaea Club. She has been a member of the National Board of Hadassah since 1935 and is now National Chairman of general fund raising.

A Parent and Teachers Association was organized Sunday, March 1, at the rooms of the Reformed Congregation. Officers of the P. T. A. are as follows: Mrs. Hannah Siff, president; Mrs. Ben Clein, vice-president; Mrs. Monte Cohen, secretary; Mrs. Joe S. Goldberg, treasurer. Meetings will be held the first Sunday in each month.

A Community Sedar was held April 2nd at Reynolds Grill by the Winston Reformed Congregation. A large attendance was on hand, including many soldiers from Fort Bragg.

Morton Silverstein, student at the University of North Carolina, spent the spring holidays with his parents.

Mrs. Louis Backer has returned from an extended trip to Miami Beach, Fla.

Edward E. Grusd, of Washington, editor of the "National Jewish Monthly," spoke at the annual installation of officers of Moses Shapiro Lodge, B'nai B'rith, at Reynolds Grill last month.

A talkie film, "I Want a Job," prepared by the vocational guidance bureau of B'nai B'rith, was shown.

Ira Julian was toastmaster, and the officers were installed by Julius Fisher of Roanoke, Va., secretary of the Fifth District of B'nai B'rith.

Officers installed were: Nat Sosnik, president; Morris Brenner, vice-president; Dr. M. M. Miller, secretary; Abe Kretzmer, financial secretary; Robert Eisenberg, treasurer; Morris Sklut, monitor; Max Herman, warden; Norman Waldman, guardian; Sam Sosnik, trustee.

Shevel Siff celebrated his 17th birthday March 7th. About twenty of his young friends celebrated with him at a delightful supper, after which games were played.

Alice Goldberg

Our Duties In the World Struggle

(Continued from Page 7)

gency? Just this—give our entire time, effort and support to the defense program: enroll with the Civilian Volunteer Defense Office; take an active part in the volunteer work in our community; buy Defense Bonds and Stamps; assist the Red Cross, Bundles for Britain and other emergency funds. At the same time, we must keep calm, go ahead with our normal routine, remain loyal citizens and continue to be well organized.

Just as the slogan, "United we stand, divided we fall," has proven true in the past, so it holds good today. The United States is fortunate in having the grand asset of unity. We are a united nation and we must continue to stand united.

This means, too, that we must also cling to what we Jews have already built up for ourselves in the past. Worthy Jewish organizations such as B'nai B'rith, Hadassah, Council, Sisterhood, and our own North Carolina Association of Jewish Women cannot be ignored and just set aside for the duration. On the contrary, we must remain paid up members, attend what meetings we can, and follow the objectives and principles that are set forth by these groups. With the aid and backing of these associations we can more emphatically gain our goal, be better individuals, Jews, citizens, and above all, maintain our unity.

This world war is just one more milestone in our path to religious freedom. May God grant us courage and strength to gain a speedy victory.

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Second Southeastern Hillel Convention Held at University of Georgia

The Second Annual Southeastern Hillel Conference was held at the University of Georgia, Athens.

Delegates, official and non-official, represented Hillel foundations of the following schools: University of Maryland, University of South Carolina, University of Florida, University of Alabama, University of Georgia, and Florida State College for Women. The

The formal banquet held at the Georgian Hotel with Irving Daitch, University of Georgia, presiding

Georgia School of Technology, which has made definite plans toward organizing a Hillel foundation also sent non-official delegates.

The purpose of the conference, according to Irvin Daitch, president of University of Georgia Hillel and former president of Southeastern Hillel, was, namely, Hillel solidarity and cooperation within the southeastern part of our country.

"As trivial as this attempt appears on the surface it can do immeasurable good to make us better American citizens and better Jews. We meet here on a three-fold purpose: to participate in religious, cultural, and social activities," said Mr. Daitch in his welcoming address.

Conference plans were under the supervision of Rabbi Solomon E. Cherniak, Hillel director, University of Georgia. Rabbi Cherniak stated the aims of the convention as the following:

(Please Turn to Page 32)

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Second Southeastern Hillel Convention Held at University of Georgia

(Continued from Page 31)

"(1) To acquire a better insight into the problems of Jewish youth on the campus and in the world at large.

(2) To contribute our share of time and effort toward the extension and development of Hillel activities.

(3) To assume and fulfill the obligations and responsibilities we bear to the larger Jewish community of which we are a part."

The program was as follows:

Delegates registered upon arrival Friday and were then housed in the Jewish sorority and fraternity houses.

Friday night services were held in the Temple. This was one of the few times that five rabbis have held the same pulpit at the time, according to Rabbi Cherniak. The conference sermon was delivered by Rabbi Samuel Sandmel, Hillel director, University of North Carolina, Duke University. Other rabbis were: Bertram Klausner, Hillel director, University of Alabama; Max Eichorn, Hillel director, Florida State College for Women; Louis Youngerman, Hillel director, University of Florida; and Solomon E. Cherniak, University of Georgia.

Dr. Robert Strozier, Dean of Students, University of Georgia, gave the Southeastern Hillel conferenece a welcome in behalf of the University. He then spoke on "Youth in the Present Crisis."

Also speaking were Milton Lesser, vice-president of the congregation Children of Israel; and Irvin Daitch, who welcomed the visiting Hillelites.

After services the panel-discussion was held in the Stern community house. Panelists consisted of two Hillelities from each school in the conference. The topic discussed was "The Place of the Jew in the Post-War Peace Conference." Robert Collat, University of Georgia, acted as chairman for the discussion. Rabbi Sandmel served as moderator. The Hillel Cup, which was given for first place, was won by Hal Nappan for the University of Alabama. Second and third places were won by Nathan Aronovitz, University of Florida; and Irma Silverstein, Florida State College for Women, respectively. Hillel keys went to them.

Mr. Nappan will represent Southeastern Hillel in the National Hillel panel-discussion to be held in Chicago.

Saturday morning a business meeting for the official delegates was held. Motions were brought up and passed on the following:

A. (1) That all schools as represented in the Southeastern Conference together with all other colleges in the southeast which maintain Hillel Foundations, be included in our roaster and

(2) That membership in the Southeastern Hillel Conference be open to any other schools desiring same unless the national headquarters deem it necessary to limit our membership to a specified region and

(3) That all these colleges or universities in this region be invited to participate unofficially in our general meetings and social affairs.

B. That a tentative constitution should be drawn up by the delegates of one of the schools represented. This is then to be sent to the different schools in the conference for omissions, changes, or additions, and is to be discussed and ratified at the next meeting of the conference. Walter Benjamin, University of Florida, was appointed chairman of this committee.

C. That the delegates present be formulated into an executive council for the Southeastern Hillel Conference.

D. That each school in the conference pay ten (10) dollars per year to cover administrative functions.

E. That the present officers of Southeastern Hillel be made honorary members, and that they be allowed to attend future conference meetings.

F. That a new office be created in the form of a publicity chairman. This delegate to be responsible for all conference publicity.

G. That new officers be elected for the Southeastern Hillel Conference. The new officers are as follows: President, Walter Benjamin, University of Florida; Vice-President, Morris Mazursky, University of South Carolina; Corresponding Secretary, Norman Solomon, University of Florida; Recording Secretary, Madalyn Halprin, Florida State College for Women; Treasurer,

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Bud Cutler, University of Maryland; and Publicity Chairman, Louise Stock, University of Georgia.

The former officers are as follows: President, Irvin Daitch, University of Georgia; Vice-President, Sol Maizel, University of Florida; Corresponding Secretary, Florence Rubin, University of Georgia; Recording Secretary, Morris Mazursky, University of South Carolina; Treasurer, Anita Beckowitz, Florida State College for Women.

At this same time there was a directors meeting at the home of Rabbi Cherniak, and there was a separate meeting of the editors of the various Hillel publications.

Saturday afternoon an open meeting was held at the Stern Community House. This was a discussion of the problems of Hillel, and the ways to improve Hillel programs at the different schools.

At this time the University of Alabama offered to be host for the conference next year.

The climax of the week-end was a formal banquet held at the Georgian Hotel. Irvin Daitch, University of Georgia, presided. Rabbi Bertram Klausner made a very impressive speech. Each of the other rabbis were called upon for a few words.

Conference committee chairmen were recognized for their work toward making this conclave a success. The new officers and official delegates were also recognized.

Following the banquet a formal dance was held at the Georgian Hotel. Music was furnished by the Georgia Bulldog Orchestra.

The conference was a great success, and all Hillelites are looking forward to more and larger affairs of this type.

Louise Stock,
Publicity Chairman, SHC

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Mr. J. M. Rodgers, business manager of the Rodgers-Morgan Plumbing Co. of Columbus, Ga., one of the largest contracting firms in the South, is a young man of only 34 years of age. Looking at him, he gives the appearance of a football star. His six feet four frame contains 246 pounds of brawn and muscle. His usual daily schedule of work runs between 16 and 18 hours.

Before December 7th, Rodgers-Morgan Plumbing Company was primarily interested in constructing residential and business enterprises. Among their projects are the First Baptist church, Swift and Co., Masonic Temple, Kennett's Dairy, Dr. Pepper Bottling Co., Bibb Mfg. Co., Schwob Clothing Co., A & P Master Store, etc. At the present time, according to Mr. Rodgers, all of his and the company's efforts have been converted into defense channels. Among the projects which they completed recently are the Salvation Army building and the U. S. O. recreational facilities building. They are now laying plans for a major undertaking with the war production office.

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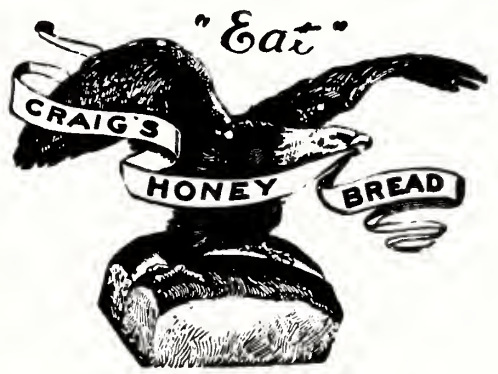

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Women in the News

By MARTHA NEUMARK

Luise Rainer Comes Back

The Luise Rainer who won two Motion Picture Academy awards for her brilliant film performances has had a succession of unhappy experiences in the last few years. The latest of these was the reception of her work in James Barrie's revived "A Kiss for Cinderella."

It is possible that the misfortunes that have befallen this slim, lithe, dark-haired, white-faced actress are due to the Hamlet complex in reverse. Whereas most actresses long for dramatic roles, Miss Ranier seems to think she is built for light comedy. The critics disagree with her profoundly, so that the Viennese actress who made George Bernard Shaw happy with her "Saint Joan" made New York critics ill with her coyness as Miss Thing in the Barrie whimsy. Film-goers will remember one of the worst of her performances as Fron-Frou in the film which gave her nineteenth-century clothes and manners.

Miss Rainer, who began her stage career at 15, has proved her gifts of characterization on innumerable occasions—first in Europe, then in the United States. Any one who had the good fortune to see her in "The Good Earth" will think of her as one of the finest portrayers of the patience and the faithfulness of womanhood. Her remarkable role as Anna Held in "Ziegfeld" was as great a tribute to her own acting ability as to Miss Held.

The fans of Miss Rainer, who has been in virtual retirement in New York the past two years, will be glad to hear that the capricious film producers are remembering her acting genius and are planning to use her opposite Paul Muni in a new film written by Pearl Buck. Again the background will be China. The talent of this great actress will once again have a channel for expression—if she will forget her kittenishness.

Some Women In Defense

The two coasts have brought to the fore a number of Jewish women who are making outstanding contributions to civilian and military morale as well as to civilian defense.

On the West Coast an especially energetic job is being done by Mrs. S. Mason Ehrman of Portland, Ore. She is entrusted completely with the task of organizing the volunteer defenses of the City of Roses. A brilliant woman, with a fine social sense, she is credited with having perfected one of the most disciplined defense organizations in the country. Her husband is one of the leaders of the Jewish community and was for a number of years President of the Oregon Jewish Welfare Fund. Mrs. Ehrman, one of the most skilful gardeners in a community which takes pride in its flowers, has lavished as much spirit and care on the greater responsibility which now faces her—and the entire country.

In New York the number of Jewish women who have abandoned virtually all their normal social obligations to participate in one of the phases of the war effort is legion. A hasty listing will suffice for an introduction:

Mrs. Frank L. Weil, wife of the President of the Jewish Welfare Board, mother of three children, grand-daughter of Gov. Alexander Moses of Idaho. As Vice-Chairman of the Jewish Welfare Board she has made adequate reception of Jewish soldiers coming to New York a true art of hospitality.

Mrs. Sidney C. Borg, still known among her friends as one of the most beautiful women of her age, one of the organizers of the League of Women Voters, long-time social-welfare expert, President of the Jewish Board of Guardians and one of the most active women in the New York Jewish scene. She is Chairman of the Civilian Defense Volunteer Office in Manhattan, having been appointed by Mayor LaGuardia. The job is, of course, unpaid and requires an enormous expenditure of time and energy—and even resources. Mrs. Borg provides all three.

Mrs. Arthur Schulte, an assistant of Mrs. Borg as Chairman of the Department of Work Opportunities. Mrs. Schulte is the wife of the cigar-chain-store head. Her own ability to give time and means and her preoccupation for many years with the problems of Jewish social welfare—working alongside Mrs. Borg—equip her for her present duties.

There are scores and hundreds like these in New York.

Brevites

Congratulations to Joan Edwards, who is doing magnificently on the "Lucky Strike Hit Parade," adding to the popularity of such numbers as "Rose O'Day" and "Deep in the Heart of Texas." Joan is the niece of Gus Edwards, who has made so many stars in his time, including George Jessel, Eddie Cantor and Walter Winchell. Miss Edwards is good looking, sings and acts well—ideal combination.

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A typical tobacco auction. Painted from life in the tobacco country by Paul Sample

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THE CITY of Petersburg, Virginia, stretches Southward from the Appomattox River to a rolling countryside planted mostly in tobacco.

At Petersburg's tobacco auctions, this season, the makers of Luckies paid 30% above the average market price for tobacco—yes, 30% more, so you could enjoy a milder, better-tasting cigarette.

This may surprise you. But the fact is, what happened in Petersburg is typical of something that's happening all through the tobacco country. We paid well above the average market price in every one of 119 markets last season, to get the milder, better-tasting leaf for Luckies.

To independent tobacco experts, Lucky Strike *means* fine tobacco. With these men who know tobacco best—auctioneers, buyers and warehousemen—it's Luckies 2 to 1.

These experts know that in a cigarette, it's the tobacco that counts. Why not choose Luckies for your *own* enjoyment?

*Based on average market price, U. S. Department of Agriculture.

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WITH MEN WHO KNOW TOBACCO BEST—IT'S LUCKIES 2 TO 1

MAY 6 1942

U. N. C.
CAROLINA ROOM

The AMERICAN JEWISH TIMES

MAY, 1942

A MESSAGE FROM THE SECRETARY OF THE TREASURY

THE SECRETARY OF THE TREASURY
WASHINGTON

May 1, 1942

TO THE CITIZENS OF AMERICA:

This month a new campaign for the sale of War Bonds and Savings Stamps is under way throughout the Nation. It is the War Bond Quota Campaign.

It is urgently necessary that you double the rate at which you are now buying War Bonds and Stamps. This will mean the sale direct to individual Americans of War Bonds and Stamps to the amount of not less than one billion dollars every month.

One billion dollars a month is the National quota. It is equal to one-tenth the combined incomes of all Americans.

This money is needed to buy the tools of war for your fighting forces. It will not pay for all of them. Our war expenditures now are at the rate of about FOUR BILLIONS a month, and they are growing daily. But a billion dollars a month direct from the people will make all-out production possible. Without it we cannot do our best; without it we cannot put forth our full effort.

It is desperately needed for another reason. We can't fight a war and at the same time live and spend as usual. There are not enough goods to go around -- the things we buy with money. If we go on spending at the 1941 scale, we'll be robbing the fighting man to add to our own comfort or pleasure. We'll be driving up the cost of living for all of us. We'll be imposing dire hardships on our neighbors.

What is asked of you is ten per cent of your earnings — a tithe for Liberty. It is not a tax; it is not even a contribution; it is a loan at interest, for your use and protection later.

Your Government asks you to cut down your expenditures, TO SAVE -- your boys on the firing line and in the training camps, through your Government, ask you to save so that they may have what they need to win YOUR WAR for you -- America asks you to save; to SAVE TO WIN THE WAR; to buy War Bonds and Stamps up to not less than ten per cent of your income.

Is Liberty worth it? Is Democracy worth it? Is America worth it? I think I know your answer.

FOR VICTORY
BUY UNITED STATES WAR BONDS AND STAMPS

Sincerely,

H Morgenthau Jr

The above letter was sent to this publication by Secretary Morgenthau in Washington. We publish it in the interest of the War Bond Quota Campaign and earnestly recommend that all our readers do their share in the tremendous job ahead of financing the War effort.—THE EDITOR.

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The American Jewish Times

VOLUME 7 — MAY, 1942 — NUMBER 10

EDITORIALS

"I Am An American"

America is God's Crucible . . . where all the races of Europe are melting and reforming. God is making the American!—ISRAEL ZANGWILL.

Of all the special days that Americans celebrate none will have greater meaning than "I Am An American Day," which President Roosevelt has proclaimed for Sunday, May 17th. Although intended primarily for "all our citizens who have attained their majority or who have been naturalized during the past year," the day will have special significance for every American, now made increasingly conscious of what it would mean to us to lose our way of life.

Perhaps as the date of celebration nears, the President or some other master of phrases may be able briefly to summarize the connotations of "I Am An American." Into that summary might be condensed Thomas Jefferson's powerful phrases in the Declaration of Independence, the positive affirmations in the Bill of Rights, and a number of other State papers, notably the Gettysburg Address.

There are those who say that the overwhelming majority of Americans is unreservedly committed to a war-to-the-finish against the Axis and for democracy. There are other voices saying that there is complacency and indifference. It is sometimes hard to tell which is correct, depending on the newspapers one reads It is clear that several powerful groups of papers and numerous individual ones, which have long hated Roosevelt and the New Deal, are engaged more in a vigorous barrage against the agencies prosecuting the war than in stirring up passionate resentment against the Axis. Their machinegunning at personalities and policies is allegedly aimed at tightening up the war effort. But anyone who contributes to the weakening of the morale, of confidence, of faith is as much an enemy of that war effort as any Nazi or Fascist caught in the toils of the FBI. Some of our great daily newspapers are doing far more harm to the cause of America even though they do attack Charles Coughlin than Coughlin's own sheet. At least the public knows *Social Justice* for what it is. These other dailies point proudly at themselves and say: "I Am An American."

It's all in the interpretation. That is why it is pertinent to suggest a theme for the celebration of "I Am An American Day," so that when the eyes of the nation are focused on the precious values which are American, there may be some reminders that the attainment of the "four freedoms" is not only for the rest of the world but even for us in America — even though they are gained under President Roosevelt.

Laval Returns

The return of Pierre Laval to power in Vichy France is profoundly disturbing to America and to the United Nations because of its implications and its surface significance. To the 700,000 Jews trembling under the shadow of the swastika which has replaced the tricolor of France, the news that Laval is now the Chief of the Government will add still more of the deadly potion to a cup nigh running over.

