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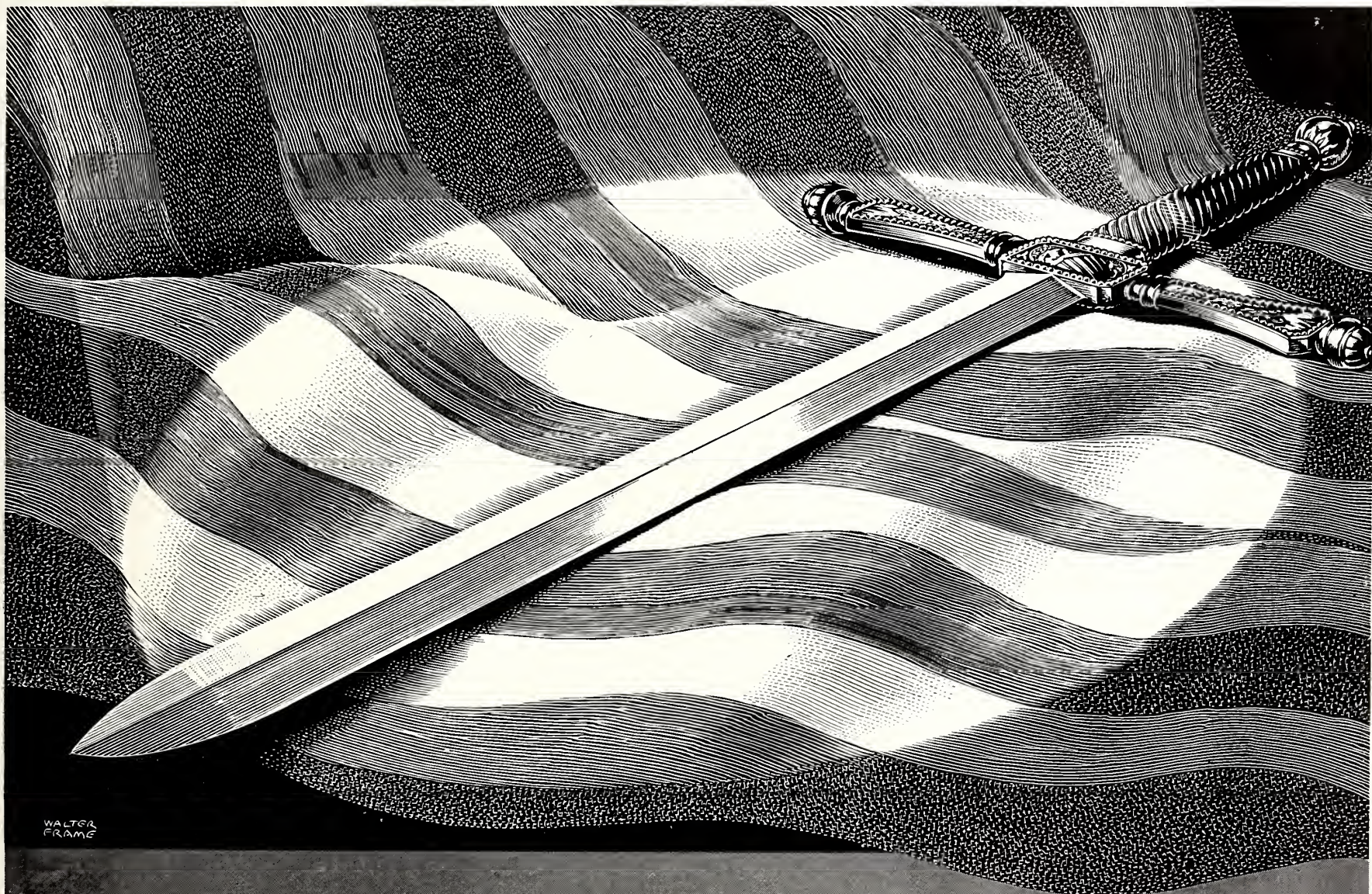


The AMERICAN JEWISH TIMES



Tishri 5703, Rosh Hashonah

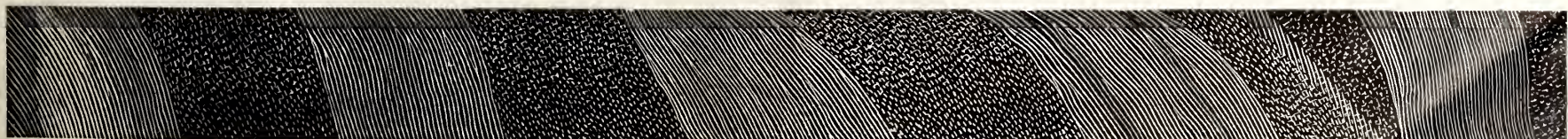
New Year, September 1942



WALTER FRAMÉ

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The American Jewish Times

VOLUME 8

SEPTEMBER, 1942

NUMBER 1

EDITORIALS

New Year and New Hope

We begin the new year of 5703 with fewer illusions but greater hopes of victory than a year ago. The United States has cast its lot with the United Nations and the Leviathan of democracy has only begun to strike at the enemy with the full force of its overpowering strength. There is good reason to believe that before another year has ended we will come closer to the end of the nightmarish road of destruction and horror of war.

Lovers of Democracy in general and Jews in particular prayerfully await the day of liberation. We hope that we shall never again be called upon to place into the record a black and bitter year such as the one which just turned the corner of history. To the enslavement of millions of people in Nazi-held Europe were added the cruelties of mass deportations and forced labor—tragic evidence of Hitler's plan to deracinate Jews and hasten their total annihilation by converting western Russia into a mass grave for them.

Allied reverses in the desert brought the Nazi armies within striking distance of Alexandria and Palestine. The grave threat to Palestine, situated in the center of the pincers formed by Axis armies in Egypt on one side and the Nazi forces in the Caucasus on the other, has projected the Holy Land into the very forefront of the major if not decisive theater of the war. Will anyone say that it was mere coincidence if the Haman of our day should be defeated and crushed on the soil of the people and religion he had sworn to destroy?

And here at home the final months of the past year saw a profound awakening on the part of the American government. At last the inseparable tie between anti-Semitism and Fascism was recognized and the anti-Jewish agitators were unmasked and prosecuted as enemies of democracy. With the simple definition that Jew-baiting is one of the most virulent forms of fifth-columnism, the Government cracked down on the crackpots and showed the free world how to deal with anti-Semites—present or future. That was 5702.

Standing on the threshold of 5703, we are not exactly blinded by the resplendent colors of the rainbow. There are many black patches on the horizon—patches which signify sacrifice and sorrow lying like hurdles in the path of victory. There will be days of doom for many across the seas. There will be anxious days for America. There will be periods of grief and trial. But our spirit shall remain unfettered and shall shine through adversity with the brilliance of great heroism and faith. And beyond and above the tragic ordeals will rise the resolve of men and women imbued with an unquenchable will to rebuild the structure of an enlightened and free world. They will not permit setbacks to still their ardor, nor will they be deflected from their ultimate goal by the immediate exigencies of the war effort.