Whatever may be the immediate or ultimate results of this climax to Franco-Nazi collaboration in terms of hurt to the United Nations cause, it is immediately clear that the Nazi point of view on Jews will be even more rigidly administered. Several weeks ago it was already reported from Vichy that Xavier Vallat, Commissioner for Jewish Affairs, was regarded as too lenient by the Germans. The name of Jaeques Doriot, frenzied rightist, was mentioned as his successor in order "to teach the Jews their place." Paris has already predicted that the basic law of the "Statut des Juifs," which went into effect last October, will be modified in the occupied zone by changing the former religious definition of "Jew" for a racial one in order to conform to the German Nuremberg laws. There is no reason why the unoccupied zone and the French possessions may not be similarly affected.

Although the anti-Jewish legislation of Vichy now applies to both the home country and to the colonies, its application in Algeria, Morocco and Tunis has thus far differed on various points from that in France itself. The execution of the Jewish laws has not been under the control of the Commissioner for Jewish Affairs but under that of the respective Governors or Residents of these three North African countries.

Expropriation, "Aryanization," *numerus clausus*, ghettoes—these weapons, applied either gradually or at least not with full severity in all parts of the French Empire, may now be expected to acquire new violence as Pierre Laval "Collaborates" with the Nazis. It is an old Continental custom to try to save one's own neck by sacrificing that of another race.

But not tears are the answer to Laval—but more concentrated, determined, unyielding action by America and the United Nations to wipe out the menace which enthralls not only France but so vast a portion of the rest of the globe.

Saturday Evening Post Again

We welcome the forthright courage of the *Saturday Evening Post* in publishing full-page advertisements in publications throughout the United States expressing regret over the interpretation placed on its recent article, "The Case Against the Jew," and unequivocally declaring that "the *Post* never has been, is not now and never will be anti-Semitic in belief or expression . . ." It adds that "we have always believed that a good American is a good American regardless of race or creed. That this is still our policy and will be demonstrated during the months to come by material some of which is already in the process of being written."

The Saturday Evening Post could well have afforded to remain silent in the face of the barrage of criticism directed against it. It might have catered in that way to those who are anti-Semitic, whether by public expression or silent approbation. Certainly the comparatively small Jewish population among its readers cannot be regarded as the motivating factor in this widespread statement of editorial policy. Those who truly wish to serve the cohesive unity of America in war will accept at face value the statement of Ben Hibbs, the new editor of the *Post,* in which he said: "He regrets, above all, that some hurt may have been done to America at a time when national unity is needed as it never was needed before. He asks all *Post* readers to believe that these words are written in the deepest sincerity."

If there was any hurt done by the Milton Mayer article, the *Post* has, in the most frank and American way, publicly apologized for it. Its action does credit not only to it but to America.

The AMERICAN JEWISH TIMES. Published Twelve Times a Year . . . Monthly Except August . . . Semi-Monthly in April . . . at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. Member Independent Jewish Press Service. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 3303 Eastern Avenue. $1.50 Per Year, Payable in Advance. Single Copy, 15c. *Subscribers should notify the* TIMES *office if they wish their subscription discontinued at the expiration. Otherwise it is assumed that continuation is desired.* Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under the Act of March 3, 1879.

SHADOW of a CENTURY

By Dr. Abba Hillel Silver

Dr. Abba Hillel Silver reviews the changes in the social, political and religious history of the Jewish people in the period from 1842 to 1942. This article is an adaptation of the address which he delivered in Cincinnati for the centennial ceremonies.—THE EDITOR.

IN 1842 there were less than 2,000 Jews in Cincinnati, less than 50,000 in the United States. The last 100 years have multiplied these figures tenfold, a hundredfold. Great Jewish communities, the greatest in our history, have sprung up. Thousands of temples, synagogues, schools and social agencies now dot our land. In 1842 their number was very small and the houses of worship were, with few exceptions, improvised meeting places in halls, stores or private dwelling places. Not one of the great Reform leaders who were to establish Reform Judaism in the United States had yet arrived in this country. Only one Reform congregation was in existence.

DR. ABBA HILLEL SILVER

Surely much has changed since those days, and yet much has remained unchanged—the loyalty which prompted Jews to band themselves together in their new homes and quickly to build houses of worship where they might worship God and where their children might be taught the word of God, the generosity with which they provided for the needy and the distressed in their midst, the quick adjustments which they made and the eagerness with which they responded to the challenge and the opportunity of American citizenship. These are the constant factors in Jewish experience throughout the ages. Unchanged, too, are the spiritual problems which soon came to agitate the men of a 100 years ago.

The great battle to reform Judaism broke in its full force in the Jewish communities of Western Europe during the very decade in which this first congregation was founded. In 1842 the *Vercin der Reformfreunde* was organized in Frankfort. That same year the first Reform congregation was established in London. It was in the fifth decade, too, that the three historic Rabbinical conferences in Germany were held. The great figures of the movement now appear on the scene and enter the lists—Geiger, Holdheim, Einhorn, Philippson, Hirsch, Stein and Adler. All the issues over which the religious household of Israel was to be divided during the ensuing years were then raised. Within a few years they were also raised by immigrant reformer in this country—the authority of tradition, the value of ceremonies, the revision of the prayer book, the use of Hebrew, the role of Israel in the world, Jewish nationalism and the restoration to Palestine. Those same issues are still on the agenda today. On the agenda, too, unfortunately still remains the problem of Jewish national homelessness and anti-Semitism which those hopeful men of a 100 years ago believed to be on the way of imminent solution.

The reformers of Germany confidently announced that Germany was their Fartherland—a rather one-sided announcement. They were riding the high tide of nineteenth-century liberalism, but they failed to note the dangerous shoals of nineteenth-century nationalism, the trends toward the centralizing state and the implications for the Jewish minority of the fast-deploying class struggles and economic warfare. Especially dangerous was this oversight in a land like Germany, which was only just then recovering, after two centuries, from the physical and spiritual devastations of the wars of religion, among a people notoriously and periodically swayed by waves of hysterical religiosity, hysterical metaphysics and hysterical politics, whose foremost religious leader in the sixteenth century could indulge in an anti-Semitism so filthy, vile and scatological as to be matched only by the anti-Semitism of the foremost political leader of Germany in the twentieth century.

These reformers were thinking of progress as most men of their day did, in terms of a steady, horizontal advance, an unbroken march forward, rather than in terms of a succession of cyclical movements which, over an again, come full again and which result only in a slight net advance for mankind. There were ample warnings all around them, portents which less romantic eyes did appraise more realistically—signs of an irreconcilable opposition, an indurate racial, cultural, economic and religious hostility which had not and would not accept the humanistic and democratic synthesis which a revolutionary middle-class capitalism had popularized in the nineteenth century, and which was destined sooner or later to disintegrate.

This many-sided and variously motivated anti-Semitism gained momentum at the same time and almost at the same pace as Jewish political emancipation. It was not a reaction. It was a parallel development just as the Inquisition and the Ghetto paralleled the Renaissance and the Reformation.

This is the tragic fact which seems to escape so many students of anti-Semitism. The story of Jewish emancipation in Europe from the day after the French Revolution to the day before the Nazi Revolution is the story of political positions captured in the face of stubborn and sullen opposition, which left the emancipated minority encamped within an unbeaten and unreconciled opposition. At the slightest provocation, and as soon as things got out of order, the opposition returned to the attack and inflicted grevious wounds. In our day, stirred by the great politico-economic struggles which were tearing nations apart, this never-failing, never-reconciled opposition swept over the Jewish political and economic positions in Europe and completely demolished them. There is an electric chord which connects the era of Fichte in Germany with its feral cry of "hep-hep," and the era of Hitler and its cry "*Jude verrecke*." And so far the rest of Europe. The Damascus affair of 1840 links up with the widespread reaction after the Revolution of 1848, the Mortara Affair in Italy, the Christian-Socialist movement in the era of Bismarck, the Tisza-Eszlar Affair in Hungary, the revival of the blood accusation in Bohemia, the pogroms in the eighties in Russia, *La France Juive* and the Dreyfus Affair in France.

The First World War, which made the world "safe for democracy" and granted the Jews of Central and Eastern Europe not only the rights of citizenship but even minority rights, brought also in its wake the most thorough-going, brutal and annihilationist anti-Semitism that Israel has ever experienced. And now again, in the Second World War, many Jews are hoping to achieve through an Allied victory what an Allied victory failed to give them after the last war, what a whole century of enlightenment, liberalism and intellectual progress failed to give them—peace and security. They are again confusing formal political equality with immunity from economic and social pressures. Yes, much has changed in the last 100 years, but much more has resisted change. The immemorial problem of our national homelessness, the principle source of our millenial tragedy, remains as stark and as menacing as ever. Yet Jews, especially those of our

(Please Turn to Page 11)

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BUILDERS OF AMERICA

One of the greatest names in American merchandising is that of the Gimbel Brothers. The history of this organization, its rise and success since its establishment in 1842, is traced in this article. For the centennial celebration at Vincennes, Ind., Donald Nelson, war production chief, wrote that "the spirit of the Gimbels is needed by America now."—THE EDITOR.

ALTHOUGH America is a land of startling contrasts and amazing success stories, there are few tales in the annals of this country which surpass in interest that of the rise of the Gimbels.

Scan the Gimbel empire. It consists of large retail stores in cities like New York, Philadelphia, Pittsburgh and Milwaukee. The Gimbel touch is evident in the Saks stores in New York, Chicago, Detroit, Palm Beach, Miami Beach and Beverly Hills. Gimbles has an annual sales volume topping $100,000,000.

And it all began on a shoestring back in 1842, when a poor Jewish immigrant from Bavaria landed in the United States and decided to open a dry goods store in Vincennes, a thriving frontier town, the capital of the Northwest Territory.

This success story puts to shame the trivial tales of Horatio Alger. When Adam Gimbel, a Bavarian immigrant who landed in New Orleans, journeyed up the inland river highway of America as a humble peddler he little realized that he was to found one of the greatest retail store chains in the world—and that he would give to the American community a name which would elicit praise, admiration and appreciation one hundred years later, in 1942, when the world was on fire.

Working as a roustabout, Adam headed up the Mississippi River selling needles, thimbles, cloth and other items familiar to the trade of peddlers. He sold his goods at backwoods settlements and replenished his depleted stock in larger communities. After traveling for quite a while he decided to settle in Vincennes. He left his material in the office of a denist, whom he paid $58 rent for the first year. Adam Gimbel was now a merchant. He had thrown off the garment of peddler.

He had chosen a poor time to start a business. The country had not yet recovered from the panic of 1837. Fiscal policies were uncertain as President John Tyler and an aggressive Congress fought the issue out in the House and the Senate chambers. Slavery was a bitter issue throughout the Union.

And Adam Gimbel was ready to plunge into business. He had ideas, however, which revolutionized the psychology of merchants in his day. He refused to bicker with customers. He treated the Indians fairly. He instituted a "One Price Policy." He exploited his natural sense of humor. In a word, Adam Gimbel was an excellent merchant, and soon he became the most successful businessman in town.

The Gimbel star was on the rise.

Married to Fridelyn Kahnweilder, Adam had seven sons. The father and his family later formed the famous "Gimbel Brothers" combination. With vision and intelligence, Adam visualized a merchandising empire. He saw to it that each son obtained a rigorous training in store operation. He taught his sons how to deal with human beings. He showed them how to handle customers. He made them merchants cut from his own mold.

In 1886 the first of the modern Gimbel stores was opened in Milwaukee. Adam, now 69 years old, was the guiding spirit of the family. He devoted much of his time to meetings with his sons at which business policies were discusssed. Every meeting was opened with a reading from the Bible. The old man died in 1896—but like that of most builders, his influence continued to pervade the other members of the Gimbel family.

In 1910 the New York store was opened. All the active brothers—Jacob, Isaac, Ellis A., Charles and Louis—watched the great event. Gimbels had arrived in New York.

Like their father, the brothers have undertaken original and daring tasts. In 1940 the organization signed a contract to dispose of the $50,000,000 art collection of William Randolph Hearst. This started the greatest art sale in history. Seventeen years before this undertaking, Gimbels had merged with

(Please Turn to Page 7)

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Convention Glimpses

Of the 21st Annual Convention of the N. C. Association of Jewish Women and Men

By **MRS. A. F. KLEIN**

NEARLY 300 men, women and young girls and boys turned out for the Annual convention of the North Carolina Association of Jewish Women and Men, which took place on April 18th, 19th and 20th. With the opening of the Religious School teachers assembly on Saturday night, at Temple Emanuel, of which Mrs. F. I. Rypins, chairman of Religious Education, was in charge, it promised to be a successful convention from that time on. Participants in the assembly were invited into the homes of the community, where they made welcome for the entire time of their stay.

Registration started on Sunday morning at the King Cotton Hotel. All day, members continued to come, and the registration committee, of which Mrs. Maurice LeBauer was chairman, were kept busy in two and three shifts until Monday morning, getting the figures checked to make a satisfactory report at the afternoon business session on Monday afternoon. One hundred and ten attended the joint luncheon on Sunday, at which time Rabbi I. Breslau of Washington, D. C., was guest speaker. He was introduced by Rabbi I. Mowshowitz of Durham. While the men were busy with registration, committee meetings, and politics, the women's group started the business of the convention with an executive board meeting, presided over by Mrs. Max Zager, president of the Women's Association. This was more or less a prelude to the important business meeting on Monday morning, at which Mrs. Zager also presided, and at which time all officers and standing committees reported on activities in their various fields during the year. With eight districts to report, a recess was called for the patriotic luncheon. Highlight of this luncheon was the tableau which followed and which was prepared by the High Point Council, Mrs. Sam Tobias, in charge. This was entirely in keeping with the present time, going all the way out to depict "Women in Modern Times," which through clever costuming and acting of the women of the High Point Council, led the way for the modern woman to take her place in Civilian Defense. Mrs. Harry Jacobs gave an original reading in verse, to explain the various pictures presented.

A memorial to departed members was read by Mrs. Sam Herman of High Point, after which Mrs. G. Lichtenfels of Asheville, paid a special tribute to Mrs. Lionel Weil of Goldsboro who had passed away during the year.

Newly Elected Officers of the N. C. Association Of Jewish Women

Left to right: Mrs. Joseph Dave, Treasurer, Asheville; Mrs. Sol Levin, Recording Secretary, Burlington; Mrs. Herbert S. Falk, Auditor, Greensboro; Mrs. Max Zager, Re-elected President, Greensboro; Mrs. Joseph Hockfield, Second Vice-President, Durham; Mrs. A. F. Klein, Corresponding Secretary, Greensboro. Officers not in photo are Mrs. Al J. Goodman, First Vice-President, Asheville; Mrs. Harry Jacobs, Third Vice-President, High Point.

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Rabbi Rosenthal of Winston - Salem gave the kaddish.

With the unfinished business being resumed at this point, reports from the various district chairmen were finished after which Mrs. Al Goodman of Asheville, brought in the report of the resolutions committee and Mrs. M. LeBauer gave a detailed report of the towns represented in point of attendance. Mrs. A. F. Klein, chairman of the nominating committee presented the slate of officers, which was unanimously accepted. The convention ended with a beautiful tea at the home of Mrs. Max Zager, at which the Council-Sisterhood of Temple Emanuel, Mrs. I. M. Karesh, chairman, was host.

Highlight of the convention was the Sunday evening banquet in the ballroom of the King Cotton, with 225 men and women attending. Mrs. Zager presided, while welcome and response were given by Mrs. Herbert Falk of Greensboro and E. J. Evans of Durham, president of the men's association. Rabbi Rypins of Greensboro gave the invocation and Rabbi Miholy of High Point the Benediction. Music consisted of singing by the assembly and special music by Mr. Neil Jennings, baritone, accompanied by Mrs. Jennings on the piano. Rabbi Joseph I. Weiss of Goldsboro introduced the speaker of the evening, Rabbi Norman Gerstenfeld of Washington Hebrew Congregation, Washington, D. C. Rahbi Gerstenfeld, in a dynamic and fascinating manner held the entire audience spellbound, while he traced from the beginning of time, up to the present, the events which have given America her "Spiritual Offensive" pointing out that never before had the Jew as much to fight for as he has today, with the pioneer spirit of America back of him. The deafening applause after Rabbi Gerstenfeld finished, was ample evidence of the manner in which his address was received. An important item of this meeting was the reading by Mr. Evans of the names of N. C. boys in the service.

The Youth Group of the organization, embracing all young people from the age of 16 up, held their own particular conclaves. While the men were busy on Sunday afternoon, electing their slate of officers, and making plans for the coming year, the Youth conference was being held in the Wedgewood room with Albert Rose, of Durham presiding. Harry Comer, executive secretary of the U. N. C. Y. M. C. A., addressed the group. A tea for the young people followed this meeting. Election of officers and a business discussion took place at this meeting.

The Council - Sisterhood dance, in charge of Mrs. Dave Bernstein and Mrs. Raymond Farber, closed the Sunday activities, and the Monday meetings were taken over by the women while the husbands returned to their respective duties.

Throughout the entire convention, an exhibit — "Glimpses of Early Jewish History in North Carolnia" was on display on the mezzanine floor of the hotel. Rabbi Sandmell of Chapel Hill and Mrs. N. A. Edwards of Goldsboro, exhibit chairman, made this interesting display possible.

General chairman of the convention for the hostess city, was Mrs. M. E. Sands, who with the able assistance of her varions committee chairmen, brought ahout one of the most successful of all conventions. Committees working with Mrs. Sands were: dance, Mrs. David Bernstein and Mrs. Raymond Farber; exhibit, Mrs. Leonard Temko; music, Mrs. F. I. Rypins and Mrs. S. J. Prago; pages, Miss Betty Changie; registration and reservations, Mrs. Maurice LeBauer; table decorations, Mrs. Charles Weil; tea, Mrs. I. M. Karesh; transportation, Mrs. B. H. Block; Youth, Mrs. M. Segal. The pages were an innovation at this conference, and whoever presented this idea to the committee chairman, deserves a good deal of credit. Everywhere that an errand had to be run or a message delivered, or a program sent up, the pages, consisting of about a half dozen of the young girls in the community, were on hand. As good training for future useful members and as pleasing, obliging young girls who were everywhere at the right moment, the pages will be long remembered at this convention.

BUILDERS OF AMERICA

(Continued from Page 5)

Saks, and its merchandising policies had been continued in both chains. The result has been that the Gimbel influence and the Gimbel name now encompass a sphere of business which covers the entire United States and a good many foreign lands.

What are the plans of Gimbel Brothers as the firm faces its second century of businesss? The centennial celebration held in Vincennes, to which Donald Nelson, war production chief, sent his message that "the spirit of Gimbels is needed by America now," was a deliberately modest affair. The war and the spirit of co-operation put a damper on an occasion which would otherwise have been a completely joyous one. Nevertheless, Bernard Gimbel, Presi-

(Please Turn to Page 10)

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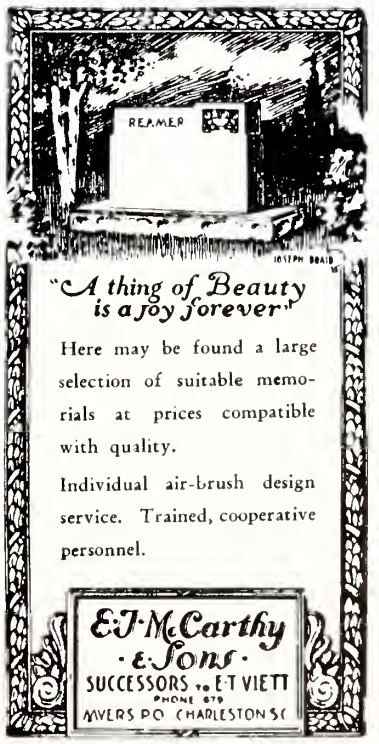

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★ ★ ★ ★ ★

The following is an incomplete list of the North Carolinians who have entered the armed services. If we have failed to include some names of soldiers, sailors or marines, we would appreciate hearing from our readers, as we intend to carry from month to month, names of the boys who answer the call of our country.

AHOSKIE

Moe Snyder

ASHEVILLE

Howard Kahn
Robert Gottlieb
Aaron Schandler
Jack Schandler
Arnold Lifter
Louis Kell
Si Flegal
Carl Gross
Leonard Rapport
Fred Hoffman
Leon Rocomara
William Book
Sigfred Gross
Charles Kartus
Bernie Goldstein
Robert Rothstein
Hershel Lang
Fred Placek
Stanley Lipinsky
Louis Lipinsky, Jr.
George Wartenberg
Sidney Feldman

BEAUFORT

Benjamin Lipman

BESSEMER CITY

Morton Elkin
Mike Goldberg

BREVARD

Alvin Patterson

BURLINGTON

Eugene Goodes
Yale Goodes
Elihu Bernstein
Albert Kaplon
Max Sommers

CHARLOTTE

Joe Roth
Morris Roth
Alvin A. London
Danny Polier
Sol Fligel
Mart Benkine
Melvin Peele
Teddy Valenstein
Julius Katzen
William Fine
Abe Kirsh
Teddy Morgan
Jack Friedland
Oscar Zimmerman
Loyd Shearer
Robert King
Harry Goldfarb
Morris Cohen
Herman Blumenthal
Sanford Rosenthal
Nick Rosenthal

DURHAM

Israel Apter
Joe Levin
Nathan Gladstein
Dave Freedman
George Switzer
Jake Stadiem
Abe Stadiem
Gilbert Katz
Louis Silver
Leon Rose
Lewis Lubow
Sam Hoffman
Max Bergman

FAYETTEVILLE

Edward Kronsburg

GOLDSBORO

Abe Gordon
Lionel Weil
Sol Goodman
Hyman Cohen
Sylvan Whitton
Joe Edwards
Arthur Switzer
Hyman Meyers

GREENSBORO

Dr. Maurice LeBauer
Dr. Harry A. Karesh
Dr. A. J. Tannenbaum
Norman Block
Ben Cone
Milton Zauber, Jr.
Raymond Zauber
Jack Gordon
Isaac Gurfein
Lee Perelman
Robert Lewin
Harold Ginsburg
Sol Greenberg
Simon Susman
Melvin Stadiem
Mortimer H. Cohen
Dr. Walter Cohen
Sam Friedman

HENDERSON

Sol Hayes

HENDERSONVILLE

Dr. Joseph Patterson
Edward Mottsman

HICKORY

Morris Cohen
Glenn Zerden

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Morton Sirrull
Lawrence Wagger
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Noah Plisco

MOUNT GILEAD

Horace Richter

NEW BERN

Raymond Goldman

NEWTON

Jimmie Cohen

RALEIGH

Bobby Wollman
Arnold Wollman
Albert Mayer
Stanley Seligson
Paul Seligson
Jakie Glass
Sam Ruby
Pinckney Bernstein

REIDSVILLE

Buddy Weinstein

SALISBURY

Leon Troutman

TROY

Marshall Ginsburg
*Mayer Ginsburg

WELDON

Morton Farber
Harry Freid
David Kittner
Sidney B. Frank

WILLIAMSTON

Jack Goldstein
Irving Shure

WILMINGTON

Moe Cutler
Frank Retchen
Buddie Neuwerth
Arnold Neuwerth
Bernard Davis
Bernard Abrams
Sidney Rubin
Sam Briskin
Dr. Sam Warshauer
Bernard Warshauer
Leo Bailos
Bernard Solomon

WILSON

Charlie Barker
Dave Oettinger

WINSTON-SALEM

Robert Sosnik
Ernest Lefkowitz
Phil Michalove
Leonard Eisenberg
Buddy Levine
Harry Sommers
Teddy Levine
Hans Green
Sig Kaufman

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Seaboard Zionist and Hadassah Regions To Hold 20th Annual Conference

The Zionists of the Seaboard Region will hold their 20th joint annual conference on May 2, 3, and 4, 1942, at the Roanoke and Patrick Henry Hotels, Roanoke, Va.

The gathering will have the participation of Junior and Senior Hadassah, and all other Zionist organizations affiliated with the Zionist Organization of America. The Seaboard Region includes the states of Maryland, Virginia, District of Columbia, Delaware, North Carolina, and Eastern portions of West Virginia.

In view of the war situation and its effect upon the Zionist scene, it is expected that the largest number of delegates and guests on record in years will turn out for the three-day meeting.

Seaboard Zionists Discuss War Problems

Meeting in an hour of supreme crisis for mankind and all Jews, the 20th annual joint conference of the Seaboard Regions for the Zionist Organization of America and of Hadassah will be called upon to deal with problems affecting the future of the Zionist movement in an area embracing some of the largest communities in the country. The war has thrust upon American Jewry great responsibilities. Contributing their full share as American citizens in all branches of U. S. defense, American Jews are called upon to assume increased obligations in aiding to safeguard that bastion of democracy, the Jewish Homeland in Palestine.

The 20th annual conference of the Seaboard Zionist Region will transcend in significance and in the scope of its problems any similar conference held in previous years. The present day tasks and responsibilities of Jewish youth, the coordination of general Zionist activities, the role of American Jewry in the American war effort and in defense of the integrity of the Jewish Homeland in Palestine—these and other questions of major importance will be discussed and acted upon by these conferences.

The conference is dedicated to American Victory and Freedom.

The gathering will be attended by some of the foremost Jewish leaders in the country. Among the leaders who are expected to participate will be Judge Louis E. Levinthal, Philadelphia, president of the Zionist Organization of America; Mrs. Robert Szold, New York, national Hadassah leader; Mr. Simon Shetzer, National Executive Director, Zionist Organization of America; Rabbi Isadore Breslau, Washington, former Director Zionist Organization of America; Mrs. E. J. Filtzer, Baltimore, president of the Seaboard Hadassah Region; Daniel Ellison, Baltimore; Mr. Louis E. Spiegler, Washington, president Seaboard Zionist Region; Mrs. Jerome B. Levin, Baltimore, president of the Seaboard Junior Hadassah Region; Mr. Bernard Danzansky, Baltimore, president Independent Order Brith Sholom, and others.

DANIEL ELISON

BUILDERS OF AMERICA

(Continued from Page 7)

dent of the Corporation, has ideas for the future. From his words one sees that the name of Gimbel will play an important part in American merchandising during the next century.

"America should experience at least the same degree of growth and progress in the next hundred years as she enjoyed in the last century—and that's a lot," he declared.

He pointed out that during the past hundred years there have been tremendous changes in the local structure of America. He described the growth of medicine, education among the masses, the easing up of labor. All these things are obvious — but when they are mentioned from a point of view which compares 1842 with 1942, the drama involved is fascinating.

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SHADOW OF A CENTURY

(Continued from Page 4)

persuasion, are again trying to circumvent it with wishful thinking, with day-dreaming about an Atlantic Charter or the Four Freedoms, with clever homiletics, or are hoping to lay it to rest with patriotic charms and incantations—just as they did a 100 years ago, and through all the intervening years.

Why should we celebrate centennials of religious institutions? What seek we among the forms and faces of things long since dead? What shall we bring back from the frontiers of distant years? Not the evidences of change. They are of little moment and there is little consolation in them. But rather the evidences of changelessness and continuity. In what knowledge there is both pride and humility and the strength which belongs to mature men.

Judaism is concerned with the unchanging needs of man and of society, the needs which take on new forms in new settings but which remain fundamentally the same—the basic and perennial conflicts and adjustments in individual and collective lives. From Abraham and Moses to the last of the great and the wise teachers of our faith there stretches an unbroken chain of spiritual continuity, changeless principles in mutable forms which were the fixed points of reference for each generation. Each generation faced the same problems: how to achieve freedom under the sovereignty of God, justice under the mandate of His law and dignity in kinship with Him; how knowledge was to be made whole through the fear of God, and courage heightened through trust in Him; how brotherhood and peace could be covenanted in the sight of Him who is Father of all men and all nations.

Judaism has offered men the faith and the code sufficient and adequate to every age. Men have not heeded it. Jews have not heeded it. *Theirs* was the inadequacy, *theirs* the insufficiency. Many believed that mankind could dispense with Israel's faith and code and could achieve freedom, justice, dignity, courage, brotherhood and peace without reference to God and the techniques of religion. But they achieved only dictatorship, slavery, littleness of stature, fear, hate and war. They put their hope not in spiritual conversion, not in moral regeneration but in a precipitous scientific and intellectual progress which has now hurled rider, horse and chariot alike into one bloody and ruinous tangle.

The leaders of Reform Judiaism, too, were encouraged to expect the quick advent of a universal religion of peace and good will, not because of any religious revivalism which was transpiring in the world in their day—there was none—but because of that same breath-taking scientific advance. They drew unwarranted conclusions from irrelevant premises. There is never any forward movement in society without an inward movement in man.

The pioneer reformers and their disciples after them were good and loyal Jews but they were too zealous to "modernize" Judaism, and too self-conscious about modernity. There was too much emphasis in their thought and speech upon "reform," "change," "progress," too little upon "rebirth," "return," "tracing back to God." Nothing is so shallow and ephemeral as modernity. The very word suggests a mode, a fashion, an improvised and passing version which has its practical utility, to be sure, but which must not be confused with that which is of the essence and of the eternal. They were too eager to accommodate, to facilitate, and, strange as it may seem, to conform—not to tradition, of course, but to the most recent thought and practice of their day, the tradition of recency. They were sufficiently intellectual in their critique, but religious reformation is achieved only by mystics who are concerned not with the recency of their doctrines but with the immediacy of their religious experience.

Great spiritual movements break not only with the past but with the present as well. They never attempt to "modernize" religion but to restore it to its timeless spiritual essence, to its enduring distinctiveness through all times and ages, to that which like the flowing current moves and changes and yet remains the same. Quite consciously they are movements of "return" to marvelous and decisive beginnings so as to recapture an ageless truth. They never set out to adjust men to their social, political or economic environ-

(Please Turn to Page 14)

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Organization and Personal News

Births

Raleigh, N. C.—Rabbi and Mrs. Avery J. Grossfield, of Temple Beth Or, Raleigh, N. C., announce the birth of their daughter, Anne Faith, on April 22, at Rex Hospital. Mrs. Grossfield is the former Miss Harriet Beatrice Okanst of Brooklyn, N. Y.

Engagements

New Bern, N. C.—Mr. and Mrs. J. Cohen have announced the engagement of their daughter, Tessie, to Herman Labowitz, of Philadelphia, now with the U. S. Army, stationed at Camp Battle. The wedding will take place during the summer.

Weddings

Greensboro, N. C.—In a beautiful wedding at the Greensboro Country Club, Miss Irma Oettinger, daughter of Mr. and Mrs. J. R. Oettinger, was married to Charles N. Bensinger, son of Mr. and Mrs. Charles Bensinger, of Louisville, Ky., on Saturday evening, April 25th. Miss Oettinger, who was escorted by her father, had as her matron of honor, her sister-in-law, Mrs. Albert Oettinger, of Tuckahoe, N. Y. Bridesmaids were Miss Anne Grumbacher of York, Va., Miss Marjorie Cohen of Scranton, Pa., Mrs. Milton Oppenheimer of Louisville, Ky., and Mrs. Stanley Lowenstein, also of Louisville. Attending the bridegroom were Milton Oppenheimer as best man, Albert Oettinger, brother of the bride, Stanley Lowenstein and Robert Oppenheimer of Louisville, and Sidney J. Stern, Jr. Wedding music was furnished by Miss Mable Baach, pianist, Mrs. Jess Alderman, violin, Miss Helen Collison, 'cello, and Neil Jennings, baritone. At the end of the service, the bridal party formed the receiving line, which led to the dining room where an exquisite bridal table awaited the guests. Later there was dancing in the ballroom. The bridal couple left for New Orleans, La., and after about two weeks they will be at home in Louisville, Ky.

Obituary

Fayetteville, N. C.—Mr. J. Stein, one of Fayetteville's oldest Jewish residents and one of its most prominent citizens, passed away on March 15 in Florida, after an illness of several months. Mr. Stein, the founder of the Stein Bros. and the Capitol Department Store, was a leader in the community and held many prominent offices during his years in Fayetteville. He was interested in his community and his people, and let no opportunity pass which he could turn to advantage for the causes in which he was interested. In addition to his wife, Mr. Stein is survived by a daughter and two sons.

Greensboro, N. C.—Miss Cecelia Goldstein passed away on Friday, April 17, after a short illness. Miss Goldstein, who had lived in Winston-Salem for several years, where she operated the Gladys Shoppe, was a native of Greensboro and a member of one of Greensboro's oldest Jewish families. The community extends to the family heartfelt sympathy at the untimely passing of their sister and daughter.

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ASHEVILLE, N. C.

The North Carolina Association of Jewish Women held a Game-Medley for the benefit of the Sophie Einstein Loan Fund, on Monday evening, April 6th, at the Jewish Community Center. Mrs. G. C. Book furnished the Passover refreshments, and the committee on arrangements consisted of Mrs. Al J. Goodman, Mrs. Gustav Lichtenfels and Mrs. Joseph Dave.

The National Council of Jewish Women held a regular business meeting at the Jewish Community Center on Monday afternoon, April 13, with Mrs. L. H. Feldman, vice-president, presiding. Interesting reports were given by Mrs. Phil Zageir and Mrs. S. H. Rogovin on Red Cross Work, Bundles for America, Home Hospitality for Selectees Leaving for Camp, and other civic projects. Mrs. Al J. Goodman gave a report of what is being done for the "Newcomers" since the beginning of the war and made the announcement that April 15 will be observed as "Council Day." The following nominating committee was appointed by Mrs. Goodman: Mrs. S. H. Rogovin, Mrs. J. J. Goldstein, and Mrs. Joseph Dave.

John Metcalfe, ace newspaperman, was the principal speaker at the Annual Banquet of the B'nai B'rith Lodge at the George Vanderbilt Hotel, Monday evening, April 13th. Mr. Metcalfe's subject was "Grave Diggers of Democracy." Henry Bane of Durham, N. C., was a special guest who gave an interesting talk. The committee in charge of arrangements was Mr. Max Schwartz and Mr. Edward Goldsmith. Dr. L. H. Feldman, president of the local lodge, presided. Dancing was enjoyed until a late hour.

The Jewish Ladies' Auxiliary met at the home of Mrs. Harry Freeman, 44 Linden avenue, Wednesday afternoon, April 15.

Mrs. David Sandman was hostess to the Tau Gamma Sorority Thursday evening, April 16th, at her home on Macon avenue. Miss Phyllis Galumbeck presided in the absence of the president, Miss Sally Lipinsky. The sorority sponsored a sale of Defense Stamps at the meeting, with Miss Judy Gross in charge of this part of the program. Miss Joel Goldsmith was welcomed as a new member.

Albert Jacobson, president of the student body, and Fred Kanter, editor of "Sky High" at the Lee Edwards High School, are both on the honor roll of the graduating class.

Mr. and Mrs. Gustav Lichtenfels and Mrs. Joseph Dave attended the Southern Welfare Confrence in Chattanooga, Tenn., recently.

GREENSBORO, N. C.

Norman Block, son of Mr. and Mrs. M. E. Block, has accepted a commission as Lieutenant in the U. S. Naval Reserve Air Corps and left on April 15th for Quonest Point, R. I., where he will be stationed temporarily. A native of Greensboro, Mr. Block was a member of the law firm of Brooks, Holderness & McLendon and a member of the American Bar Association and the North

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Carolina Bar Association. He received his A.B. degree from the University of North Carolina and his LL.B. degree from Harvard Law School.

The outstanding business of the April meeting of the Council-Sisterhood consisted of the report brought in by the nominating committee of the officers to be installed at the May meeting. The slate includes the following: Mrs. Herbert S. Falk, president; Mrs. Marc Friedlaender, vice-president; Mrs. Victor Bates, recording secretary; Mrs. Lewis Rosenberg, corresponding secretary; Mrs. Sam Prago, treasurer; and Mrs. Max Klein, auditor. All the officers were re-elected with the exception of the two secretaries and the auditor. Mrs. A. F. Klein was chairman of the nominating committee, which included: Mrs. Hattie Weinberg, Mrs. S. J. Stern, Mrs. Burt Block, and Mrs. Sam Lyon. The report from the executive board meeting recommended that the council voted $185 toward the establishment of the community blood bank under auspices of the CDVO. Mrs. J. W. Cone is chairman of the committee handling this for the CDVO. An interesting and informative musical program made up the entertainment for the afternoon. Mrs. Lewis Rosenberg read a paper prepared by Mrs. Marc Friedlaender, tracing the relationship between the Jews and music through the ages. Mrs. Friedlaender played two Hebrew melodies on the piano, after which Mrs. Millard Segal played a chanty from "Poems by the Sea" by Ernest Bloch, world famous composer. Mrs. Segal also accompanied Max Gerdon, violinist, as he played a Hebrew melody by Akhron, and "Nignum," from Chasidic Suite, also by Bloch. Mrs. Marc Friedlaender, vice-president, was in the chair for this meeting.

RALEIGH, N. C.

Mr. Bernard Harris is a patient at the Wake County Sanitorium.

Mrs. LeRoy Robins of Washington, D. C., and young son, arrived by plane to be with her parents, Mr. and Mrs. E. J. Ellisberg, when they celebrated their 31st Wedding Anniversary, April 9th.

The Sisterhood of Temple Beth Or met at the home of Mrs. Alec Weinstein on Monday evening, April 13th.

Mrs. Gladys Wollman, of Mt. Vernon, N. Y., is visiting her son and daughter-in-law, Mr. and Mrs. Sidney J. Wollman.

Mrs. Sigmund Schafer and Mrs. E. J. Ellisberg were joint hostesses at a Seder Supper on Wednesday evening, April 1st, at the home of Mrs. Schafer. About 10 soldiers were guests besides several friends and many relatives. Mrs. Bernard Ellisberg arranged for soldiers to be placed in various Jewish homes.

Mrs. Henry Leichtner and son Carl of Mt. Vernon, N. Y., are visiting Mr. and Mrs. Sidney J. Wollman at their home in the Grosvenor Gardens.

Mr. and Mrs. Dan Satisky spent a few days in Baltimore, Md.