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 cooperation received during the past year. A Happy New Year to All!

The firms listed in this issue expressly wish to extend New Year greetings and best wishes to their respective patrons and friends, and wish for them a year of health, happiness and peace. May the coming year see the universal adoption of the American spirit of fair play and good will toward all mankind.

Boake Carter's Jewishness

No man's religion should be a butt of irreverence, and yet one's imagination is stirred by the new religion which Boake Carter has assumed which he calls Judaism. The episode of the famous columnist's conversion takes on vividness especially because some of his colleagues had charged him with a pro-Axis slant and a controversy on that subject is now under way in the Newspaper Guild.

Judaism—at least in modern times—has not been a proselyting religion. It has accepted converts only with the greatest reluctance. The question now is whether Boake Carter is actually a convert. For him, the Torah *Sh'Bihsay* (the Torah as it is written) has binding virtue and he reports that he endeavors to comply with all the regulations. On the other hand, he calls himself the disciple of Moses Gibori, some mystical unknown in Palestine who regards himself as the Messiah. Carter is so impressed with the unique teachings of Gibori that he is financing the publication of two volumes of his writings, a commentary on or rather a new version of the Bible. Tinged with the same mystic fervor, Carter believes that his name is mentioned in the Zohar, that magical book of Cabbalistic lore which has enchanted the philosophic adventurers through the centuries. The tangle is further complicated by Carter's belief that the Anglo-Saxons, British and Americans alike, are the true Israelites, for their civilization is built on the Bible.

Movie Bond Drive

As the motion picture industry undertakes its great effort to stimulate the sale of a billion dollars' worth of war bonds in September, it hardly seems possible that it was a year ago that certain United States Senators were hounding the film magnates as part of their isolationist campaign. The leaders of the film industry were charged with creating "war-mindedness" among the American people, when all they were doing—in a lukewarm way, to be sure, in view of the opposition—was to prepare the American public for the dangers into which it was to be plunged by Hitler *et al.*

Since the war began, the movie industry, as a corporate body and as a collection of influential individuals, has made a series of important contributions to public morale. For every charge that the movies have been too flippant and trivial in their treatment of the war, they have turned out another "Mrs. Miniver" or "This Above All." The great stimulation value which the industry possesses will be exploited full force during the month of September so that the Treasury Department may dispose of the greatest number of war bonds since this method of financing the struggle was initiated.

The Bishops Speak

It is gratifying to hear above the tumult of such "reverends" as Charles Coughlin and Gerald Winrod the voices of Archbishop Edward Mooney of Detroit and Archbishop Robert E. Lucey of San Antonio. Both of them, speaking at the Inter-American Seminar on Social Studies at Washington, gave their version of sound Catholic doctrine. The Archbishop of Detroit, head of the diocese in which Coughlin functions, told the meeting that "the spirit of Christian charity has been outraged in tyranny's barbarous treatment of the Jews." Archbishop Lucey took occasion to speak of isolationism and the attitude of certain sections of Catholic opinion toward liberalism in action. He condemned the group for its opposition to the "program of social reconstruction" formulated by President Roosevelt. These voices are enheartening to all who recognize how vital a role the Catholics must play in the post-war reconstruction era.

Why Did God Make America?

By HON. HENRY A. WALLACE
Vice-President of the United States

FOR four centuries the name "America" has been a beacon light, inspiring a new and vibrant hope in the hearts of all the Old World peoples. At every stage in America's history there have been men who felt her destiny, but this has been especially true only during recent years. For the first time, New World consciousness begins to emerge as a powerful and determining entity in world affairs. We are met here tonight to honor a man who, by spreading understanding among the nations of America, has made it possible for each of the Americas to begin to realize their historic destiny in a time of world crisis.

The Jewish Contribution

History thus far seems but a prelude to a magnificent world symphony. In this prelude many themes have been played. One glorious theme is how the Lord God Jehovah had a special interest in one chosen race, the Jews; in one promised land, Palestine. Century after century, according to the Good Book, God planted in the hearts of the Jews in the land of Palestine the seeds of justice, peace, long-suffering and charity. But the Jews by themselves and Palestine by herself could not build the Kingdom of Heaven here on earth. The spiritual essence of Judaism would eventually find its expression in America. But God held America back, and the Romans destroyed the Jewish nation.

Roman Administrative Law

The Roman theme, one of the most powerful in all history, laid down for the first time the broad concepts of large-scale administrative law. The Roman idea of law and discipline would later prove of great service to America. But God held His hand over America. Her time had not yet come.

British Common Law

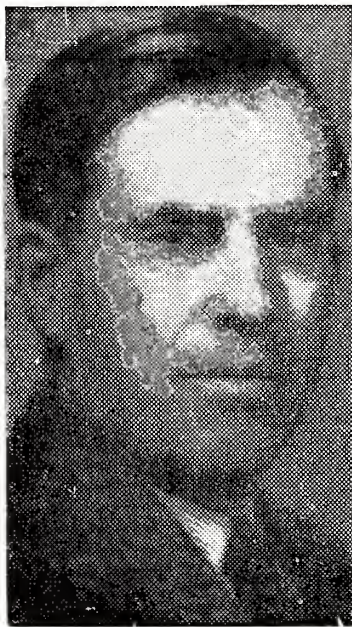
Centuries went by. A new empire arose. This new Empire, the British, built by a sea-faring people who had come to England from the shores of the Baltic, had a stronger feeling about the rights of the common man than the Roman Empire had had. For thousands of years the ancestors of the British had lived an intense family and village life, and, based on this life, they developed the common law to govern relationships between man and man. On this common law and the factory and the art of world trading, England erected the mighty British Empire.

God still held His hand over America as a place where He would eventually weave together the historic ideas, the great cultures, or, if you please, the inmost essence representing that contributed by Palestine, by Rome, or by Britain. America was to be something new—a composite culture, a composite people, and something greater in culture and people than the mere addition of its component parts.

This address was delivered before a group invited by "The Churchman" to honor President Roosevelt, at the Waldorf-Astoria Hotel in New York City.—THE EDITOR.

America the Bountiful

This land of America over which God had held His hand—how enormous her resources! How mighty her river systems—the Amazon, the Mississippi, the Plata—finding their sources in the lofty backbone of the hemisphere, called in the north the Rockies and in the south the Andes, and in these moun-



HENRY A. WALLACE

tains, the metals so necessary to modern civilization. And in the mountain valleys and at the foot of the mountains, vast acres of most fertile soil, soil which was meant to feed well hundreds of millions of people for the first time in the history of the world, soil to produce starch out of which alcohol can be made to furnish the motive power when at last our enormous petroleum resources run low.