The Victory Judaean Club

The first meeting of the newly-organized Victory Judaean Club was held at the home of Miss Marilyn Gelin, at 404 Harding Street, Saturday evening, April 18, 1942.

The club is organized for the Jewish Youth of Raleigh from the ages of 14 through 17. The Victory Judaeans are affiliated with the National Young Judaea Organization.

The officers elected are as follows: President, Esther Mann; Vice-President, Helene Jacobs; Secretary, Shirley Hurwitz; Treasurer, Marilyn Gelin; Publicity Chairman, Doris Shochet; Social Chairman, Gloria Kohn. Serving on that committee are Rhea Weinstein and Henrietta Adler.

Rabbi Wolf Mann of the Congregation House of Jacob of Raleigh is the advisor of the organization and Mrs. Marcus Kaplan is the leader. The next meeting is to be held at the home of Mrs. Kaplan.

We quote Rabbi Mann:

"The aims and purposes of Young Judaea are to give expression to Jewish interests in an intelligent and creative manner; to develop in our youth a willingness to render service to the American Jewish Community; to inspire a love for Palestine and a desire to participate in its rebuilding; to emphasize anew the ideal of democracy, a vital part of our Jewish heritage; and to perpetuate the highest ideals and traditions of Judaism."

Doris Shocket,
Publicity Chairman

SHADOW OF A CENTURY

(Continued from Page 11)

ment. They aim to tear them free from their environment. They demand of them surrender, self-denial, renunciation of worldly comforts and interests, and they offer them the compensations of spiritual blessings and peace. The greatest religions were those which made the greatest demands upon their followers and which called for the most rigorous disciplines.

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BRIDGE WORK

By RAYMOND FARBER

IF anyone were to ask an expert bridge player to name one single factor that would improve the average player's game, I feel sure he would reply, "Getting the count on a hand." No one can become an expert until this is mastered. It is of untold importance in playing sound defenses and it will eliminate much guesswork when two-way finesses present themselves.

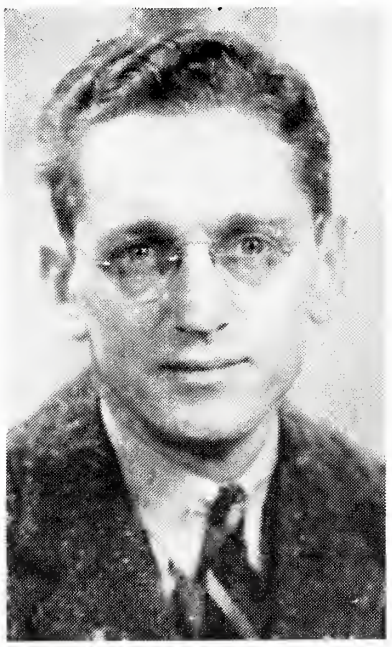
In elaborating on this subject I would like to cite one particular hand that seems elementary, but it is surprising to see how many players fail to take the time or trouble to count down hands of this type.

	S—Q 9 6 5 H—K J 6 D—K 8 6 C—K J 4	
S—A 7 3 H—A 9 7 5 4 3 D—Q J 3 C—3	N W E S	S—2 H—8 D—10 9 7 4 2 C—Q 9 8 7 6 5
	S—K J 10 8 4 H—Q 10 2 D—A 5 C—A 10 2	

Contract is 4 Spades by South. West leads the Heart Ace and follows with another Heart which East trumps. East returns the 10 of Diamonds which South wins with the Ace and now plays the Spade King. West wins with Ace and returns Diamond Queen, which is won in North's hand with the King. Declarer now draws West's trumps, winning third Spade lead in North hand. The 6 of Diamonds is led from Dummy and is trumped by South. It is at this joint that many players say, "Well, partner, it all depends on the Club finesse. He then proceeds to lay down his Ace of Clubs and then a small Club and when West shows out he bemoans his tough luck on losing the contract.

Actually he has no problem at all. This is one of the easier type hands to get a count on. When East trumps the second Heart declarer knows that West has started with six Hearts. West now follows suit to 3 Spade rounds and three Diamond rounds which leaves him with one or no Clubs or a Diamond. This has shown up in the play. Declarer now leads a small Club to the Dummy to guard against a singleton Queen. When West shows a small Club declarer knows this is his only one and plays the King. He now leads a Club back to his hand. If East plays a small card, South wins with the 10, thereby capturing East's Queen.

Of course, all hands do not show up as clearly as this one, but if you make a point of trying to count down every hand, it will soon become automatic and you will be justly rewarded. This is equally true when you are playing the defense. If, by watching every card carefully, you can get a count on the declarer's hand, you are in a much better position to play an intelligent defense than by simply trying to guess what cards declarer might be holding. Try it. It may seem a bit difficult at first, but in a short time it becomes "second nature."



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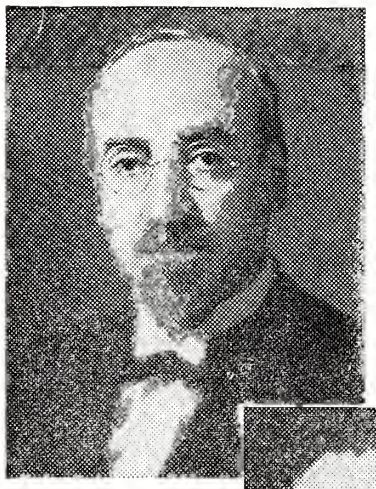

Dr. David de Sola Pool
Chairman, Committee, Army and Navy Religious Activities, Jewish Welfare Board, New York

Dr. Max Arzt
Assistant to President, Jewish Theological Seminary of America, New York

David Sarnoff
President Radio Corporation of America

BROADCAST FOR SAVINGS BONDS

Of the 32 leading American clergymen who are serving on the National Savings Bond Minute Men Committee, seven are of the Jewish faith. These men, with leaders of the Protestant and Catholic faiths, acting under the direction of David Sarnoff, president of Radio Corporation of America, are bringing the message of Savings Bonds and Stamps to the radio audience in various sections of the country.

In addition to the men pictured, the following Jewish leaders are members of the committee: James G. Heller, Rabbi of Isaac M. Wise Center, Cincinnati, Ohio; Dr. Solomon Goldman, Rabbi of Congregation Anshe Emet, Chicago, Ill.; and Leo Jung, Rabbi of The Jewish Center, New York City.

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The AMERICAN JEWISH TIMES

JUNE, 1942

Picture of an American

Adolph Fleischmann of New Haven, a naturalized American citizen with two sons in Uncle Sam's army, is janitor of the Yale University library by night and by day trudges the streets selling war bonds and stamps to all who will buy. Already he has sold $30,000 worth to friends and strangers alike, buttonholing them on street corners and buses. Here Fleischmann is selling bonds to Bernhard Knollenberg, Yale librarian.

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The American Jewish Times

VOLUME 7 | JUNE, 1942 | NUMBER 11

EDITORIALS

That Phrase "The Chosen People"

Over the existence of the "Chosen People" and the use of this phrase there have risen numerous arguments and endless discussions. And there have been numerous interpretations and explanations of the term. Chief Rabbi Hertz of England has a good essay on the subject in his Commentaries on the Bible and *Haftorahs*. Prof. Mordeccai Kaplan and others have spoken and written on the subject. The average Jew will tell you that the Jews have been chosen to suffer.

But there is an excellent explanation in the Talmud, and Dr. Stephen S. Wise makes use of it in his Free Synagogue Weekly Bulletin. Here it is:

"Behold, how the *Torah* selects for the sacrificial altar only such animals as belong to the pursued, not the pursuers; the ox which is pursued by the lion; the lamb which is pursued by the wolf; the goat which is pursued by the panther, but none of those which feed on prey. In like manner God chose for his own the persecuted ones: Abel, who was persecuted by his brother Cain; Noah and Joseph, who met with unkindness from their own brothers. In the same way God has chosen Israel from among the seventy nations, as the lamb hunted as it were, by seventy wolves, that it should bear His law to mankind."

This is so excellent—not merely as an explanation of the term "Chosen People," but as a definition of right pitched against might, that it is too good not to be passed along to as large an audience as possible. Clip it and retain it for the information of yourself and your friends, and as an explanation to your neighbors.

Wreath For A Known Soldier

America paid homage recently to its first soldier brought home for burial. The American Legion, Veterans of Foreign Wars, Catholic War Veterans and Jewish War Veterans massed on Long Island to join in a military funeral for Sergeant Herbert Keilson, 22-year-old Marine, who was killed while on duty on a cruiser attacking the Marshall and Gilbert Islands in February.

It was one of the fancies of the last post-war period to imagine that the Unknown Soldier at Arlington might have been a Jew. There need be no doubt in the case of Herbert Keilson, symbol of the many who have died and are to die that freedom may survive for mankind. Four years ago he joined his country's armed service. His special training had equipped him for the hazardous journey which the American warship undertook in blasting a Japanese stronghold.

Men who die in noble causes would not wish their nobility made a cliche. But we hope that men who pollute the freedom for which Keilson gave his life may pause for a respectful moment before his epitaph. Coughlin and the many who share his views might bow their heads before the grave of this young American. He died that America might live.

Eddie Cantor's First 25 Years

Eddie Cantor is not merely a comedian. He is not just a father, nor even a great father. He is an institution. Eddie celebrated his twenty-fifth anniversary as a Broadway star recently. That period cut across American life in its most creative era. Cantor was a product of the East Side, the melting pot that gave America some of its greatest artists, philosophers, writers, lawyers, doctors, comedians and songwriters. Even now he speaks nostalgically of Henry Street. We may well be proud of Eddie Cantor. He is not only a bright comedian. He is also a public figure of extraordinary stature. In the last quarter of a century he has grown to a mature understanding of the life that had its beginnings in the sordid and crowded tenements of the ghetto of New York. Cantor is a man of strong convictions and loyalties. On the stage he is a flighty and nimble-witted comic. Off-stage he is solemn and reflective. Cantor has made a great name for himself in the galaxy of the theater. But in the hearts of the American public he has won an especially unique place of honor because of his selfless service to his people and to the cause of freedom and humanity.

Pope Intervenes

When the story is told of Catholic sympathy for Jews, a special chapter should be devoted to the Pope, all of whose aid to Jews cannot be detailed because of his geographical dilemma. But if the Slovak Govrenment is speeding up its Jewish explusion program it is over the vigorous protest of the Vatican, which tried to apply pressure on the Catholic priest who is the head of the Slovak State. Secretary of State Maglione received the Slovak Minister in Rome and laid it down pretty strongly that the Pope thought it inhuman to treat the Jews on the Hitler plan in Slovakia. But after all, if the Axis listened to the Pope, it probably would not be the Axis.

Catholic sentiment is also nobly expressed in the series of letters which the Swiss newspaper, *Le Peuple*, published on April 17th. It reproduced the original text of the letter written on the eve of last Christmas to the Chief Rabbi of France by Paul Claudel, famous Catholic poet and former French Ambassador to the U. S. A., and by Jules Saliege, Archbishop of Toulouse. Claudel expressed his "horror and indignation at the iniquities against the Jews," while the Archbishop recalled that it was Pope Pius XI who had said that "the Catholics are spiritually all Semites."

The Jewish Welfare Board

The annual meeting of the Jewish Welfare Board in New York last week-end served to focus attention on the service which this important agency of Jewish-American life has rendered in the twenty-five years of its existence and to underline the even greater responsibilities which face it today. As the representative institution through which the Jewish community remains in contact with the armed services, in the field of chaplains, service to soldiers, sailors and marines and in numerous other ways designed to help the war effort, the Jewish Welfare Board has functions and obligations of a uniquely challenging character.

The broadcast by Secretary of the Treasury Henry Morgenthau, Jr., that was part of the 25th anniversary celebration served further to stress the importance of the Jewish Welfare Board's work at this time. "We on the home front," Mr. Morgenthau pointed out, "will be asked to make many sacrifices to win this war—but nothing we can possibly do can be compared to the sacrifices of the men who have interrupted their careers and offered their very lives in the service of our freedom."

It was on that high plane of dedication that the sessions of the Jewish Welfare Board were conducted. It must continue to be on that high level of generosity and understanding that the Jews of America, through the Jewish Welfare Board, must lighten the burden and share in the efforts of the men who, as Mr. Morgenthau said, "are helping to build an Army and Navy of free men that will outfight, outlast and destroy all the drilled and regimented armies of our enemies."

The AMERICAN JEWISH TIMES. Published Twelve Times a Year . . . Monthly Except August . . . Semi-Monthly in April . . . at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Thurman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. Member Independent Jewish Press Service. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 3303 Eastern Avenue. $1.50 Per Year, Payable in Advance. Single Copy, 15c. *Subscribers should notify the* TIMES *office if they wish their subscription discontinued at the expiration. Otherwise it is assumed that continuation is desired.* Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under the Act of March 3, 1879.

FOUR SONS IN THE ARMY

By S. REGENSBERG

This article appeared in the "Jewish Daily Forward." It was translated by Professor Julian J. Steen.

"HELLO, Colonel!" This is the customary salutation in the letters written to an elderly, pious Jewish woman of Elgin, Illinois, by her son, who is a corporal in the United States Army and one of four brothers serving Uncle Sam in the armed forces on land, on sea and in the air.

I called upon this old, bent but exceedingly proud mother, "Colonel" Ida Brin, at her husband's tailor shop. An acquaintance of mine, Benjamin Jaffe, drew my attention to the family whose talented four sons, their "entire fortune," are now in the service of our country. The Brins themselves had not spoken to anyone about their children; in the humble flat to the rear of their shop they sat and worked, filled with longing for their sons and with pride in their achievements. But now the whole town is agog with the story, ever since the only English daily published locally carried pictures of the four brothers, along with the comment that "very few parents in the United States can boast of a record rivaling that of the Brins, who have given to Uncle Sam all their children—four gifted sons."

And now I arrived at the Brins' "home." One can call it a "home" only by an extension of courtesy. In front of the store hangs a battered sign with the legend, "Nathan Brin, Custom Tailor." In the show-window are displayed a few shirts, gloves and trousers. Inside of the shop hang a few suits of clothes alongside one sewing-machine and a pressing apparatus. Toward the rear is located the large kitchen, from which stairs lead to the upstairs rooms formerly used as bedrooms by the sons. This kitchen is virtually their "home," for it is there that the cooking is done, meals are served and company received.

Here it was that the poverty-stricken Mrs. Brin spun the golden threads of her dreams for her sons, one of whom was to grow up to be a teacher, a second an engineer, a third who actually became a lawyer, and a fourth who aspired to become a physician. But these boys, profoundly patriotic, gravely concerned about the fate and welfare of their country and of civilization itself, of their own accord interrupted their careers and offered the benefit of their knowledge and skill and character to serve the United States in the hour of crisis.

The most attractive "furnishings" in the kitchen are the photographs of the children—pictures and news stories appearing about them in various newspapers; also, the shelves on which the mother has arranged the textbooks formerly used by her boys; the notebooks in which they copied their lessons and assignments, and the records which the lawyer-son kept of his two years' work as attorney-at-law. Prominently displayed also is a long picture of the four sons together, which the local newspaper mounted in a frame and sent to the mother as a gift and which radiates from the poverty of the surroundings. Here are the likenesses of four alert boys, who were born in Chicago, received their elementary and high school education in Elgin, graduating from both with the highest honors:

Norman, who is now 27 years old, was graduated from the Illinois State Normal College and DeKalb University. He specialized in radio-technics, but promptly enlisted in the Navy, where he now occupies the position of a radio technician in Logan, Utah.

Meyer, 25 years old, completed a course at the State College, and subsequently graduated from the Law School of DePaul University. For two years he practiced law with one of the most distinguished members of the bar in his community, who predicted a brilliant career for him. Now Meyer is a Corporal at the Officers Training School in Oklahoma.

Stanley, 24 years of age, attended the State College by virtue of a scholarship for which he was recommended by the Superintendent of his High School. He is now engaged in active service for the Navy, conducting research work in a laboratory at the Wisconsin University, in the field of radio-technics and physics.

The youngest of the four brothers, Harold, is only 22. He has likewise completed the courses at the State Normal College, is now employed as a mail carrier, but has been sworn in as an Aviation Cadet; he expects very shortly to be sent to Kelly Field in Texas, where he will receive specialized training as a pilot.

The sidewalk in front of their father's shop and their mother's meager kitchen, was to a great extent the "environment" in which these sturdy lads grew up; yet they were constantly under the guidance of their God-fearing mother, who had absorbed from her learned, chasidic father, an ardent disciple of the famous "Volozhine Yeshivah" or Seminary, that "Torah (education) is the finest merchandise." It was thanks to this maternal influence that the boys studied so assiduously and won free scholarships, which enabled them to attend colleges and universities.

But when additional funds were required for a higher education, one of the brothers would cheerfully seek employment to help another along with his tuition charges. And all four of them treasure highly their mother's love and devotion, and are immensely grateful for the sacrifices she has made in order to "make something of them." Hence it is that they recompense her with an almost reverential esteem which is rather rare among American-born children toward their "old-fashioned" mothers. They also manifest the utmost respect for their aged father, the poverty-stricken tailor, who in the fifty-one years of his stay in America has not managed to lay by as many dollars.

The 70-year old father of these four liberty-loving boys, Nathan Brin, came to this country more than a half century ago, from Kanatop, Province of Chernigov, Russia, whence his wife Ida also emigrated some nine years afterward. For seven years he struggled for a mere subsistence in New York, where he worked in a tailor shop. For more than 20 years he maintained a small-scale "pants shop" in Chicago, where his children were born. For the past score of years he has been battling for a livelihood in Elgin. And now, old and bent, with a face which mirrors and infinitude of suffering and sufferance, he sat in attentive silence, letting his competent help-mate, his "Ashes chail" as he calls her, be the spokesman in telling about the four sons, of whom both "God and man might well be envious."

It was a scene to behold to observe this frail, shrunken woman, wearing a patched skirt, with a blouse of some heavy fabric from which projected a scrawny neck, her shock of iron-grey hair surmounting her small head like a crown—as she clung to her youngest son, who in a few days is to report for duty. Through misty spectacles glistened tears which oozed from half-closed eyes—tears which were a blended expression of loneliness for and of rejoicing in the four boys, who are her whole universe.

The proud mother showed me a few of the letters which her children write her nearly every day—letters permeated with affection, tenderness and esteem; always they seek to reassure their mother, whom they refer to as the "Colonel," that she need have no worries, that all is well with them, they lack nothing and that Uncle Sam appreciates their ability.

I remained sitting in the kitchen of this penniless Jewish tailor, stirred to the innermost fibers of my being. I reflected about this wan and stooped, pious woman who for more than 20 years was cooped up in her kitchen, where she could receive no guests and had no decent clothes to wear—existing and striving only for her four boys, whom she brought up to be so fine and manly, and who now are in the service of their country. My eyes wandered over the walls, which were decorated with mute witnesses of the only luxury in the life of this impoverished woman—photographs of the sons when they were only infants, when they were confirmed, when they played on the baseball teams of their high school or college, or of the time they received their diplomas, which now hang upon the walls. I scanned the shelves of books, the copy-crammed notebooks and records of court cases kept by the lawyer-son for the past two years—objects upon which the mother looks with tear-dimmed eyes in her moments of loneliness, and which soothe her solitude. I looked at all these things which to me seemed to transform this humble kitchen into a museum of mother-love and sacrifice—an environment from which came forth, under the most adverse circumstances of want and privation, four gifted sons

(Please Turn to Page 7)

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FELLOW citizens! You are privileged to meet a true American. Fellow citizens! Arise and salute Adolph Fleischmann of New Haven, Connecticut.

We who are born and reared under the Stars and Stripes, perhaps are prone to take our liberties for granted. We have always had them, we sort of trust we always will. But Adolph Fleischmann knows better. He knows what it means to exist under the boot of the oppressor, for Adolph is a Jew. He was born a Lett when Latvia was ruled by the Czars. Adolph with his wife Mary left Latvia in 1906. In 1910 he obtained his citizenship papers. Adolph and Mary have two sons. Sidney, 28, is in the Medical Corps of the United States Army; Benjamin, 25, is a mechanic in the Army Air Corps.

Adolph is getting on in years now, and might be pardoned if he chose to bask in the patriotism of his two boys. But that is where Adolph differs from us. This is his country, too.

He works all night as a janitor in Stirling Memorial Library at Yale University, and in the daytime he trudges the streets, rides the street cars, knocks at strange doors and greets familiar faces, to sell United States War Savings Bonds and Stamps. So far Adolph Fleischmann has sold more than $30,000 worth of Bonds and Stamps, including a portion of those held by New Haven B'nai B'rith and the city's two AZA chapters. He likes to tell of the people who buy stamps and bonds from him, and how he is doing them a favor by reminding them of saving for a rainy day and to defeat the Axis and the threat of inflation.

"Mostly," says Adolph, "people buy the 25-cent stamps. Sometimes I get an order for a $25 bond. Sometimes the people feel that a 25-cent stamp won't do the government much good. Then I hold a string out to them. Singly a child can break it with the fingers. I fold it up several times and it can't be broken. United we can't be broken. They see the point and buy."

His short figure and earnest mien is a familiar afternoon sight in the stores and business establishments of New Haven, where clerks and mercantile employes now wait to buy their stamps from Adolph, where a few months ago his visits brought only smiles and furtive glances.

When the weather is bad he rides the streetcars and pays his own fare. "If I spend too much for rides," he smiles whimsically, "Mary talks to me, but in a minute we forget and I am happy again."

He sells some stamps and bonds on Yale campus too, and has come to the attention of Dr. Charles Seymour, president of Yale University. "Mr. Fleischmann has indeed shown himself to be a rare patriot," declared Dr. Seymour, "one who can be an example to all of us. Yale is proud to have in her employ a man with such zeal for unselfish service."

In just one point does Mr. Fleischmann display a trace of weakness in his salesmanship. If the customer wavers or seems disinclined to buy, Adolph loans him the money, delivers the stamp on an I.O.U. They don't even do that at the United States Treasury where they print the stamps and bonds.

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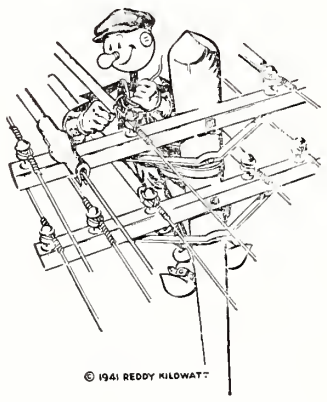

We cheered, too, when the Government called on industry to work twenty-four hours a day, seven days a week, *until this war is won.*

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North Carolina Student Wins National Hillel Panel Discussion Tournament

Detroit, Mich.—Arthur Goldberg, representing the B'nai B'rith Hillel Foundation at the University of North Carolina, won first place in the national B'nai B'rith Hillel Panel Discussion Tournament, the finals of which were held here under the auspices of the Detroit B'nai B'rith Women's Auxiliaries. Honorary mention went to Irwin Blum, representing the Hillel Foundation at Texas A. & M. College. Goldberg is the son of Israel Goldberg, prominent Zionist leader, Jewish educator and author, whose nom de plume is Rufus Learsi.

Other finalists, who survived a series of regional and district eliminations in which 35 Hillel units participated, were Burton Williams of Ohio State Universsity, Fred Katzburg of the University of California, Theodore Herman of the University of Minnesota, and Hal Nappan of the University of Alabama.

Replacing the annual Hillel debating and oratorical contests, the panel discussion contest topic was "The Place of the Jew in the Post-War Peace Conference." Panelists were graded individually by the judges on knowledge of the subject, ability to cooperate with other members of the panel, clear analysis, diction and felicity of phrase and platform poise. Each panelist presented his own analysis of the subject in five minutes and then participated with the other panelists for 40 minutes in an informal free discussion.

Rabbi Leon Fram of Temple Israel served as moderator. Judges were Harry Keidan of the Wayne Circuit Court, Fred M. Butzel, Jewish welfare leader, and Abraham Srere, president of the Detroit Jewish Welfare Federation. Each of the finalists received a $25 war bond from the Women's Grand Lodge in their area. North Carolina's Hillel received a trophy which is to remain in its possession for one year.

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Distinguished Service

Corporal Meyer Levin, Brooklyn, N. Y., bombardier of the plane which, piloted by Captain Colin Kelly, sank the Japanese battleship Haruna in the Pacific, has received the Distinguished Service Cross. He was recommended for this award last December along with the other members of a crew which successfully piloted a group of four-engined bombing planes from Honolulu to the Philippines last year. This formation flight, according to the authoritative Army and Navy Journal, "ranks as one of the greatest in aviation history." Levin received the award in April.

FOUR SONS IN THE ARMY

(Continued from Page 4)

who have given their parents more cause for pride than the sons of the most wealthy mansions could have done. And the small, frail old mother suddenly loomed in my eyes like a titan, a true soldier who on the battlefield of a grey life has won the battle on behalf of her boys, and who is now sending them forth to help win the mighty conflict which is to decide the destiny of nation and world; and as I felt in mine the warm and trembling hand of hers when we parted, I was seized by an impulse to salute her as my superior, and to say: "Good-bye, Colonel."

IRISH LANDLORD LEAVES $3,000 TO THE BRINS

Elgin, Ill.—Jack Haslin, an Irishman who had been the landlord of the house in which the Nathan Brin family had lived for twenty years, showed the extent of his warm friendship for the Jewish family, which has four sons in uniform, by leaving the Brins $3,000 in his will. Haslin died a short time ago.

Although the poor custom tailor had been unable to pay his rent many times during the past two decades, the relationship between the Irishman and the Jewish group was always an affectionate one. When the four sons of Nathan Brin joined up to fight for Uncle Sam, Haslin was as proud as the parents. Haslin's will allows $500 to the father, the same sum to Mrs. Brin, and $500 apiece to the quartet in the services. The boys are Harold, Meyer, Norman and Stanley. Two are in the Army, one in the Air Force, one in the Navy.

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Organization and Personal News

Births

San Jose, Calif.—Rabbi and Mrs. Iser L. Freund announce the birth of a son, Leslie. The boy was named after Mr. Leslie Weil, who was president of the Oheb Sholom congregation during the time Rabbi Freund served it as Rabbi.

Raleigh, N. C.—Mr. and Mrs. Harry Sobel announce the birth of a son on Wednesday, April 29th.

Durham, N. C.—Mr. and Mrs. Leon Moel announce the birth of a son on April 2nd, 1942.

Bar-Mitzvahs

Raleigh, N. C.—Daniel Bernstein, son of Mr. and Mrs. Jack Bernstein celebrated his Bar-Mitzvah on May 9th with services in the House of Jacob Synagogue. Mr. and Mrs. Bernstein entertained at a reception at their home in honor of their son on Sunday, May 10th. About 200 friends called during the afternoon.

Obituary

Durham, N. C.—Sam Hyatt, of Washington, D. C., passed away on May 5th at the home of his daughter, Mrs. Mitchell Bergman. Funeral services were held in Washington.

ASHEVILLE, N. C.

The Asheville Chapter of B'nai B'rith joined with the United Daughters of the Confederacy and the Kiffin Rockwell Post of the American Legion on Wednesday, May 13th in conducting services commemorating the 112th anniversary of the birth of Zebulon Baird Vance, one of North Carolina's outstanding public figures and Civil war governor. Principal speaker was Philip C. Cocke, Sr., Asheville attorney and student of Vance's life and career. During his address, Judge Cocke quoted from Vance's famous lecture on the Jewish race, "The Scattered Nation." Rabbi David Wachtfogel, who was introduced by Dr. Leon H. Feldman, was also one of the speakers, while Rabbi Robert P. Jacobs gave the closing prayer. The program was held in Pack square in front of the Vance monument, and was climaxed with the laying of a wreath at the foot of the monument.

Rabbi Robert P. Jacobs spoke at the following colleges and churches during the past month: Appalachian State Teachers College, Boone, N. C., Asheville College and at the Congregational Church in Asheville.

Dr. A. Radin, famous authority and Professor of Anthropology at Black Mountain College was the principal speaker at the Sisterhood Meeting on April 27th at the Jewish Community Center. Dr. Radin's subject was "War and Nationalities." Interesting reports were heard from Committee Chairmen and the names of four Confirmants were read by the Sunday School Chairman. Mrs. Gustav Lichtenfels presided.

The Sunday School recently received a generous gift of books for its library from Mrs. J. A. Goodman of Memphis, Tenn., in honor of her mother, Mrs. Helen Crohn who lived in Asheville for a number of years.

Mr. Ezra McIntosh, Program Director of Radio Station WWNC, addressed the B'nai B'rith meeting on Monday, May 11th, on "Freedom of Speech." Dr. Leon H. Feldman presided during the meeting.

Soldiers from Camp Croft, Spartanburg, S. C., were in Asheville over the week-end of May 9th and 10th and received home hospitality as well as supper at the Jewish Community Center and entertainment on Saturday night.

At a meeting of the Temple Club of Beth-Ha-Tephilah Congregation on Tuesday evening, May 12th at the George Vanderbilt Hotel, the following officers were installed: Isaac Gradman, President; Harold Goldbloom, Vice-President and Sam Orovitz, Secretary-Treasurer. A banquet for members and wives preceded the meeting, and cards and mah-jong were enjoyed after the meeting.

A group of Jewish Women under the leadership of Mrs. Al J. Goodman, is active in obtaining pledges for the Defense Stamp & Bond Campaign.

Mrs. Al J. Goodman

DURHAM, N. C.

Among the representatives at the Seaboard Zionist meeting held in Roanoke, Virginia, were Mrs. E. J. Evans, Mrs. Larry Madalia, Mrs. Joe Rose, and Miss Eva Nachamson.

The Durham Chapter of Junior Hadassah held their annual banquet at the Palms restaurant. At this time

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Mrs. E. J. Evans Elected President Of the Seaboard Region of Hadassah

Durham has been signally honored in the election of Mrs. E. J. Evans as president of the Seaboard Region of Hadassah. The region includes the states of Maryland, Virginia, North Carolina and the District of Columbia, with over 6,000 members in the region. Mrs. Evans, who has held previous honors in Hadassah, is former president of the senior Hadassah chapter of Durham, and has been for a number of years an ardent and conscientious worker in the cause of Hadassah.

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the newly elected officers were installed. They are as follows: President, Miss Eva Nachamson; first vice-president, Miss Gertrude Sawilowsky; second vice-president, Miss Rose Mowshowitz; recording secretary, Miss Lillie Kaplan; corresponding secretary, Miss Rose Mae Jaffe; and treasurer, Miss Sara Stein. Following the annual banquet a dance was held at the B'nai B'rith club rooms.

At a recent meeting of the Ladies' Aid society, the following officers were elected for the year 1942-43: President, Mrs. Joe Rose; first vice-president, Mrs. Joe Hockfield; second vice-president,

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Mrs. H. Levine; Recording secretary, Mrs. Sam Margolis; corresponding secretary, Mrs. Leon Moel; and treasurer, Mrs. Nathan Lieberman.

Mr. and Mrs. Melvin Gladstein entertained at an informal party for Erwin Gladstein, who has joined the army. About 25 guests attended.

Jerry Dave, of Asheville, spent a week-end with his cousin, Natalie Moel.

Mrs. Elsie Kahn of Baltimore was a recent visitor at the home of Mrs. Joseph Hockfield.

The Junior Hadassah held their annual Mothers' Day program in the vestry room of the Beth El Synagogue on Thursday, May 7. This is the annual program and the Juniors always have an interesting program for the mothers.

Mrs. Nathan Woolfe and daughter, Fabiene, visited family and friends in New York.

The Ladies' Aid society held their annual lucheon at the B'nai B'rith club rooms. Approximately 75 people attended.

Among the local people who are graduating this year from Duke University are Sara Lee Dworsky, Beatrice Mellon and Rosalie Algranti. Al Rose and Dave Silver are graduating from Carolina.

Mrs. Leon Moel

GOLDSBORO, N. C.

Mrs. A. Oettinger, who was founder of the Goldsboro Garden Club in 1923, was honored at the annual convention of the State Garden Clubs which met in Goldsboro on May 5th and 6th. Mrs. Eli Oettinger of Greensboro was her guest during the convention.

Rabbi Joseph Weis recently spent a week with his family in Brooklyn, N. Y.

The semi-monthly meeting of the "Roundtable"—young people's group—was last held at the home of Miss Hannah Shrago. The feature of the meeting was a review of the book, "Men Do Not Weep," by Rabbi Weis. The group had their last meeting in the form of a weiner roast during the latter part of May.

Miss Martha Rosenthal, daughter of Mr. and Mrs. Emil Rosenthal, was confirmed on Sunday, May 31st.

Miss Ruth Weil, daughter of Mr. Lionel Weil, Miss Hannah Shrago, daughter of Mr. and Mrs. Harry Shrago, Miss Elaine Brown, daughter of Mr. and Mrs. Joseph Brown, and Miss Barbara Edwards, daughter of Mr. and Mrs. N. A. Edwards, will be graduated on Thursday night, June 4th from Goldsboro High School.

Barbara Edwards

GREENSBORO, N. C.

The final meeting of the fiscal year for the Council-Sisterhood was held Monday, May 4th. The annual luncheon took place at this time, with annual reports of all standing committees, including the president's report, comprising most of the business of the afternoon. Dr. Francis Hayes, of Guilford College, professor of languages, was the guest speaker. He was introduced by Mrs. I. Lewin, chairman of the program committee.

A special program of music rendered by the Temple Emanuel choir featured the services on Friday evening, May 1st. An informal reception was held in the assembly room, immediately after the services, with the members of the choir as special guests.

At the regular meeting of the directors of the Greensboro United Charities, the following officers were elected for the year: President, M. H. Zauber; Vice-President, Mrs. J. W. Cone; Treasurer, S. J. Stern and Secretary, Walter J. Bernstein.

A pre-confirmation service for the members of the confirmation class and their parents, was held by Rabbi Rypins on the Friday preceding Confirmation. The following members of the confirmation class were confirmed in a beautiful service conducted by Rabbi Rypins, on Friday evening, May 22nd, assisted by the members of the class: Bettie Mae Bernstein, Albert Cohen, Samuel Freed, Rita Pearl, Rita Bernstein, Larry Cohen, Leland Greenberg, Mollie Peck, Albert Sands.

Using as his theme, "Mother's Day," Rabbi Rypins was the guest speaker at the weekly meeting of the Young Matrons' Club on Wednesday, May 6th. This organization, which was formed about three years ago, meets weekly at the YWCA for luncheon, followed by bridge, or any other activity in which the members want to participate. Several of our women are members of this organization.

Mr. and Mrs. Albert Cohen and family, who have lived in Greensboro for the past 12 years, have moved residence to Columbia, S. C. Mrs. Cohen, who has been very active in Council-Sisterhood work, has done a splendid job with the newly organized "Wednesday Workers." The entire family will be missed in the community.

Mr. and Mrs. Sidney Parks and little son, and also Mr. and Mrs. Weiss, parents of Mrs. Parks, have bid farewell to Greensboro after having lived here for several years. They have moved to Atlanta, Ga., and they will be missed by their many friends in this community.

HENDERSONVILLE, N. C.

The Ladies' Auxiliary was host on April 26th at a buffet supper for the soldiers of one of the units of the U. S. O. in Spartanburg, S. C. Those going to Spartanburg were Mr. and Mrs. Dan Michalove, Mr. and Mrs. Louis Sherman, Mrs. I. Miller, Mrs. Nathan Patla, Misses Frances Sherman, Ann Williams, Ruth Miller, Ann Cooley and Rose Schas. Also, Miss Ruth Schandler of Asheville.

Mrs. Charles Solomon returned to her home in Columbus, O., after visiting Mr. and Mrs. Louis Sherman in Hendersonville and other relatives in Asheville. She is a niece of Mr. Sherman.

Mrs. Julius Garber and little son of Batesburg, S. C., were the guests of

Mrs. Garber's father, Mr. Nathan Brenner.

Mr. and Mrs. Charles Margolis have returned from New York where they visited relatives.

Mrs. Louis Sherman

RALEIGH, N. C.

Mr. and Mrs. Mortimer Ellisberg have returned from a vacation at Buck Creek Ranch, Rainbow Spring, N. C.

Epsilon Phi sorority entertained their friends at a picnic luncheon on Sunday, May 17, at Pullen Park, Raleigh.

Mrs. Bernard Ellisberg and daughter, Anne, are visiting Mrs. Ellisberg's parents, Mr. and Mrs. Sam Seidenberg, in Richmond.

Mrs. Celia Goodman, who has been seriously ill at Rex Hospital, is now able to receive visitors.

A congregational meeting of Temple Beth Or was held on Wednesday evening, May 6th, at the Temple. The following officers were elected for the ensuing year: Albert Levine, president; Ernest Neiman, first vice-president; Aaron Thorn, second vice-president; Miss Mabel Morris, secretary; Arthur Aronson, treasurer; board of directors, Mrs. Harry Goldstone, Mr. Jerome Rosenthal, and Mr. Ike Reinheimer.

Mr. William Reinheimer is ill at Rex Hospital.

Friends of Mrs. Will Pizer will be sorry to learn that her father has passed on.

Mrs. Aaron Thorn is in Baltimore, due to the death of her father following a long illness.

The men of Fort Bragg received a portrait of their commanding officer, Colonel John T. Kennedy, at a formal presentation ceremony in the Main Post Service Club on Wednesday evening, April 29th. The portrait, done in oil by Mrs. Rose Lichtman of Raleigh, was presented to Colonel Kennedy by Mrs. Lichtman. The commanding officer, receiving it for the men of Fort Bragg, then gave it to Private Dave Henderson of Charlotte, who represented the enlisted men for whom the portrait was painted. The picture will be hung permanently in the Main Post Service Club. Mrs. Lichtman is the former Rose Cohen of Atlanta, Ga.

Mrs. Geo. Barwick

WINSTON-SALEM, N. C.

The Ladies' Aid society held its monthly meeting May 12 at the home of Mrs. M. Solomon. Officers for the ensuing year were elected. They are as follows: President, Mrs. M. Berlin; vice-president, Mrs. B. Silverstein; secretary, Mrs. M. Teichman; treasurer, Mrs. Jenny Brenner; corresponding secretary Mrs. Morris Brenner. Refreshments were then served to the members. The closing meeting of the club will be held the early part of June.