But America is more than a tale of rivers and mountains and metals and soils. In the electricity of her air, the brightness of her sunshine and the color of her landscapes, there is a lift, a breadth, which is the physical manifestation of the word "liberty." This is sensed throughout the hemisphere, and nowhere more than in the nations of South America. I freely translate from a book of children's poems published in Argentina:

"America, clothed with sun and all marvelous things, extending from the golden magnificence of the tropics to the white glory of the poles, may your beauty, your greatness and your joy be blessed; may the name of America be sanctified day by day; give us, O America, the serene majesty of your Andes. Give us the generous purity of your sun."

For thousands of years, this America, this glorious physical America, was appreciated but not exploited by the Indians. And then God said:

"Time is ripe. Here is a chosen land, a land of promise to be given to all—all—my people to be a blessing for the world."

No Chosen Race in America

And so the ideas of ancient Rome marched into America via Spain, Portugal, Italy, and France. And the ideas of northern Europe marched in via England. Bolivar, the great South American liberator who was also a political philosopher, in his famous speech of 1819 to the Venezuelan Congress, spoke of the extraordinary mixture of races which was going on in South America. Perhaps more than any other man of his time, Bolivar, while realizing the Iberian ancestry of Latin America, appreciated that something altogether new was being built here. He was the first to perceive clearly the meaning and eventual destiny of Pan-Americanism.

In the United States there is an even greater mixture of customs and cultures than in most of the countries of Latin America. English in language, we are not British in blood or customs. We have too many Irish, Germans, Negroes, French, Jews, Italians, Greeks, Scandinavians and Slavs for that. South America is neither Spanish nor Portuguese, and North America is not English. Both together represent the greater America—Pan-America—made for the most part out of the Old World, but essentially new, with a hope in the future based on pride of strength and joy in liberty, and through it all, humility and tolerance. We may live in a chosen land, but we do not belong to a chosen race.

America, A Chosen Land

And if America is a chosen land, it is not for her sake that she is chosen of the Lord at a certain stage of the world's history, but for the sake of all the world. We appreciate what has come to us from the steadfast British, the light-hearted Irish, the industrious Germans, the thrifty Frenchmen, and all the rest, just as in Latin America there is the greatest admiration for the long-suffering patience of the Indians, the fiery pride of the Spaniards, the happy good nature of the Portuguese, and the artistic feeling of the Italians. Yes, we appreciate all that has come to us out of the past, but we insist that it be transformed into a greater hope for the future, into something which Europe and Africa and Asia will welcome as their brightest hope in the time to come.

All simple people who live close to the soil and the weather have a deep

feeling for the sun as a symbolic father of our being, as the source of our food and our strength, and as the bringer of life and hope. Who can say that the prophet did not have America in his mind and the present day in his heart when he visioned the sun as a "Sun of righteousness"? When he said in the last chapter of the Old Testament:

"For, behold, the day that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts, that it shall leave them neither food nor branch. But unto you that feareth my name shall the Sun of righteousness arise, with healing in its wings."

The Spanish translation is slightly less poetic, but more literal, saying:

"The Sun of justice will be born under whose wings or rays is salvation."

Roosevelt and the Good-Neighbor Policy

America, without pride of race but with complete tolerance and great power, can be that "Sun of righteousness" with healing in its wings. America can establish the time of truly great peace based on justice to all the peoples. It is because President Franklin D. Roosevelt has demonstrated again and again that he carries this vision in his heart that we are met here tonight to recognize him as one of the world's great citizens.

More universally than any other name in all history, the name Franklin D. Roosevelt has stood for political, economic, and genetic democracy in all the Americas. As a great geographer and statesman who felt the breath of the oncoming future, but above all as a lover of humanity, he created the Good-Neighbor policy in 1933, in order that we, by example in the New World, might inaugurate an era of peace and understanding for the whole world. When President Roosevelt traveled through the streets of Rio and Montevideo and Buenos Aires in November and December, 1936, and heard the crowds shouting, "la democracia," his faith in the peoples of America was profoundly deepened, and he came back to the United States resolved to give the Good-Neighbor policy a more tangible meaning, so that the day may come when every American nation will wholeheartedly rejoice in the strength and in the friendship of the United States.

Recognizing the supreme importance of America to the future of peace and understanding in the world, President Roosevelt set up a special government agency to spend all its time developing a sense of hemispheric unity, improving the standard of living and laying the foundations here in the New World for that great peace which we hope will govern the whole world.

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America's Policy Toward Palestine

By HON. JOSEPHUS DANIELS

THOSE were anxious days in the Fall of 1917 when the British War cabinet issued the Balfour Declaration. The collapse of Russia was imminent, the military situation of the Allies on every front was precarious and the strength of America had not yet asserted itself. Primarily the Balfour Declaration was a war measure designed to attract to the Allied cause the moral and material resources of the Jewish communities of the world.

But the Declaration was far more than such a timely expedient. To the statesmen of Britain and America who pondered the policy and weighed every word of the brief announcement, the establishment of a National Home for the Jewish people in Palestine was an

Arabs themselves, can complain that they were not consulted. In the case of the Arabs the evidence is contained in a letter dated March 3, 1919, which the Emir Feisal, later King of Iraq, addressed to Felix Frankfurter, who was a member of the American Jewish delegation to the Peace Conference in Paris. In that letter the accredited Arab spokesman declared: "The Arabs, especially the educated among us, look with deepest sympathy on the Zionist Movement. Our deputation here in Paris is fully acquainted with the proposals submitted yesterday by the Zionist Organization to the Peace Conference and we regard them as moderate and proper. We will do our best in so far as we are concerned to help

the principle of self-determination that swept aside secret treaties and arrangements that would have prevented the application of that principle to the Arabs. America desired to see justice done to the Arabs; moreover, America desired equally to see justice done to the Jews.

The Voice of America

This desire did not terminate with the publication of the Balfour Declaration and its incorporation into the text of the Palestine Mandate. In September, 1922, President Warren G. Harding affixed his signature to a joint resolution which had been adopted without a dissenting vote in both Houses of Congress and which read as follows: "Resolved by the Senate and House of Representatives of the United States of America in Congress assembled, that the United States of America favors the establishment in Palestine of a National Home for the Jewish people, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of Christian and all other non-Jewish communities in Palestine, and that the holy places and religious buildings and sites in Palestine shall be adequately protected."

The interest of America in the progress of the Jewish National Home continued unabated. It found expression not only in the utterances of all the Presidents who succeeded Woodrow Wilson, but in those of other leaders of American thought and action and in the organs of American public opinion. A significant manifestation of this interest appears in a statement to which 68 members of the United States Senate have recently subscribed. Quoting the joint resolution adopted by the Senate and House of Representatives in 1922, the statement asserts that "it



JOSEPHUS DANIELS

has thus become the declared policy of the United States to favor the restoration of Palestine as a National Home for the Jewish people."

The course of world events in the past quarter century, and particularly since the spirit of aggression and violence was allowed to gain sway in many lands, has influenced Britain to modify her Palestine policy. The new policy announced by the White Paper issued in 1939 by the government of Neville Chamberlain, with its drastic restrictions of the right of Jews to migrate into Palestine and of their right to purchase land there—two rights that are essential to the development of their National Home—cannot be interpreted otherwise than as an abrogation of the Balfour Declaration. It was so interpreted by Winston

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One of the most distinguished statesmen of America here examines the moral and legal background of the rebuilding of the Jewish National Home. Regardless of the tides of war in the Middle East, the ultimate decisions to be made when victory and peace come will be based on certain fundamentals to which America has consistently adhered, Mr. Daniels believes. This article is published by special arrangement with the American Council on Public Affairs, which is publishing a book by Dr. Paul L. Hanna on "British Policy in Palestine," to which Mr. Daniels contributes an introduction.—THE EDITOR.

act of historic justice which the nations owed to a homeless and long-suffering people; and not a few of them were deeply stirred by the prospect of witnessing the fulfillment of a millennial hope and prophetic promise. The present writer was a member of the Cabinet of President Woodrow Wilson when the policy to which the Balfour Declaration gave expression was approved by him.

Twenty-five years have passed since the Balfour Declaration was issued. The progress of Palestine during the period is represented by the growth of the Jewish population of Palestine from 50,000 to 550,000; by scores of agricultural settlements that have transformed rocky or marshy wastes into flourishing gardens; by cities and suburbs teeming with industry and commerce; by the eradication of disease and the introduction of scientific methods; by a modern school system, a splendid university and other institutions of education and culture. The physical obstacles, as in the case of other pioneering enterprises, have of course been formidable; but the obstacle that has loomed largest has been the opposition of the Arabs.

The Arabs Consulted

The question of the effect which the influx of Jewish immigrants and the progress of Jewish enterprise might have upon the Arabs was not ignored in the deliberations that preceded the publication of the Balfour Declaration. That question was carefully weighed, as the wording of the Declaration itself goes to prove. None of the parties to the arrangement, including the

their attainment; we will offer the Jews a hearty welcome home."

The achievements of the Arabs at the Peace Conference, it should be noted, far surpassed those of the Jews. After centuries of subjection to Turkish rule, the Arab countries of Iraq, Saudi Arabia and, somewhat later, Transjordan were established as national states under Arab rule. Towards this consummation an important contribution was made by America. It was President Wilson's insistence on



As more and more of Palestine's pioneers enlist in the armed forces, the women and youth carry on the work of rebuilding the Jewish homeland with funds provided by American Jews through the United Palestine Appeal. On the left is the wife of a soldier and her young son. She is a farm worker, one of the many pioneer women who are expanding the production of U. P. A. settlements in the victory food program. Women have also enlisted in the fighting forces. Top right are two typical "non-coms" serving with the Women's Auxiliary Territorial Service. The United Palestine Appeal receives funds from the United Jewish Appeal for Refugees, Overseas Needs and Palestine, in which it is represented together with the Joint Distribution Committee and National Refugee Service.

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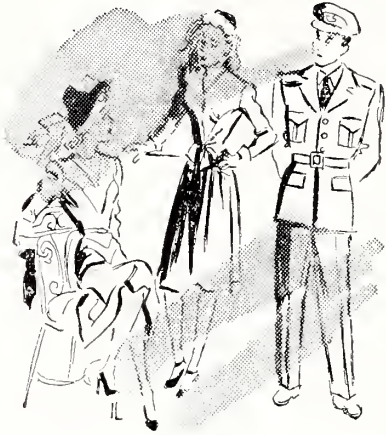
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Negro Scholar of the Talmud

By SOLOMON KERSTEIN

One of the most remarkable personalities of our time is Dr. Charles L. Russell, who has just published a significant work on the Talmud. The story of this Negro churchman, whose contribution of Jewish scholarship is in a sense repayment for the efforts of the Rosenwald Foundation among Negroes, is told by Mr. Kerstein, well-known Jewish bibliophile. —THE EDITOR.

SOME years ago the writer had occasion to publicize the eminent Christian scholar, Professor Edward P. Arbez, who holds the chair of Talmud and Old Testament in the Catholic University of Washington. Professor Arbez astounded a special conclave of the Histadrut Ivrit (Hebrew-speaking Federation) with his knowledge of Hebrew and the Bible.

Now it is a pleasurable task to present another extraordinary Christian divine and Hebrew scholar, Dr. Charles L. Russell, presiding bishop of the Colored Methodist Episcopal Church, also of Washington, D. C. His work, "Maor Hatalmud," or "Light from the Talmud," had just been published by the Bloch Publishing Company of New York.

Frequently we discover non-Jewish scholars who engage in studies of the Hebrew tongue and literature, but it is amazing to see this Negro bishop actually produce a volume on the mazes of the Talmud. This is unquestionably the first work of its kind by any member of Dr. Russell's race.

The work is primarily a compilation of three hundred proverbs, parables, legends, anecdotes and ethical precepts from Talmudic and Midrashic (homiletic) literature. Not only these sources, including both Babylonian and Palestinian Talmuds, were used, but also such works as the commentary of Rashi, "Aboth di Rabbi Nathan," "The Zohar," "Mibhar Hapeninim" and other esoteric works. There are added citations from Jewish folklore. All quotations appear in the original Hebrew or Aramaic with source; Dr. Russell's translations are printed on the opposing pages.

There is no set order in the compilation—for, says the author in his Preface: "In writing this book, I have in mind primarily those gentile people who have not taken time to make a study of the Hebrew language and literature to such an extent as to be able to get the fundamental principles of the language and a proper appreciation of the Jewish people."

Bishop Russell has not alone culled gems from the Talmudic treasure-house, but has added over 50 pages of historical material in English. In this the author displays most surely his grasp of Judaic literature, and his love and appreciation of Judaism's contributions to world culture. The introduction will prove helpful to Jew and non-Jew alike.

"In this book," proceeds the Preface, "I have given a historical sketch of the Hebrew Talmud which will be information to the gentile not well-versed

in the language and consolation to the Jew whose heart is in the teaching of the Talmud." And further: "The Talmud is the mother of Judaism, the key that unlocks to its philosophy and forms of things, the fire that burns on its altars—which produces a light that illumines and cheers 'the children of the Book,' though they be in different parts of the world."

Most books of this nature, even by Jews, are printed from left to right, English fashion. The bishop has had his book go from right to left, even



DR. CHARLES L. RUSSELL

the English introductory portion. In a characteristically Jewish manner, the quotations begin with the ethical precept: "If thou canst be good do not be bad," and end with another Talmudic moral adage: "Who is a hero? He who subdues his passions."

The historical account is remarkably lucid and thorough. The entire development of the Talmud is covered, through the *Mishnah* in its several Orders, the *Tannaim* and *Amoraim*, the ultimate redaction, and even the apocryphal treatises. The understanding and erudition displayed are noteworthy.