The Parents' and Teachers' Association of the Temple held its monthly meeting in the prayer rooms of the Temple, May 4th, with the president, Mrs. Hanah Siff, presiding. After business was taken up, the following teachers gave reports on talks given at the teachers' meeting in Greensboro: Mrs. L. Levin, Mrs. I. Cohen, and Jerome Graff. An open forum was then held on "The Parents' Part in a Successful Sunday School."

The following officers of the Hadassah were elected at the meeting held May 13 at the home of Mrs. Philip Kolodny: President, Mrs. I. Paris; vice-president, Mrs. M. Horowitz; recording secretary, Mrs. Sam Katzin; treasurer, Mrs. Robert Saks; corresponding secretary, Mrs. B. Silverstein.

The Community Council held a mass meeting April 27 for the purpose of electing the Board of Governors. The nominating committee, under the leadership of I. Eisenberg, brought in a list of the following names, all of which were elected: M. S. Cohen, B. Swartz, Louis Feingold, Morris Brenner, Morris Sosnik, Rabbi Frank Rosenthal, Eli Katzin, Ben Clein, L. Reznik, Jerome Solomon, Mrs. I. I. Cohen, Mrs. Sam Sosnik, Harry Coplan, Rabbi Goodkowitz, I. Eisenberg, Jack Manton, and Abe Lefkowitz.

The following were elected as officers of the Council: President, Morris Sosnik; vice-president, Ben Clein; executive secretary, Rabbi Frank Rosenthal; secretary and treasurer, Louis Feingold.

The B'nai B'rith presented a Sabbath service Sunday night, May 15, in the parlor rooms of the Temple. Ten members took part in the program, and a talk was given by Nathan Sosnik.

A Mothers' Day program was held Sunday, May 10, in the Temple, with a large crowd attending. Poems, skits, and songs were given by the children of each class, after which the mothers were presented with bouquets of flowers.

The Temple Sunday school closed Sunday, May 17, with prizes given to a member of each class for the most democratic attitude during the year. The prizes were donated by Dr. Hertha Vogelstein, a noted traveler and lecturer, who was a recent visitor to this city.

Teachers for the term were: Mrs. M. Glanstin, supervisor; Miss Leah Glanstin, kindergarten group; Miss Alice Goldberg, first grade; Mrs. I. I. Cohen, second grade; Mrs. Louis Levin, third grade; Mr. Jerome Graff, confirmation class. Assistants were Bruce Levin, Robert Kalet, and Richard Katzin.

Rabbi Frank Rosenthal addressed the student body of Salem College on "Paganism Builds a New World." He also lectured before the Bowman-Gray Medical School on "Medicine in the Third Reich." Rabbi Rosenthal delivered a Shovouth message over radio station WSJS, Friday, May 22, with recorded music by Central Synagogue, New York.

A Shovouth program was given at the Temple Sunday, May 24, with Monte Cohen giving the dedication speech to the soldiers in the name of the service men of the last World War, and the A. Z. A.'s presentation of a flag to the Congregation. The flag was given to the A. Z. A. for their splendid work on the recent "Youth and Democracy Rally." Rabbi Rosenthal then delivered the sermon. The choir, under the direction of Mrs. Hannah Siff, gave several Shovouth songs. An organ was presented to the congregation by Mrs. Morris Sosnik, and it was played for the first time at the service.

Rabbi Goodkowitz has organized a study group with meetings to be held every Monday evening in the Synagogue.

The A. Z. A. gave its annual hayride and weiner roast, Sunday, May 3. Those attending from out of town were Miss Mildred Jean Halpern, Miss Lois Lutins, Sigmund Davidson, and Bernard Natkin, all from Roanoke, Va.

Mrs. Henry Miller is visiting her daughter in Savannah, Ga., for a few weeks.

Soldiers visiting at home for Mother's Day were Leonard Eisenberg, Harry Summers, and Ernest Lefkowitz. Julius Morgan left May 15 for Fort Bragg.

Mrs. Jack Manton held a benefit bridge party at her home, May 14.

Miss Harriet Cohen, Miss Edith Shapiro, and Miss Rosalie Teichman attended the T. E. P. house-party at Chapel Hill. Miss Harriet Caplan attended the Junior-Senior dance there Saturday, May 16.

Mr. and Mrs. Norman Waldman have moved to Macon, Georgia. Many parties were given in their honor before their departure.

The members of the Winston-Salem A. Z. A. have volunteered as blood donors in the recent drive conducted by the Red Cross Chapter.

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The AMERICAN JEWISH TIMES

JULY, 1942

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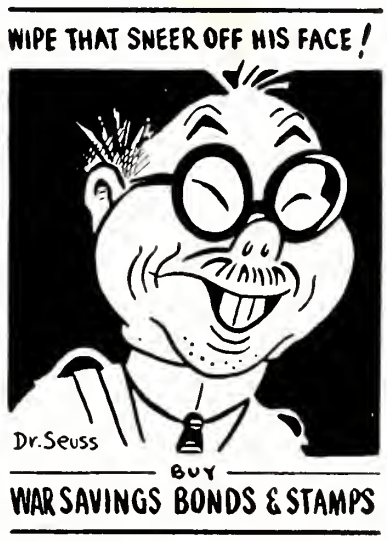

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The American Jewish Times

VOLUME 7 | JULY, 1942 | NUMBER 12

EDITORIALS

A Catholic Voice

The shrillness of some of the Catholic hate-mongers and enemies of our war effort has diverted attention from a solid body of opinion among leading Catholics who are not confused by the aims and necessities of this war. One of the most important statements made since our entry into the war is that of Dr. Francis E. McMahon, Associate Professor of Philosophy at the University of Notre Dame. Writing in the *Washington Post* under the title of "Hitler against God," Dr. McMahon deals particularly with the cry of Communism which has been so assidiously raised in order to bellow a smoke screen across the horizon.

"Let us, then, have no doubts as to the identity of our true enemy," he declared. "Let us not be beguiled by enemy propaganda designed to divert our attention to Russia. If Hitler conquers Russia, his power will be immensely increased to carry through the devastating outrages he has already planned and partially executed, and the greatest of these is the destruction of Christian culture. Even if we had to choose between a Communist Europe and a Nazi Europe—a choice which happily need not be made so long as Britain and America stand—there is good reason to believe that a Communist Europe would be less harmful to Christianity than a Europe ruled by Hitler. Our enemy today is the Axis coalition. It may be one of the supreme paradoxes of history, but it is certainly true that the victory of Russia will help preserve all we hold dear in religion and culture."

Second-Class Citizens

At least a third of the population of the United States consists of immigrants or the sons of immigrants. Yet Westbrook Pegler returns in wartime to a programme which he first proposed in peace: the complete stoppage of all immigration from abroad and the denial of full citizenship to all immigrants already here, including prohibition against their holding office.

It is easy to console one's self with the more authoritative utterances of a Henry Wallace or a Sumner Welles, not to mention the President himself. But it would be realistic to admit that Pegler's deformed mentality does reflect the point of view of a certain segment of the population, the same type of segment responsible for the original Know Nothing Party, the Christian Front and others—each having a different section of the American population against which to fight.

It is noteworthy that a Member of Congress endorsed Pegler's proposals. He is Clare E. Hoffman of Michigan, the man who insists that he ought to be re-elected this fall even though the Union for Democratic Action insists that he, together with many others, is unfit to be a member of the Congress which must be responsible for the conduct of a successful war of the United Nations.

All of which leads once again to the reminder that the elections this Fall are mighty important. The test of what a man is can be found in his consistent record before and after war and not merely in post-Pearl Harbor conversion. If the world outlook of Welles and Wallace are to be made the fabric of the postwar international structure, there must be a Congress which will reflect the highest values of which the American people are capable. The program of Westbrook Pegler is one of the tests to determine what a Congressman thinks we are fighting for.

They Perish By the Sword

No tears will be shed over the grave of Reinhard Heydrich. All the tears that he could evoke were wept during his lifetime by the thousands of his victims in the very land where the noose of this "Hangman" cast its ominous shadow. Truly, those responsible for the shooting of this supreme symbol of Gestapo fiendishness was acting with that sanctified force by which alone the evil force of the Nazis will eventually be dethroned.

Heydrich was a dread name, from the time he first entered the Nazi organization as a man of 27, swiftly climbing upward on the ladder of sheer cruelty until he became Provincial Minister of Interior in Bavaria. His "boss" Himmler, picked him for choice jobs, and every time a new country was invaded Heydrich was chosen to "soften up" the land by demanding a heavy toll of all possible leaders of rebellion.

Countless are the victims who are the monument to Heydrich's savagery. But all the world, and especially to the Jews of Germany his pre-eminent claim to Nazi fame was his supervision of the murders and burnings which drenched Germany with blood and flame on November 10, 1938 in vindicative reprisal for the assassination of a Paris Embassy consul. Heydrich has come to his untimely end, and the epitaph on his grave might well be that ancient warning to tyrants: they who live by the sword shall perish by the sword.

First Gold Star Mother

It is grim pride that Mrs. Abraham B. Kram must feel in being the first Gold Star Mother of America's second World War. This 44-year-old New York woman gave to her country the life of her young son, a naval gunner, who went down in the protection of a tanker off the Atlantic Coast. Mrs. Kram is the second generation to wear the sorrowful honor of that Gold Star, for her mother before her gave the life of her son, Sergeant Isaac M. Freedman, who still lies buried in France.

Those who have not felt the pain of loss may weave garlands of praise about the head of Mrs. Gertrude Kram. But even without indulging in the catchpenny phrases that salute a Gold Star Mother, one may acknowledge the quiet dignity with which she has met her bereavement, conscious of the fact that she is but one of the many whose sons have died to assure a nation's life, conscious of the fact that the cause in whose defense he died attracted her son's voluntary attachment.

George Washington's General Orders of July 2, 1776

"The time is now near at hand which must probably determine whether Americans are to be freemen or slaves . . . The fate of unborn millions will now depend, under God, on the courage and conduct of this Army . . .

"Let us, therefore, animate and encourage each other, and show the whole world that a freeman contending for liberty . . . is superior to any slavish mercenary on earth."

The AMERICAN JEWISH TIMES. Published Twelve Times a Year . . . Montbly Except August . . . Semi-Montbly in April . . . at 423-4-5 Southeastern Building, Greensboro, N. C. Rabbi William Greenburg, Rabbi Mordecai M. Tburman, Contributing Editors; David Cooper, Editor; Harry Sabel, Business Manager; David Bernstein, Advertising Manager; Mrs. A. F. Klein, Society Editor. Member Independent Jewish Press Service. New York Office, 2426 Graybar Building; Baltimore Representative, Harry Snyderman, 3303 Eastern Avenue. $1.50 Per Year, Payable in Advance. Single Copy, 15¢. *Subscribers should notify the* TIMES *office if they wish their subscription discontinued at the expiration. Otherwise it is assumed that continuation is desired.* Entered as Second-Class Matter at the Post Office at Greensboro, N. C., Under tbe Act of Marcb 3, 1879.

"MURPHY" Goes to War

By Roy L. Matson

Editor, The Wisconsin State Journal

The writer of this story is one of America's leading editors. Martin Wolman is the subject of this remarkable tribute, dedicated to "Murphy" by the editor of the "Wisconsin State Journal." Somewhere on the fighting fronts "Murphy" is the mascot of the fighting spirit of America.—THE EDITOR.

AND now it is Murphy's turn to march to war—Murphy, the office boy, the editor-in-chief, the general manager, the slim kid who got just a little bit above his share of nerve, nose and nobility the day they passed them out.

He wasn't born Murphy, a fact which always has to be explained to startled strangers who, hearing him called such the first time, turn around to stare. His mother named him Martin and his father's name is Wolman and so it says on his draft card. But he was Murphy when he came to us and . . .

I can remember the skinny little kid with the big brown eyes and the wooly head and a bundle of papers down at the Memorial Union years ago. He always seemed to sell out early or get somebody else to sell for him or something, because he always was around and about listening to committee meetings which were none of his business, sticking his nose into private offices, or, on a light day, just passing the professors some free advice on the conduct of the world or heckling the Big Men on the campus parading down Langdon St.

He was supposed to deliver the *Journal* to the *Daily Cardinal* office every afternoon . . . and sometimes he did. His main function, as he saw it, though, was to sprawl on the editor's desk and tell him how to get out a better paper, and because at times the urchin would drop a hot tip or two, he was tolerated in an amused sort of way.

Morris Rubin, who was working on the *Cardinal* then, is generally credited, I think, with dubbing him "Murphy," just because the name was so far from fitting. And Murph, a grade school kid, became a campus institution.

I can't remember the first day he started telling us how to run things. I had been vaguely conscious of some strange being always under foot, but those were the easy days when all the screwballs and bums in the country seemed to hold their conventions in the *State Journal* news room anyway, so one more or less was no particular additional bother.

But I well recall the day he became really important. It was the day the Central high seniors were having the class picture taken and the bleachers on which they were posing cracked and tumbled down.

There were several children badly hurt, but we couldn't get their names. I remember yanking out a handful of my own hair and crying out the eternal question, "Why did I ever get into this business?" when the last reporter phoned in without them . . . and then, all of a sudden, there he was, standing beside my desk with a scrubby piece of paper in his hand and a kind of superior sneer on his lips.

"I got 'em," he said.

"What?" I asked.

"The names. The kids' names who are hurt."

"Who are you?"

"Murphy."

"Who?"

"Murphy . . . Well, do you want 'em or not?"

"Gimme," I said, "and heaven help you if there is one letter wrong."

"Want their pictures?"

"Yes, yes," I said, "we'll get them later. Can't get them made into engravings today. Too late. Too late."

"I'll get the engravings," he said.

"You'll what?"

"You heard me," he said and tore out the door.

He was back within 10 minutes and we ripped up the front page and ran the engravings, all of them, a whole armful.

When the presses were rolling, I called Murphy over.

"Where did you get them?" I asked him.

"Oh, from the printer's," he shrugged. "I took them out of the forms for the high school annual. I knew where they were."

"Murphy, Murphy," I shook my head and made out a slip which was good for five bucks at the bookkeeper's cage, explaining that this was solely a reward for initiative and not to be confused with any countenancing of thievery whatever.

Fixed Up Sunday Radio Page

Well, we lived to rue that day, of course, but I guess that's the way he got here.

He was a bold, brash brat, always making a noise and always sticking his nose into staff conferences, forever leaning over the shoulder of some reporter at the typewriter, and spatting, "Phooney! Such a lousy lead!"

He'd sit on the city desk and listen while the city editor gave a reporter assignments and instructions.

"Naw!" he'd interrupt. "That's not the way. Go ask So-and-So and So-and-So . . ."

Why didn't we throw him out? Hah! As though we didn't! We threw him out a dozen times a day. We told him we'd poke him on the nose. We told him, "Go on, get out of here, get back to Central high. Beat it and don't come back." And we'd take him by the scruff of the neck and haul him downstairs and out the front door.

But he came back oftener than we could throw him out. Sometimes, when we couldn't stand his noise and nosiness any longer and we'd push back the chair and get up to haul off on him, he'd already be gone. But he'd be back before we sat down again.

He drove us dippy.

Then one day in the early summer Bill Boudna went on a vacation and we were looking around the office for somebody to get out the Sunday radio section.

Nobody had ever done it . . . and here was Boudna gone. We wailed and groaned and announced somebody was going to have to do it the next day.

But the next day, Murphy was sitting in my chair when I came to work.

"Shove off," I said.

He just sat there with that same little sneer on his lips he wore the day he came back with the names of the students hurt in the bleacher accident. Then he handed me a big full-page size dummy sheet. It was the Sunday radio page-to-be, complete with programs, highlights, pictures, and feature stories. It was a beautiful job.

"Who did this?" I asked him.

"What's the matter with it?" he challenged.

"Never mind. Who dit it?"

"Aaaaa! Tear it up then . . . but it's better than any body else around here can do."

"Murphy," I said, "get out of my sight before I clout you one. Who appointed you radio editor, anyway? Get out of here now before you get hurt."

That page looked swell Sunday.

Nobody Ever Taught Him Anything

And then we started catching him doing other things, little things, picking up somebody else's work, half finished, and finishing it, spotting leads and potential troubles and fixing them without advice or order.

Nobody ever taught him anything. Nobody ever wanted to and nobody ever dared try. He learned by himself. He watched and he asked questions and he pestered people and he learned.

He started to write. Boy, was he terrible! He made believe he didn't care, but you could tell that the more noise he made, protesting he didn't care, the more he really cared. When we finally got that through our needle, we really began to know Murphy.

As I say, I don't know when or how he got on the payroll. I'm not even going to look it up. It's better this way.

I don't know how he got through Central high and into the university. I know why he finally quit the university, though. He told me why.

"Aaaaa!" he said. "They can't give me anything more up there. What is there in it? Aaaaa! I'm all through. I'll be around full time from now on."

"Who says so?" I growled at him. "Who says you can work here full time?"

He just got up and walked away and when he was at the door he turned around and there was the same damnable little twist on his lips.

I don't know, either how he came to do all the things he has done since then, since he started full time.

(Please Turn to Page 6)

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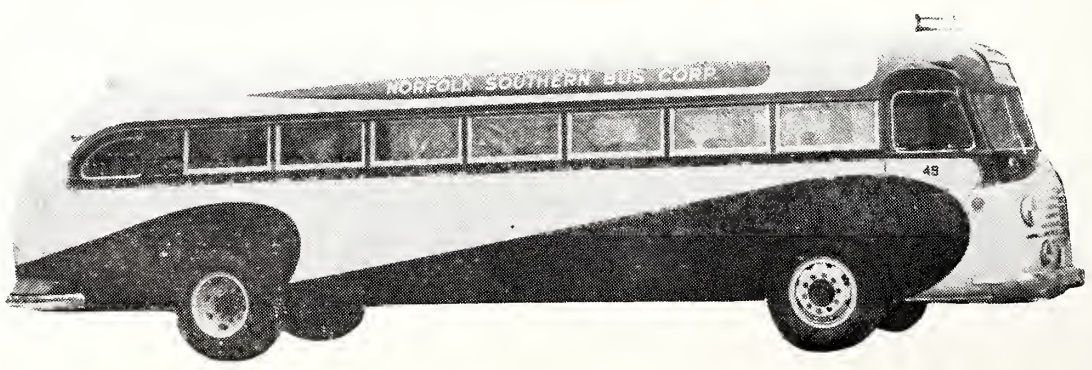

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Enemy Aliens as Americans

By GEORGE BERNHARD

Once Editor of the "Vossische Zeitung," the Berlin daily which exercised great influence in German public life, Georg Bernhard has been an exile from his native land from the beginning of the Hitler regime. For a time he edited the refugee daily in Paris. He here gives the reaction of refugees in America to legislation affecting so-called "enemy aliens."—THE EDITOR.

IT is readily understandable that most German refugees, particularly Jews, should feel a strong sense of discomfort at now being regarded as "enemy aliens" in the United States. This discomfiture is even more understandable in the light of the experiences these refugees have known. Many of them left Germany long ago. Most of them arrived in America by way of France.