Undoubtedly the most interesting fact about this book is the impulse that led to Bishop Russell's profound interest in Jewish lore. His own words gave utterance to the abiding affection he bears the people and its literature.

"I began the study of the Hebrew language," he writes, "twenty-four

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"NO DUNKIRK FOR US"

By **EDDIE CANTOR**

On the occasion of the New Year, Eddie Cantor has addressed this special message to the Jews of America, concerning a cause which is very close to his heart. Mr. Cantor, whose career as a human being equals in prominence his career as an outstanding comedian, tells in his own way what the United Jewish Appeal means to him and his family.—THE EDITOR.

BELIEVE me, I wish I could be in your home and talk to you face to face. Because this is a problem which involves you and me. We're not the only ones—there are a lot of people concerned in this—hundreds of thousands, yes, millions. But the trouble is that as soon as anybody mentions them, you and I begin to think of the word, "charity." And charity has nothing to do with it. The days of giving to somebody else are over. We know now that the help we give really helps us as much as it helps anyone else. I don't think I'm doing anything noble when I give to the United Jewish Appeal. The U. J. A. helps the Jews in Europe and it helps the Jews in Palestine and it helps the refugees in our own country, right here. But when I give to the U. J. A. I'm doing it as much for myself, for my wife, my daughters and my grandchildren as I do it for anyone else. We're all in the same boat. Do you think that Hitler has a list on which you or I or any other Jew is exempt? As far as the Nazis are concerned, the only good Jews are dead Jews. Remember, there can't be a Dunkirk for the Jewish people.

Are you getting tired of the story of Jewish misery? Are you beginning to feel that maybe we ought to forget about the whole Jewish problem during the war? If you are, you're falling into a Nazi trap. When you lose the capacity to be moved by a story of Jewish tragedy—beware! When you say, "It's all the same old story"—beware! When our hearts fail to respond and when our emotions are frozen, we have fallen victim to the Nazi propaganda. How can we expect to arouse the world to our plight if we ourselves are going to react with no more feeling than a scarecrow? Don't let anybody tell you to wait until the war is over to solve the Jewish problem. Hitler is solving it in his own way right now and if we don't do something about it there will be nothing left to mark the place of Jewish communities in Europe but the graves of hundreds of thousands of massacred, murdered Jewish men, women and children. And if they die, we may be next. They're fighting our battle. They've been on the firing line for nine years. It's our patriotic duty to help them; to give the oppressed Jews in Europe the courage to carry on; to give the heroic Jews of Palestine, fighting for democracy, the means to help us win; to help the refugees in the United States to be good Americans.

Don't take my word for it. The highest government leaders will tell you that the fullest support of the United Jewish Appeal this year is a part of our war work as Americans. If we want to protect our own liberty and our own security, we've got to do everything we can to free our fellow-

Jews over there. This is a tremendous job but it's being done every day and at this moment, the Joint Distribution Committee is helping hundreds of thousands of Jews in Europe, Latin America and in many other lands; the United Palestine Appeal is building up Palestine, which is devoting all of its manpower and resources to help keep the Axis out of the Middle East, and the National Refugee Service is giving the refugees among us a chance for a new life.

As Americans we know that we've got to fight on every front wherever it is—in India, Australia,—to save our



EDDIE CANTOR

freedom at home. As Jews we can do no less. It's all part of the same fight and the United Jewish Appeal is our lend-lease program to help the Jewish people come through the war to victory and freedom. We must be in this fight with everything we have. We must do it now for the sake of all the things we hold dear—for our families, yours and mine; for our children and their children. Let's begin to make sacrifices now and we will win for ourselves and America. Give to the limit this year to the United Jewish Appeal!

MODERN MISTAKES

George M. Cohan, famous Broadway producer who has "undiluted Irish blood in his veins" wired for rooms reservations at a certain hotel in Miami Beach . . . The hotel, one of those where Jews are not welcome, mistook Cohan for a Jew and politely informed him that they accept reservations for "an exclusive restricted clientele only" . . . Whereupon Cohan wired back to the hotel management: "Both of us have been mistaken. You thought I was Jewish and I thought you were gentlemen!" . . .

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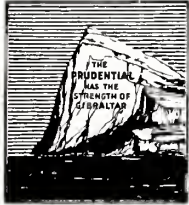
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THE KING OF SWING

By M. F. KLEIN

Music is the culture as well as the entertainment of a nation. The musicians help to mold as well as to stimulate. Take the case of Benny Goodman, who is as much a part of the spirit of America as Irving Berlin and the late George Gershwin. Where he came from and what he does are described in this biographical estimate.—THE EDITOR.

NO matter how often you play them, the blues are still the music which is played with more beauty, more punch, more ecstasy by the son of a tailor than by any other white band leader in the world.

Benny Goodman is a household word because his was the first white band to

Goodman's career follows closely the career of swing in America. "The Birth of the Blues," that recent Hollywood history of swing, is supposed to tell the story of how the blues were born. Read the life of Benny Goodman—and, astonishingly, the role played by Bing Crosby in that picture falls into the Goodman pattern of life.



BENNY GOODMAN

come close to the relaxed swing and tonal balance of Negro bands; and because swing—which started out as an American craze and settled down as a true American art—is synonymous with the name of the bespectacled, six-foot clarinetist, who plays the classics with an artistry which is equalled only by his wild improvisations of swing melodies.

Band leaders come and go; new swing units capture the fancy of high school jitter-bugs and older swing fans sway to the rhythms of upstarts like Glenn Miller, et al. But Benny Goodman is the King of Swing.

Benny was born in Chicago on May 30, 1909, of Russian-Jewish parentage. He was the eighth of eleven children born to David and Dora Grisinsky, later Goodman. Benny's father was a journeyman tailor, who had a hard time making ends meet. As a matter of cold fact, he seldom managed to get the ends together. As a result, Benny's youth can best be described by a novelist like Maxim Gorki, who knew how to tell of abject poverty, cold rooms, foodless days and bitter nights.

But like all good parents, Benny's mother and father wanted Benjamin David to play an instrument. The



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family sent him to Kehillah Jacob Synagogue to play the clarinet. Three Goodman boys studied music at the synagogue. Harry, 12 years old, played the tuba; Freddy, 11, blew the trumpet; Benny was the clarinetist. Music brought warmth into the cold home of the Goodmans. The melodies played by the youths drove away the shadows brought on by poverty. And Benny learned how to play—in the classic manner. For at the synagogue he studied with Franz Schoepf, a teacher of the old school.

When Benny played in his first amateur concert he wore a Buster Brown collar and bow-tie. When the band leader gazed at the lad, he relegated the humiliated boy to the pit, where his age would not be so obvious. It was at the same theater a few weeks later that Benny made his professional debut. He imitated the legendary Ted Lewis, and received \$5.00 for his art.

By 1923 Benny was a full-fledged member of the American Musicians' Union; he had played in his first tuxedo (bought for him by his sister Ethel) and he had met the musicians now famous as the originators of the "Chicago style." Benny had to his credit only a year and a half of high school. But, on the other hand, as though to offset his lack of formal knowledge, he did get the opportunity to listen to the great pioneers of jazz. Benny worked with Jules Herbuveaux and Arnold Johnson. And he played with the immortal—in the swing Valhalla—Bix Beiderbecke, on an excursion boat job. Bix looked at the tiny fellow and asked: "Who's the kid?" Benny began to toot—and the great Bix was silenced.

In 1925 at the age of 16, Benny got a job with Ben Pollack's orchestra. In '28 he left Pollack for a few months to play—at \$175 a week, good salary for a tot—for Isham Jones. Benny then rejoined Pollack at the Little Club, B. G.'s first New York job.

Now a few comments on music—swing and classic. Classic music is the stuff played as written, in a broad sense. No improvisation, no free rein, no wild tooting. Swing, on the other hand, is music which is created as the boys blow away. Rochester, in "The Birth of the Blues," tells it eloquently. There is a basic melody. Then somebody—one of the players—builds his own tune around it. At an opportune time another musician chimes in with his version. Then all together blow away like mad in an ecstatic medley of song. Louis Armstrong in a "jam session" can convince multitudes, sober or drunk, that swing, as he plays it, is great music coming from a melodic soul. At the time Ben Pollack and B. G. hit New York, the white bands which were playing a pale version of Negro jazz played sterile music. Theirs was minus punch, without inspiration. It was noise, jangling sounds without melody. The unorthodox tonal excursions taken by Ben Pollack and his boys brought back swing in the Negro sense of the word.

Benny left Pollack again in 1928, when he organized a band of his own
(Please Turn to Page 15)

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Negro Scholar of The Talmud

(Continued from Page 6)

years ago in Thomasville, Georgia, under the tutorship of Rabbi I. Rosenbloom. I did not know a letter of the Hebrew alphabet, and he knew but little English. So we agreed to teach each other. He would teach me Hebrew one day and I would teach him English the next day . . . We kept this up for three years, after which I moved to Washington, D. C., and matriculated in the Hebrew School of Washington, of which Moses M. Frelicoff was principal. After three years of study in this school I graduated with honors . . . My next step . . . was taken when I matriculated in the Talmud Torah School of Washington, of which Rabbi J. T. Loeb was principal. In this school I received my first lesson in the Talmud. Rabbi Loeb is an authority in Talmudic literature and one of my best friends among the rabbis in Washington. I spent three years in this school, after which time I was advised by Rabbi Loeb to apply to Dr. Israel Schapiro, the noted Hebrew scholar and chief of the Semitic Division of the Library of Congress.

"Dr. Schapiro gave me my first instruction in the scientific subjects, in the Semitic languages and literatures. At the end of eight years I was prepared for matriculation in the Dropsie College. I owe Dr. Schapiro a debt of gratitude that I cannot repay . . .

"When I presented myself for matriculation in the Dropsie College for Hebrew and Cognate Learning, in Philadelphia, for the doctor's degree in philosophy, it was the first time that I saw the late Dr. Cyrus Adler . . . I told him that I was seeking more light in the field of Hebrew language and literature. His mellow voice, pleasing smile, and striking personality welcomed me to the college. . . I found an atmosphere of unsurpassed welcome from the president, faculty, student body, and governors of the college during the four years in which I attended the institution."

Bishop Russell continues with a touching eulogy of Dr. Adler, and then enumerates his honored teachers—Professors Max L. Margolis, Solomon L. Skoss, Solomon Zeitlin, Joseph Reider and Abraham A. Neuman, the present President. He ends with praises for the aid and self-abnegation of his wife, Lillian M. Russell.

The bishop was born in Campbell, Alabama 52 years ago. He was graduated from universities in Alabama and Georgia, and later the Frelinghuysen University of Washington, where he taught Hebrew and theology. He served a number of southern churches and joined various movements to combat racial hatred, including anti-Semitism. Throughout his studies he maintained his interest in Jewish law, lore and linguistic studies.

Of prime interest also is Dr. Russell's dedication of his volume to the great Jewish benefactor of his race: "A donor of wealth for the education of the neglected descendants of Ham,

(Please Turn to Page 35)

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I AM AN AMERICAN

By DR. STEPHEN S. WISE

I AM AN AMERICAN. I was not ever thus. My fathers were not Americans. They dwelt on the continent of Europe for many centuries. But my parents chose, within a year after my birth, to become Americans. My father, on the day after Lincoln's death, announced to his friends at a German University: "Some day I mean to live in the land of Lincoln." When I told that story to President Theodore Roosevelt and added that he did not come to America until ten years later, President Roosevelt said: "Then your father was a good American ten years before he arrived in America."

I am an American. I am doubly an American, because I am foreign-born. It may be that native-born Americans take America for granted. Foreign-born Americans like myself do not take America for granted. We look upon American citizenship as the most precious and sacred of boons. We understand what it is that we have left behind us—of denial of the freedoms of man, and we know what it is that has come to be our high destiny, to be a sharer in American freedom, to be a bearer of American responsibility, to be a devotee of the American Democracy, to use American freedom not for one's own advantage but for the service of the American Democracy, and in these days of war, for the preservation of its loftiest ideals and purposes.

I am an American. I thank God that my parents brought me to this country. I thank God that my children and children's children have been born in this country. They have entered into and become sharers in the most precious heritage which can fall to the lot of man, and I have faith that they will prove equal to and worthy of the high opportunities of life which American citizenship affords. They, like me, will give their deepest, truest loyalty to the America which is today, to the greater, freer, nobler America that is to be on the morrow.

I am an American. I say this not proudly but with humble gratitude. I am an American, I say, not boastfully, but with deepest faith in my country's destiny. For more than one hundred and fifty years my country has held aloft the torch of human freedom that other peoples might watch and learn how men live under the law of freedom. Today that freedom is under attack by those powers of darkness whom the light of American freedom offends and moves to derision and to attempted destruction. My country is in the midst of war, a war which it has not willed to wage, which it has not chosen to engage in. But now that America is under attack by the enslaving despotisms, America and its people which hate war are resolved to spare no effort and substance that world tyranny may be broken, that human enslavement may be halted, and that human freedom may be saved.

I am an American. With millions and millions of my fellow-Americans who are foreign-born, I rededicate my life, my substance, my loyalty, my love to my country, to America, which deserves more than all that I can give.

I am an American, an American Jew who, because he is a Jew, proudly recalls that on the Independence Bell, which, on the 4th day of July, 1776, proclaimed the gladdest tidings that human ears ever heard, there were inscribed the words of the Hebrew Bible, "And ye shall proclaim liberty throughout the land unto all the inhabitants thereof." I know, and I thank God because I am permitted to know, that the Bible verse "And ye shall proclaim liberty throughout the land unto all the inhabitants thereof" has, since the 7th day of December, 1941, yea since the 3rd of September, 1939, yea since the 5th day of March, 1933, translated itself into the larger term "And ye Americans shall proclaim liberty throughout the lands unto all the inhabitants thereof."