That was the way it started in France, too. For the younger men war meant military service in the Foreign Legion or service in the labor battalions. Many of them were subsequently again dragged into concentration camps, straight from their service under the French colors. For the older people it meant confinement in concentration camps soon after the declaratio of war—unless they could prove that they had sons serving under the French flag.

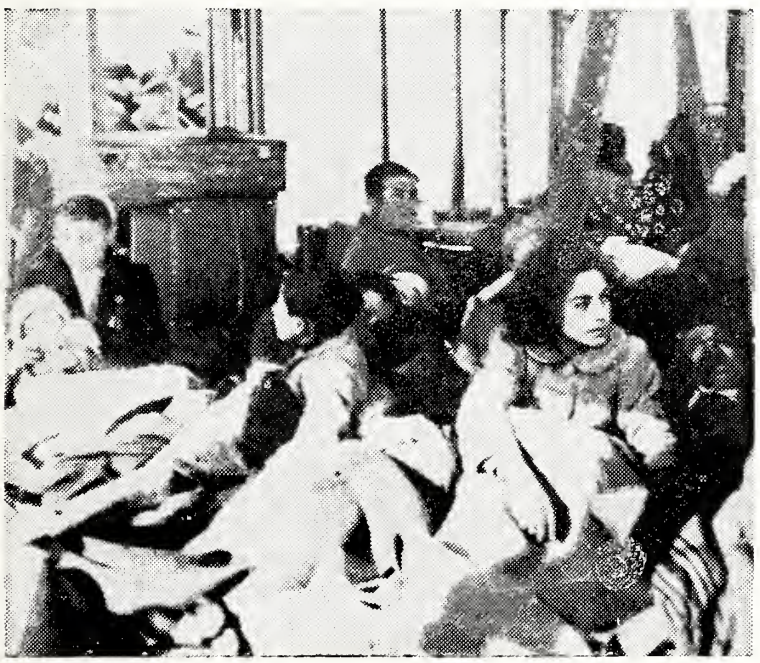
Small wonder that many such refugees, severely buffeted by fate, believe that the same program faces them in the United States. Nor are their suspicions allayed when it is pointed out to them that actually only visitors the United States are aliens, while every immigrant arriving under the regular quota is looked on as a future American citizen and is treated with due consideration based on democratic traditions.

This information meets with disbelief, since even Germans whose final petitions for naturalization are about to be acted on are officially designated as "enemy aliens." The term includes even those to whose naturalization no objections can be humanly expected. The facts ought to help dispel the suspicions of the overanxious; for if the American authorities class even the men and women in this last category under the designation of "enemy aliens," it should serve as indisputable proof that the Washington Administration does not regard the designation as such as defamatory.

True, it would unquestionably have been preferable had another term, less unequivocal in common usage, be chosen. I am in no position to decide that question. But such is the situation and it ought to be accepted without too much quibbling.

As a matter of principle, enemy aliens are subject to restrictions that are far from pleasant. Unlike other non-American residents, they are deprived

(Please Turn to Page 8)



Refugee Rescue in War Continues With U. J. A. Aid

Somewhere on the high seas—These refugees, shown on shipboard escaping from the Old World to freedom, are a few of the thousands still being rescued by the constituent agencies of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. The Joint Distribution Committee has enabled 5,000 to emigrate to the Western Hemisphere since Pearl Harbor; in the first three months of 1942 alone 3,000 reached Palestine where the United Palestine Appeal is helping them to join in the defense and up-building of the Jewish homeland; while more than 2,000 who have arrived in the United States so far this year are being aided by the National Refugee Service in becoming good Americans.

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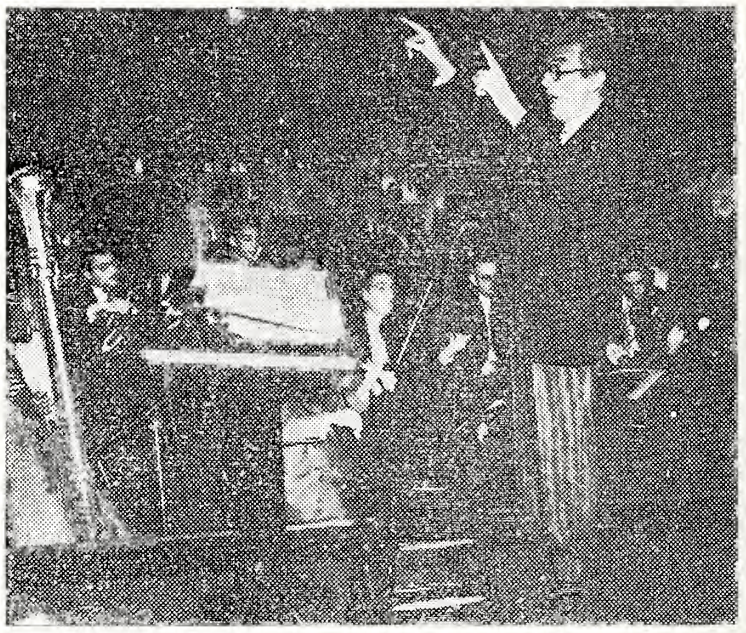

Dr. Frank Black, NBC musical director, conducts the orchestra and choirs on "We Believe," new NBC-Red Network religious program heard each Sunday afternoon at 4:30 p.m., EWT. Dedicated to all listeners, whatever their faith, the new series is produced by NBC with the advice of religious leaders of all creeds, and is presented as a contribution to the spiritual welfare of our people.

"MURPHY" GOES TO WAR

(Continued from Page 4)

He's a good reporter now. He's a pretty fair copyreader. And he can write movie criticisms, book reveiws, funny stories, sad stories, serious stories, and important stories.

Nobody told him, either, to go ahead and organize all the parties for the boys who went to war from our office. But, as usual, he did. He went around putting the bite on everybody.

"Gimme a buck. Party for So-and-So."

And he'd order the food and other necessities, hire the hall, and buy the presents and even make the speeches.

"Looks expensive," he'd say, holding up the present for all to see. "And don't think it wasn't. Aaaaa! Don't worry. I got it wholesale."

A Wonder at Helping Out

Mrs. Bill Doudna called one day from the Toy Depot where she and Mrs. Lawrence Fitzpatrick were directing distribution of the Empty Stocking club toys to the city's needy children.

"I don't know who this Murphy boy is," she said. "But he is a wonder. Can you send him over again tomorrow?"

"Send him?" we said. "Nobody sent him. This was his day off."

"Oh," she said. "Well, he said he'd be back tomorrow afternoon. I suppose he meant when he was through at the office. He worked like a Trojan over here, hauling boxes and wrapping packages and sweeping . . . and . . . well, he just did everything."

"Yes," I said, "Yes, I know."

I'll never forget the Christmas morning I dropped into the *State Journal* office for a minute . . . and there sat Murph, all alone.

"Hey," I said, "What are you doing here?"

"Aaaaa!" he said. "Nothing . . . . Nothing."

I went about my business and when I left, I asked him again.

"Go on home," I said. "This is Christmas. You should be home."

"Well," he said. "I figured somebody ought to be around here today in case some poor kid was missed and didn't get any toys from the Empty Stocking club and somebody called up here . . .

(Please Turn to Page 10)

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Study In Sacred and Profane

THE NOVELS OF FRANZ WERFEL AND LAWRENCE LIPTON

By HENRY MONTOR

THERE is ponderous rhythm in Franz Werfel's "The Song of Bernadette." There is ear-piercing grind in Lawrence Lipton's "Brother, the Laugh is Bitter." The first is a reverent account of Bernadette Soubirous, the girl who brought miracles to Lourdes. The other is an irreverent tale of Max Lovinsky, whom no miracle could save from his tragic ending.

Werfel, always attracted by the mystic ritual of the Catholic Church, to which he has paid tribute on several other occasions, notably in "Embezzled Heaven," feels grateful to Lourdes. It was in that French city that he found asylum while the Nazis searched for him to return him to the land from which he had fled. His escape to America was preceded by a pledge to write the story of the young girl whose exploits have brought hundreds of thousands of worshippers to Lourdes in the 80 years since her Lady of the Roses first appeared. "I have dared to sing the song of Bernadette, although I am not a Catholic but a Jew," says Werfel, determined to "magnify the divine mystery and the holiness of man."

Bernadette was born and lived in a hovel which had been abandoned for use except by her parents. Her lazy father and tireless mother were fond of their girl, even though she did seem rather dense to the Sister at the school. One day a Lady appeared to young Bernadette in a grotto. She was real even though her girl friends could not see the Lady and told everybody that Bernadette was queer. From that appearance developed a movement which eventually engulfed all of France, including the Emperor. The magic healing water of the grotto of Lourdes became the basis for a struggle between the monarchists, the liberals and the clericals. All of them, and above all the Catholic clergy, were frightened by the phenomenon. The priesthood was generally convinced that the age of "miracles" was over, while the higher clergy feared that anti-clericalism might be intensified by this strange tale of a girl whose visions were bringing huge masses of simple-minded peasants to Lourdes to be touched by the miracle of the beautiful Lady.

Many decades later the Catholic church sanctified Bernadette Soubirous as a saint because of her work at the grotto of Massabielle. Her brief life, as Werfel describes it in "The Song of Bernadette" (Viking Press), was indeed a model of dedication and self-abnegation. She lived as though in a trance, under the beneficent influence of the Lady of Roses. It was her simplicity which eventually won over even the fiercest opponent, the worst of whom was not the Archbishop but Sister Marie Therese Vauzous, who felt that her superior knowledge and her extremes of self-punishment entitled her to the acclaim which Bernadette won.

Werfel has written this fiction biography in the key of adoration. The precision and detail with which he describes the life and times of rural France in the '60s of the last century are reminiscent of Proust, except that Werfel is not burdened by the latter's structural complexity.

Faith in human character and trust in a power beyond the knowable and the seeable are the chords which constantly recur in this sacred symphony. Werfel had determined to introduce a new note into "a period which has turned away with scorn and rage and indifference from these ultimate values of our mortal lot." But in an age when there is too great a tendency to rely on miracles to rescue the world from violence, there is the touch of the unreal in this story, eloquently, persuasively, beautifully told though it is. And wipe away the veil of mysticism and aesthetic anesthesia and one cannot forget many of the realities of this Church to which Werfel has bowed in reverence. Franz Ferfel has fulfilled his personal pledge handsomely—but in enlarging a single episode to a world-embracing canvas he has distorted history.

In the towering shadow of this "sacred" novel, hailed for its promotion of interfaith understanding, "Brother, the Laugh is Bitter" (Harper & Bros.) seems profane. But it has far more vigor and reality than the perfumed atmosphere of Lourdes. Lipton has none of the imagery, the grace or the poetry of Franz Werfel. But the spark of life ignites his story of a brisk, handsome, aggressive Jew who sees it "happen here." Max was born in the poverty which is the background for millions of American Jews. To him it was success that he could rescue his father and mother from the little shop which had ruined their health and set them up in a semi-fashionable apartment house. He had to learn to take care of himself in a land where even messenger boys are employed on a caste basis. He cut corners. He drove hard bargains. Always he thought of his crippled sister, whom he loved with a perverted devotion. It was his nursing and his money and his affection which kept her alive.

Then came a legitimate circular-distributing business in which he and Joe Tatarsky, his partner, were doing well. But mysteriously, his packages were burned, his men were slugged, his drivers disappeared. Finally, he discovered that he was the innocent bystander in a drive by the leading Christian department-store owner to keep out the pushing Jew who had come into town with streamlined merchandising methods. Max Levinsky distributed this newcomer's circulars and

(Please Turn to Page 9)

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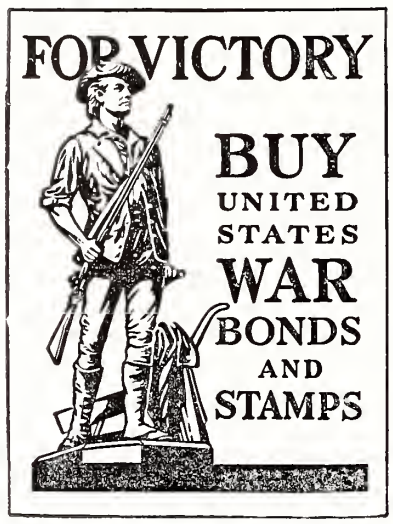

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BRIDGE WORK

By RAYMOND FARBER

PERHAPS the most helpful series of articles on bridge were written about 15 years ago by Sidney Lenz, one of the most popular exponents of the game at that time. These articles appeared regularly in *Judge* magazine and were problems of reconstruction. He would give the bidding by all four hands, the play to the first trick and the lead to the second trick. At this point the problem was to reconstruct all four hands. Mind you, only five cards have been exposed. The four on the first trick and the lead to the second. It would seem that one would have to be imbued with psychic powers to do this, but actually it was not too difficult after getting in the habit of drawing certain deductions from the bids and applying them in the distribution of cards. I have often seen many "average players" reconstruct these hands almost perfectly, perhaps misplacing only some of the "spot" cards.

These problems were most helpful in several ways. First of all, it taught one to pay close attention to the bidding by your opponents and to draw a mental picture of their hands as well as your partners. This is invaluable both in playing and defending contracts.

A common fault with the average players is that if their hands contain no high cards they lose all interest in their opponents bidding until the final contract is reached. This is a mistake.

When a good player plays to the first trick, he has already established in his mind the approximate holdings of his opponents, inferences drawn from the bidding if any. Should there be no adverse bidding, certain leads will indicate certain high cards.

In a recent duplicate game only one table made the contract of four spades, on this hand:

S—9 5 4
H—J 8
D—K 9 8 7 6
C—A Q 9 6

S—K 8 3 H—A D—A 5 4 3 C—7 4 3 2	N W E S	S—7 H—7 5 4 3 2 D—Q J 10 2 C—K J 10

S—A Q J 10 6 2
H—K Q 10 9 6
D—
C—8 5

Please try to make the contract before reading the solution.

"Solution"

West leads Ace of Hearts, then shifts to a small club. Declares reasons that if west did not hold the ace of Diamonds, he would probably have led a diamond to reach East's hand quickly for a heart return.

On the same club lead, declarer wins with the Ace and plays the Diamond King on which he discards his remaining club. West wins with the ace for his second trick but now can never reach East's hand for a heart return. Declarer, deducting the Ace of Hearts to be a singleton, knew that he must eleminate an entry into East's hand. The only possible way to do this was playing just as South did. No other line of play will insure this contract.

RAYMOND FARBER
National Amateur Bridge Champion
1941-1942

Enemy Aliens As Americans

(Continued from Page 5)

of freedom of movement and must abide by other substantial restraints. But crediting even the gloomiest prospects — underscored by the meausres against enemy aliens at present being taken on the West Coast—German refugees, of all people, must realize clearly that whatever they may face, it will not bear comparison with their experiences in France, nor with the trials and tribulations they would have to bear if they were still in Germany. Reports dealing with the shipment of Jews into Poland are so terrible that even American concentration camps at their worst would seem like heaven compared to confinement in a Polish ghetto.

But such things are hardly to be expected. According to all available information and from a study of the questions involved in alien registration it appears likely that—despite the curious choice of the term "enemy alien"—registration is largely a precautionary measure. Such registration is not merely understandable—it was a matter of urgent necessity. It must be kept in mind that until the Act of 1940 there had never been a registration of immigrants in the United States. The Administration did not even know who the immigrants on its soil were. Under-

(Please Turn to Page 10)

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RABBI JESSE J. FINKLE

Rabbi Jesse J. Finkle has recently completed his fifth year as spiritual leader of the Rodef Sholom Synagogue, at Newport News, Va. During the five years Rabbi Finkle has contributed to the welfare not only of the Jewish community, but in a civic sense as well. He is president of the Warwick County Council of Social Agencies; head of the Scout Messenger Service, a member of the Board of the Community Chest and is Chaplain at Langley Field, Va.

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Study In Sacred and Profane

(Continued from Page 7)

he was the first to be pushed aside. Meyer Silverstein couldn't understand why he should get "mixed up" with Max. As Ben Goldman put it: "The rich Jew, when he's on top looking down, he sees the same as the rich Gentiles." Lipton might well write a sequel to tell us what eventually happened to Silverstein.

Lipton has written some passages which should bring hot memories to many a Jew in this country—passages of searing shame, of bitter hatred, of cloying sympathy. Lipton is telling us of Jews he knows. There is an exquisite account of a Jewish party topped off by the visit of the local ward boss. There is an equally effective description of a party of Christians in a country club, with Max caught in the middle before his identity was known.

Go in search of an education and do not rely on that it will go after thee, or that thy friends will secure it for thee.

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Enemy Aliens As Americans

(Continued from Page 8)

standably, it desired to obtain this information under the changed circumstances. It ought to be emphasized that the real danger of sabotage and other fifth-column activity applies to a far higher degree to the already naturalized American citizens. Up to most recent legislation after the declaration of war there were no emergency measures in effect against the last category, since democratic tradition frowned on such steps.

Thus there was no choice but to limit action to those not yet naturalized. It would seem as though registration were to lay the basis for their scrutiny in a political sense.

One indication of this is found on the questionnaire itself. That is Question 15, which offers every refugee the opportunity to explain at length his attitude toward the Fascist movements, in what manner he himself was persecuted by them, and whether they ever in any manner testified to his opposition. In all likelihood, loss of German citizenship by special decree of the Hitler Government would constitute such testimony. The Act of November 25, 1941, depriving all Jewish emigres of German citizenship, probably amounts to the same thing for all later refugees. It may be necessary to regard those thus "punished" as still being "of German nationality," but in the final classification there will be no getting around the fact of their loss of citizenship.

"MURPHY" GOES TO WAR

(Continued from Page 6)

Aaaaa! Never mind. Go on home yourself."

"Murphy," I said. "Murphy . . ."

But I could only shake my head and turn around and walk away.

I'll never forget, through all the Christmases of all my life, the sight of that little Jewish boy, sitting in that still, lonesome office all alone, on the morning of the birth of Jesus Christ.

Well, we had a little party for Murphy last night because he's going to war tomorrow, and we bought him a present, but I'm afraid we let him down a little there. We didn't get it wholesale.

But, so help us God, if anybody or anything in this world hurts or harms Murphy, we'll go over there, anywhere, the people in this office who have thrown him out and cuffed him around and cursed him out, and loved him, and we'll make somebody pay for it, with our bare hands, if need be.

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Organization and Personal News

Births

Asheville, N. C.—Mr. and Mrs. W. W. Michalove announce the birth of a son.

Asheville, N. C.—Mr. and Mrs. Lou Rifkin announce the birth of a son. Mrs. Rifkin is the former Miss Pearlman of Asheville.

Greensboro, N. C.—Mr. and Mrs. J. W. Biener announce the birth of a daughter on Thursday, June 18th.

Weddings

Durham, N. C.—Mr. and Mrs. P. Dave announce the marriage of their daughter, Rosalie, to Earl Schrier, of Washington, D. C. The ceremony took place on Sunday, June 14th at the home of Rabbi Ch. Williamovsky, former Durham Rabbi who is now located in Washington. Mr. and Mrs. Schrier will reside in Washington.