I am an American. Because I am an American, I am free. Because I am an American, I shall live and labor to the end that all men be set free and that the spirit of American freedom rule over all the sons and daughters of men.

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In the Town of Slaughter

By CHAIM NACHMAN BIALIK*
Translated by Joseph Leftwich

OF STEEL AND IRON, cold and hard and dumb,
Forge for yourself a heart, oh man, and come!
Come to the slaughter town, and see with your own eyes,
And with your own hands touch and feel on all
The poles and fences, on each door and well,
Upon the cobble-stones here in the street,
The black, dried, clotted blood, with the brains
From your brothers' heads, blood from their throats.
Go, wander about among the ruins,
Through broken-down walls, and doors torn from their hinges,
Past smashed stoves, and half-demolished chimneys,
Black stones laid bare and half-incinerated bricks,
Where fire, and axe, and iron yesterday
Danced at the blood-orgy in their wild play.
Crawl through the attics, on the roofs, and peer
Into each black hole, here and here and here—
These are black, gaping, open, mute wounds,
That wait for nothing in this world to heal them.

You will go through streets that are flooded with feathers,
You swim in it as in a big white sea
That has come running out from human blood and sweat.
You tread on mountains of broken household goods—
These are whole lives, these are whole lives, whole lives,
Shattered and smashed for ever like a broken pitcher.
You go, you run, entangled in the ruins,
Brass, silver, furs, scraps of sacred books, silks and satins,
Rent in shreds, torn to tatters,
Foot-trampled Sabbaths and feast-days, dowries,
Prayer shawls, phylacteries, parchment bits of sacred scrolls,
Skins of sacred scrolls, pure white swaddlings of your soul.
Look! Look! Of themselves they wind about your legs,
And kiss your tread out of the dirt,
And wipe off the dust upon your shoes.
You run? To light and air you run?
Run! Run! But heaven laughs at you!
The sun with spears will pierce your eyes,
Acacias, covered with new green and white
Will poison you with the scent of blood and blossom,
Will drop flowers and feathers upon your head,
And bits of glass from the road, with a thousand lustres,
Will come dancing toward you like some maddened thing.
For God, with a gentle hand, a twin-gift gave you,
Slaughter and spring.
The garden bloomed, the sun shone,
And the slayer slew—
The knife gleamed, and from the wound
Dripped blood and gold.
You run? You hide? In Vain! Behold!
Here is a heap,
Here were two beheaded, a dog and a Jew!
Here in the road with one axe they were slain,
And here one pig had gored on them twain,
With his snout in their mingled blood.
Tomorrow will come the rain like a flood,
And wash the blood into the gutter, that it may not cry
Out of the muck and dirt, to heaven high.
Maybe it has already sunk
Into the pit of silence, and made drunk
A hedge of thorns, and the sun
Will shine again tomorrow, on everyone,
Like yesterday and today and every other day,
Will rise from the east in the same old way,
As though nothing had happened, anyway . . .

* At the occasion of the eighth anniversary of the death of Chaim Nachman Bialik, we are presenting, in an exquisite English translation, his great epic "In the Town of Slaughter." Written in 1903, as a reaction to the bloody Kishineff pogrom, this poem describes in stark realism the dreadful cruelty of the outrage and rails in impotent anger at the weak, helpless Jews who do not rise to defend themselves with the sword and gun against their attackers, but instead resort to the peaceful weapons of tears and prayers. It was this poem that revealed the young Bialik (he wrote it at the age of thirty-one) as the greatest modern Hebrew poet, great as a stylist of consummate artistry and equally great as the authentic voice of his people's hopes and agonies, aspirations and frustrations.

Now, when oceans of Jewish blood are being spilled in nazi-ridden Europe—and especially in Eastern Europe—Bialik's "In the Town of Slaughter" has new and added poignancy, although the reproaches of cowardice the poet levelled against the Kishineff Jews do not apply to stanch sufferers under the Hitler knout.—Ed.

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And wild, like a wind maddened thing, you hide
 In an attic, and stay there alone in the dark.
 Do you feel it? The fear of death is still here,
 Beating its cold black wing,
 And freezing the roots of your hair.
 And here, and there, from all these black holes,
 Look! Eyes, eyes, mute eyes staring—
 These are the souls of the slain,
 Outcast, lost souls,
 That have assembled here, all in this attic,
 Huddled together, frightened and mute.
 Here the sharp axe found them,
 And here they have come to look, for the last time,
 To see sealed in the pupils of their eyes the image
 Of how they died, the whole terror of their barbarous dying,
 The whole curse of their desolate lives.
 And trembling like doves at the slaughter
 They all huddle together against the roof,
 And stare at you long with their mute eyes,
 Only ask and question you without speech,
 And mutely repeat the ancient plaint
 That has never yet reached heaven,
 And never will to heaven reach.
 "Why? Why?" And once again, "Why? Why?"
 You fling back your head—there is no heaven!
 A roof, a silent roof, with its black slates,
 There swings a spider, ask that green spider,
 It saw it all, it is a witness,
 One living witness in this attic.
 Let it tell you all that happened.

About a belly stuffed with feathers,
 Nostrils with nails, and heads with hammers,
 And people who were murdered, hung head downward,
 Like geese suspended from the attic ceiling,
 About an infant sleeping with its mother's split dead breast still be-
 tween its lips.

About another rent in two, while living,
 So that its last cry, "Mother," too, was torn in half,
 A half-word—"Mo"—left unfinished . . .
 And more and more such tales, horrid and gruesome,
 That drill holes in your head and pierce your brain,
 And will forever kill your soul.
 You stifle in your throat a savage roar,
 You run down, you run out into the street—
 And once again the world is as it was,
 The sun shines shameless as ever,
 At each threshold, at each door its light,
 Its gold cast before the swine . . .

Go farther, flee from the light, lie hidden
 Under ground, down in the black cellar,
 And eat your iron heart out with your pain.
 Look! Here filthy beasts
 Have raped the innocent daughters of your people,
 Ten to each maid, ten to each maid,
 Before their mother's eyes, and then the mother
 Before her daughter's eyes. Before they killed them,
 Go, son of man, and feel with your own hands
 The blood and other things upon the pillow,
 Where, with his axe still dripping the warm blood,
 A savage, swinish brute has sprawled.
 And, son of man, see—in that corner,
 Behind that barrel, cowering against that case,
 Lay fathers, brothers, sweethearts, husbands,
 Who watched this from their hiding place,
 Watched there the shame, the agonies of their flesh and blood,
 Threshed by brute lust and iron bars,
 Watched, and lay hidden, and were silent.
 They did not tear their eyes from the sockets,
 Nor bang their heads on the wall, and lose their reason.
 It may be each was even softly praying,
 "God blind the hooligans, that they see not
 Your servant hidden here, God save me!"
 And then, when some poor woman, still among the living,
 Awoke upon that wretched heap of blood and shame,
 Defiled, impure in her own eyes, to God, and to both worlds,
 He, her own husband, ran to the synagogue
 To thank God for his life, and ask the Rabbi
 If he might still consider her his wife!