Engagements

Asheville, N. C.—Mr. and Mrs. I. Fater announce the engagement of their daughter, Elaine Shirley, to Dr. Eugene N. Shapiro, son of Mr. and Mrs. Sam Shapiro, of Spartanburg, S. C.

Winston-Salem, N. C.—Mr. and Mrs. Abe Lefkowitz announce the engagement of their daughter, Rose Eleanor, to Mr. Al Savage of Baltimore, Md.

Obituary

Greensboro, N. C.—Charles Myers, 28, son of Mr. and Mrs. S. Myers, passed away after an illness of several months. In addition to his wife, the former Miss Bernice Clein, he is survived by his parents and several brothers and sisters. The community extends to the entire family, their heartfelt sympathy.

Greensboro, N. C.—S. J. Lindau, 67, passed away after an illness of several years. Mr. Lindau is survived by his wife and one daughter, Miss Miriam Lindau.

ASHEVILLE, N. C.

At a meeting of the Temple Sisterhood on May 25th the following officers were elected: President, Mrs. Gustav Lichtenfels; first vice-president, Mrs. Samuel Robinson; second vice-president, Mrs. Joseph Sternberg; recording secretary, Mrs. Coleman Zageir; corresponding secretary, Mrs.

MRS. JOSEPH DAVE

Mrs. Joseph Dave has been appointed president of the Federated Jewish Charities Organization of Asheville. Mrs. Dave is one of three women in the United States who occupy such positions. Mrs. Dave, who is also treasurer of the North Carolina Association of Jewish Women, has been active in every phase of civic and community life during her many year of residence in Asheville and has held many important offices.

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Joseph Potla; treasurer, Mrs. Max Risenberg; financial secretary, Mrs. Robert P. Jacobs. Following the meeting Mrs. Lichtenfels was hostess at a tea honoring Mrs. Sidney H. Rogovin who left Asheville to reside in Nashville, Tenn.

At a meeting of Beth-Tephila Temple Congregation May 26th the following officers were elected: President, Mr. Gustav Lichtenfels; vice-president, Dr. Samuel Robinson; secretary, Mr. Joseph R. Sternberg, and treasurer, Mr. B. Pearlman.

Mrs. Leo Baydoush of Norfolk, Va., was the guest speaker at the Hadassah Donor Luncheon on June 1st at the George Vanderbilt Hotel. Mrs. Baydoush spoke on "The Importance of Palestine in the World Situation." Mrs. David Marder, president, presided. Election of officers took place at a meeting preceding the program and the following new officers were elected; President, Mrs. David Marder; first vice-president, Mrs. Nathan Sedofsky; second vice-president, Mrs. Sam Slossman; treasurer, Mrs. Mary Cooley; recording secretary, Mrs. Bluma Breen and corresponding secretary, Mrs. Ben Manekin.

Consecration Ceremonies were held at Temple Beth-Tephila June 12th inducting all officers and board members of the Congregation, Temple Club and Sisterhood. Rabbi Robert P. Jacobs' sermon at this time was entitled "When Numbers Count — And When They Don't."

Rabbi Robert P. Jacobs is teaching a course in "Bible" at the Asheville College and will assist Dr. William H. Morgan in conducting another course. This is the 4th year Rabbi Jacobs has taught "Bible" at this institution.

The National Council of Jewish Women held its last meeting of the year at the Jewish Community Center on Tuesday, June 16th with Mrs. Al J. Goodman presiding. Mrs. David S. Bubis of Nashville, Tenn., a member of the National Board of Directors, was the guest speaker. Preceding the meeting a luncheon was held for the Board Members at the S & W Cafeteria Private Dining Room. A delightful tea was served following the meeting at the Center. The following officers were elected: President, Mrs. Al J. Goodman; first vice-president, Mrs. Joseph Sternberg; second vice-president, Mrs. I. Fagan; recording secretary, Mrs. Leon Feldman; corresponding secretary, Mrs. Hyman Dave, and auditor, Mrs. Jos. Dave.

Mrs. Al J. Goodman.

DURHAM, N. C.

Among the local people attending the District meeting of the B'nai B'rith were Mr. and Mrs. Ben Rose, Mr. and Mrs. Joe Hockfield and Mr. Henry Bane.

Mrs. Lou Markus of Baton Rouge, La., is spending a few days with her parents, Mr. and Mrs. I. Gordon. Mrs. Markus is the former, Miss Helen Gordon.

Mr. and Mrs. Harold Wynn of Pittsburgh, Pa., are visiting Mrs. E. Nachamson. Mrs. Wynn will be remembered as Miss Mary Nachamson. Also visiting Mrs. Nachamson is Mrs. Bernard Zeiger and daughter. Mrs. Zeiger was formerly Miss Ethel Nachamson.

Mrs. Mac Madnick of Bradley Beach, N. J. and daughters, Sylvia and Phyllis are visiting Mrs. Madnick's parents, Mr. and Mrs. S. Swartz.

Mrs. Authur Redstone of Philadelphia, Pa. visited her mother, Mrs. Rose Silver. She came for her brother's graduation at Carolina. Mrs. Redstone was formerly Cecilia Silver.

The final meeting of the year of Senior Hadassah was held in the vestry room of the Synagogue. Reports given by all committees of the year were outstanding in accomplishments both educationally and financially. Mrs. Larry Madalia, president of the chapter, thanked the members for their cooperation in the work and program of the year. The following officers were elected for the new year. Mrs. Larry Madalia, president; Mrs. Sam Freedman, Mrs. A. Primakoff, Mrs. Sigmund Meyer, vice-presidents; Mrs. Herman Hockfield, recording secretary; Mrs. D. Bergman, corresponding secertary; Mrs. Edith Abelkop, treasurer; and Mrs. George Lewin, auditor.

Reports of the regional convention held recently in Roanoke were given by the delegates attending. Mrs. J. Rose, Mrs. Larry Madalia and Mrs. E. J. Evans.

Rabbi Mowshowitz gave a splendid analysis of the Jewish position after the war. After the meeting a social hour was enjoyed.

Mrs. Mose Fogel has returned from a brief visit to New York.

The Durham Chapter of B'nai B'rith recently held the formal opening of their club rooms. The committees in charge had a splendid program and

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social hour. Refreshments were served from a sweet table. Approximately 125 guests attended.

Mrs. Charles Greenstein and two sons are visiting Mrs. Greenstein's sister, Mrs. Joe Rose. Mrs. Greenstein and family are from Miami, Fla.

Mrs. and Mrs. Hyman Dryser and family of Miami Beach, Fla., are visiting Mrs. Dryer's parents, Mr. and Mrs. L. Gladstein.

The local Jewish Defense council sponsored a dance at the B'nai B'rith for approximately 100 soldiers. The following day the members of Senior Hadassah sponsored a picnic for the men in Service at Duke park.

Mose Fogel has returned from Atlanta, Ga. and Augusta, Ga. While in Atlanta he attended the wedding of Miss Edith Tannenbaum.

Mr. and Mrs. Abe Levine have as their guest, Miss Doris Dubin, of Cincinnati, Ohio.

Mrs. Leon Moel

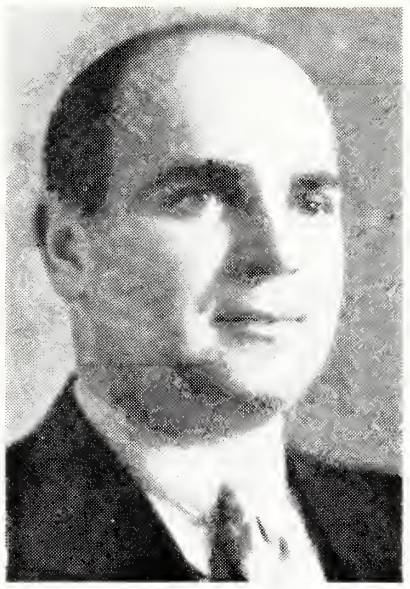
GREENSBORO, N. C.

The 1942 graduating class of Greensboro High School, included the following: Melvin Grablowsky, son of Mrs. E. Grablowsky; Sheila Kaplan, daughter of Mr. and Mrs. J. H. Kaplan; Arnold Marks, son of Mr. and Mrs. Ben Marks, and Marilyn Silverstein, daughter of Mr. and Mrs. L. Silverstein.

Graduating from Duke University in June was Edgar Marks, son of Mr. and Mrs. Benj. Marks.

Rabbi Rypins gave the opening prayer at the Woman's Rally held at the Carolina Theatre on Sunday, June 14th, which was conducted by Chas. G. Yates, Civilian Defense Co-ordinator for Greensboro. This was an important meeting in connection with Civilian Defense.

A picnic supper was held at the Temple on Thursday, June 11th. After the supper, six reels of films were shown. Mrs. Millard Segal was in charge of the affair, with the following assistants: Mrs. Dave Bernstein, Mrs. Mac Sands, Mrs. Sam Prago, Mrs. I. Lewin, Mrs. M. Bernholtz, Mrs.



S. BERNARD WEINSTEIN

One of the most interesting cases in the annals of North Carolina Court history was handled by S. Bernard Weinstein, Greensboro attorney. He was appointed by Judge Burgwin of Guilford County Superior Court to represent John Dewey Rash indicted for a capital crime. Mr. Weinstein's moving and eloquent appeal won for the client an acquittal. As the result of this case, Mr. Weinstein has been crowned by his friends the "Liebowitz" of Greensboro.

Bert Bloch, Mrs. Herbert Falk, Mrs. Milton Weinstein Mrs. I. M. Karesh and Mrs. Victor Bates. The affair was a success financially as well as socially.

HENDERSONVILLE, N. C.

Graduating from the University of North Carolina, at Chapel Hill, were Edward Kalin, son of Mr. and Mrs. Sam Kalin and Joseph Mottsman, son of Mr. and Mrs. Harry Mottsman. Mr. and Mrs. Kalin were in Chapel Hill for the graduation exercises. Joseph Mottsman was a member of Phi Betta Kappa, national honorary fraternity.

Kalman Sherman, son of Mr. and Mrs. Louis Sherman has enlisted in the Marine Corps and is at present stationed at Paris Island, S. C.

Miss Yetta Mottsman, daughter of Mr. and Mrs. Harry Mottsman and Miss Frances Sherman, daughter of Mr. and Mrs. Louis Sherman were graduated from the Hendersonville High School in June. Miss Mottsman received a medal for outstanding commercial work. Miss Sherman was Valedictorian of the graduating class and also received a medal for outstanding work in Home Economics.

Mr. and Mrs. Martin Backerman have returned to their home in New York after visiting Mrs. Backerman's parents, Mr. and Mrs. Harry Mottsman. Also visiting the Mottsman's

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were Capt. Eddie Mottsman of Camp Blanding, Fla. and Mrs. Mottsman.

Mrs. Joseph Gold of Rocky Mount, is spending the summer with Mr. and Mrs. Louis Sherman and family. Mrs. Sherman is a daughter of Mrs. Gold.

Mrs. Meyer Levinson and son, Sandy, have returned from Chicago where they visited Mrs. Levinson's mother, Mrs. B. Ashler.

Miss Louise Lazarus, daughter of Mr. and Mrs. G. B. Lazarus returned from Woman's College, Greensboro, to spend a few days with her family, before going on to Chapel Hill where she will attend the University of N. C. summer school.

Mrs. Dan Halliman has returned to her home in Richmond, Va., after being the guest of her niece and nephew, Mr. and Mrs. Louis Sherman. She came especially to attend the graduation of Miss Frances Sherman from Hendersonville High School.

Mrs. Louis Sherman

RALEIGH, N. C.

The B'nai B'rith Lodge formally opened a recreation hall for service men on Wednesday evening June 3rd in the Rosenthal Building. This new recreation center which will be open every Saturday and Sunday will supplement the recreation program already underway in the city for men in the armed forces. Those attending the opening program for this occasion were: R. L. McMillan, State Commander of the American Legion; Mayor Graham Andrews; Ben Goldberg, President of the Raleigh B'nai B'rith; Henry Bane of Durham, President of the N. C. Federation of B'nai B'rith; Judah Nadich, Chaplain at the Field Artillery Replacement Center at Ft. Bragg, and Mrs. Lawrence Koeingsberger of Washington, D. C., second vice-president of the Woman's National Supreme Council of B'nai B'rith. Members of the Raleigh Ladies Auxiliary are acting as hostesses for the weekends. Mrs. Bernard Eilisberg is president of the group.

The Victory Judaea Club held its regular meeting on June 1st at the home of Miss Marilyn Gelin. A swimming party was planned for the near future. The program chairman presented a quizz program after which refreshments were served by the hostess.

The Sisterhood of Temple Beth Or met at the Temple on June 8th. Mrs. Davetta Steed was re-elected president, and the following slate is to serve with her for the coming year: Mrs. Bernard Ellisberg, first vice-president; Mrs. Ernest Neiman, second vice-president; Mrs. Stanley Kahn, recording secretary; Mrs. Dan Satisky, corresponding secretary and Mrs. S. Berwanger, treasurer, re-elected. The members voted to dispense with the July and August meetings.

Mrs. J. L. Emanuel and children, Marjorie Jean and Robert were visiting in New York City for some time. Also going with them was Mrs. Richard Whitehall.

Mrs. S. Lorber of Richmond, Va. has been visiting at the home of her daughter, Mrs. Ben Goldberg.

Mrs. Stanley Kahn and son Bill, spent two weeks in Greensboro, as guests of Mr. and Mrs. I. S. Kahn. Mrs. Max Miller, daughter of the Kahns was a one day visitor in Greensboro and Mrs. Stanley Kahn and Bill returned to Raleigh with her.

Mrs. Geo. Barwick.

ROCKY MOUNT, N. C.

Miss Leonore Berk, student at William and Mary College and her parents, Mr. and Mrs. Henry Berk have returned from a visit to New York. While there they attended the memorial services for Mrs. Berk's mother.

Mrs. Leon Epstein and daughter, Marjie Bell, have gone on to Pennsylvania, where they will spend part of the summer with relatives.

Friends of Mrs. Eli Epstein will be glad to learn that she has fully recovered from her recent accident.

Mrs. Joseph Gold is spending the greater part of the summer with her daughters and their families in Hendersonville and Lumberton.

Miss Hortense Edwards spent several days in Richmond, Va., as guest of Mr. and Mrs. Morton Mack, parents of her fiance, Herbert Mack, who is attending medical college in Richmond.

Mr. and Mrs. Ben Silk are in Duluth, Minn. for several weeks, where they will be the guests of Mr. Silk's family. Their daughter, Eleanor, will spend her vacation with friends in Clinton and Fayetteville, N. C.

Mr. and Mrs. B. Tonkel have as their house guests, Mrs. and Miss Rocklin of Baltimore, Md., mother and sister of Mr. Tonkel.

Mrs. Harry Blackman has returned from a visit to New York. Miss Sylvia Blackman, who is now employed in

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Alexandria, Va., spent some time with her family. Herman Blackman, a student at State College, Raleigh, is also home for the summer and while here is employed with the Evening Telegram as sports editor.

Dr. and Mrs. Sam Justa and son Edward and Mrs. Justa's mother, Mrs. Feldman of Ahoskie are vacationing at Miami Beach, Fla.

Mr. Sam Temko has returned from a business trip to New York. He was accompanied home by his daughter, Miss Beatrice Temko, who during the past year, was a student at the Arts Student's League in New York. Miss Temko expects to leave in July for Camp Romaca at Pittsfield, Mass. where she will be Arts and Crafts counselor. Philip Temko, who graduated from the Rocky Mountain High School in June, will attend V. M. I. in September.

The closing meeting of the Beth El Sisterhood was held on June 3rd. Reports were given of the past year's work. Praise was given the ladies for their cooperation in connection with the work done at the S. M. O. booth.

Mrs. Joseph Gold.

WINSTON-SALEM, N. C.

After the graduation exercises, Thursday night, June 4, at R. J. Reynolds High School, the parents of the seven graduates gave a reception at Reynolds Grill. Those graduating were: Harriet Caplan, Harriet Cohen, Alice Goldberg, Frances Solomon, Martin Levin, Seymour Solomon, and Shevel Siff. Music was furnished by Harold Gales and his orchestra.

Miss Rose Lefkowitz and Miss Goldie Lefkowitz graduated from Salem College June 1st. Open-house receptions were held at the home of each graduate.

Mr. and Mrs. M. Glanstin and Miss Leah Glanstin recently returned from a visit to Brooklyn, N. Y., where they attended the wedding of Miss Bess Glanstin and Mr. Martin Elden.

Mordy Katzin and Albert Cohen have returned to Philadelphia for the summer session at the Pennsylvania State School of Optometry, after spending a few days at home. They had as their guest, Sam Grodsky, of Philadelphia.

The Ladies Aid Society held their closing meeting June 9th, at the Synagogue. After the yearly reports of the committees were given, Roslyn Riskin sang several songs, accompanied on the piano by Mrs. Hannah Siff.

Miss Henrie Harris left June 17 for Camp Louise, Maryland, where she will be a counselor for the summer.

Shevel Siff left for Camp Airy June 15th, where he will be a counselor.

Miss Kay Goldberg is spending a few weeks at Wrightsville Beach at the home of Mr. and Mrs. Aaron Goldberg of Wilmington, N. C.

The Hadassah held a linen shower at the Synagogue, Wednesday night, June 17th, for the hospital in Palestine. Bridge and Mah Jong were played by the members.

The Young Judean Club gave a bingo party June 16th at the Synagogue.

The Council of Jewish Women gave a supper at Miller Park, Sunday, June 21st.

The Sunday Schools of the Temple and the Synagogue gave a joint picnic and swimming party at Crystal Lake, Tuesday, June 23rd.

The Council of Jewish Women held its closing meeting, Wednesday, June 10th, with its 17th annual banquet at the Robert E. Lee Hotel. Those taking part on the program were: Council Prayer, Mrs. Ben Clein; Welcome, Mrs. M. A. Wainer; Recitation, Miss Henrie Harris; Past President's Message, Mrs. M. A. Wainer; Acceptance, Mrs. Eli Katzin; Address, Mrs. David Bubis, of Nashville, Tennessee; Novelty Dance, Richard Katzin and W. P. Covington; Benediction, Rabbi Frank Rosenthal.

Officers for 1942-43 are: President, Mrs. Eli Katzin; vice-president, Mrs. Monte S. Cohen; recording secretary, Mrs. Louis Feingold; corresponding secretary, Mrs. Jack Manton; treasurer, Mrs. Phil Robin.

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B'nai B'rith Participates In Gigantic "New York At War" Parade

Above is pictured the B'nai B'rith Float featuring the slogan "On Every Front . . . One Hundred Years Of Service" which was part of the B'nai B'rith section of the "New York at War" parade held recently. Headed by Bill Robinson's band of 30 pieces and Grand Marshall Hon. Myron Sulzberger, over five hundred B'nai B'rith and AZA members were in the line of march wearing civilian attire to represent the "home front." Governor Herbert H. Lehman, a member of New York Lodge No. 1, stood up to personally review the B'nai B'rith contingent. Archbishop Spellman was so impressed by the B'nai B'rith demonstration that he and his associates rose and remained standing and applauded the B'nai B'rith procession.

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