(Please Turn to Page 26)

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**AMERICA'S POLICY TOWARD
PALESTINE**

(Continued from Page 5)

Churebill, who, in a Parliamentary debate on the White Paper which took place on May 23, 1939, declared: "As one intimately and responsibly concerned in the earlier stages of that policy, I could not stand by and see solemn engagements into which Britain has entered before the world set aside for reasons of administrative convenience or—and it will be a vain hope—for the sake of a quiet life."

A study of the circumstances surrounding the genesis of the White Paper of 1939 leaves little room for doubt that the sinister forces that had been unleashed in Berlin, Tokyo and Rome were directly or indirectly accountable for it. The change of policy it embodies was adopted by Britain under a species of duress. Indeed, the point for Americans to bear steadily in mind is that Palestine was not made a British possession at the end of the last war and has never become one—that it was to be administered as an international trust with a well-defined object in view. That object was solemnly approved by all the members of the League of Nations and by our own country; and the Permanent Mandates Commission of the League, set up to supervise the execution of the trust, repeatedly criticized the whittling down of the Mandate on successive occasions and finally refused its assent to the repudiation implicit in the White Paper.

It is apparent, moreover, that the reasons that prompted the original policy are more urgent today than they were 25 years ago. The plight of the homeless, desperate and terrorized Jews of Europe is immeasurably more tragic. It now includes all of them without regard to class or station. From the walled ghettos of the continent, from the forests where they seek escape from their tormentors, they lift up their eyes and see no other land of refuge but Palestine. In the opinion of Field-Marshal Jan Christian Smuts, that great soldier and statesman who played an important role in the adoption of the Balfour Declaration, the case in behalf of that document has become overwhelmingly stronger: "The case has become one not merely of promises and international law, but for the conscience of mankind. We dare not fold our hands without insulting the human spirit itself."

Not only has the situation changed in Europe. It has changed in Palestine also. The Jewish National Home

has emerged from the realm of theory to the realm of fact. The Jews have demonstrated their ability to pioneer their way through to national rehabilitation, and Palestine has demonstrated her capacity to sustain their efforts. The Jewish community of Palestine, the majority of which consists of refugees from Nazi persecution and terror, constitutes a National Home in miniature.

It is more urgent than ever that that National Home should be permitted to grow and develop and fulfill its promise. For the problem of the Jewish National Home is not limited to the immediate political alignments in Palestine. The problem is co-extensive with Jewish homelessness and with the obligation that rests on the nations to find a solution for it.

Nor should the special position of the Jewish National Home be ignored in any plan for the further political integration of the Near East through an Arab Confederation or other form of union. Nothing will be gained and a great deal in terms of peace and stability will be lost by subjecting the Jewish National Home to the domination of forces that may prove hostile to it. In this respect Christian Lebanon is in the same situation as the Jewish National Home. Both are non-Moslem, and their cultural orientation is as much toward the west as toward the east.

The world order for which we are striving will not tolerate a policy of riding roughshod over small neighbors and unprotected minorities. All should remember now and later that the same hand which conferred freedom upon the Arabs throughout the Near East also opened the gates of Palestine to the Jews. Justice, like security, is indivisible.

As for America, there is every reason to believe that, as at the end of the previous war, we shall again uphold the just claims of the Arabs. But, as in the previous case, America will also insist on justice for the Jews. It should be possible to harmonize the reasonable aspirations of both claimants. There is a vast area available for further national progress by the Arabs, at the same time as the Jews are given full opportunity to develop their National Home in Palestine.

The Bible is the only book suited to people of all ages and to all conditions of men, from the cradle to the grave. —*Imanuel Kant.*

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The King of Swing

(Continued from Page 10)

for a popular musical comedy show on Broadway. The final break with Pollack came when Goodman and another musician walked into a performance with their white shoes dirty because they had taken a walk in a park and had played handball before the show. Up until that time Benny had been known mainly for his records. But after leaving Pollack he organized pit bands; he played in various movies and on the radio. He was known to musicians—not to the public which pays the large salaries. He was also a collectors' item insofar as jazz records were concerned.

In September, 1933, John Hammond, wealthy music patron, helped Benny organize his first large band. Although the B. G. group played in Billy Rose's Music Hall and on the "Let's Dance" radio program, the type of music played by Benny, sweet and hot, did not go over big in the East. The style of the swingsters was slightly beyond the men and women who danced to bands like Guy Lombardo and Wayne King. In a word, Benny did not click.

On the West Coast, however, things jumped to heights undreamed of. Benny shot the works after he realized that his balanced program was being accepted without much enthusiasm. Let Benny tell the story:

"I called out some of our Fletcher Henderson arrangements for the next set. And the boys seemed to get the idea. From the moment I kicked them off, they dug in with some of the best playing I'd heard since we left New York. To our complete amazement half of the crowd stopped dancing and came singing around the stand . . . After traveling 3,000 miles we finally found people who were up on what we were trying to do, prepared to take our music the way we wanted to play it."

Their four-week stay was doubled. For the first time—in November, 1935—B. G.'s band was called a "swing" band. In 1936, Benny gave three jazz concerts, sponsored by the Chicago Rhythm Club. At the third Benny created a sensation with his trio. He played the clarinet, Teddy Wilson was at the piano and Gene Krupa beat out the drums.

Came movie offers. Came success. Benny was riding the crest of a wave of popularity seldom equalled anywhere. To show how popular Benny's original group was—three of the foremost band leaders in the nation come from Goodman's band. They are Teddy Wilson, Harry James, who has recently surpassed the master in the latest polls, and Gene Krupa. In 1937 Goodman's library of arrangements was insured for \$100,000. Today Benny Goodman is a classic of swing. He is a

(Please Turn to Page 16)

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RABBI A. E. MICHELSON ACCEPTS PULPIT LEFT VACANT BY RABBI WM. GREENBURG

Rabbi A. Elihu Michelson of the University of Pennsylvania has accepted the invitation to become rabbi of the Hebrew United Brotherhood in Charlotte and will assume his new duties beginning Sept. 1.

In accepting, Rabbi Michelson succeeds Rabbi William Greensburg, who has served the congregation for the past ten years and who has accepted a call to the Temple Bethel in Allentown, Pa.

Rabbi Michelson was born in New York and was graduated from the Teachers Institute of the Jewish Theological Seminary of America in New York and from the Seminary. He has a bachelor of science degree from the City College of New York and a degree from Columbia University.

His present capacity at the University of Pennsylvania is in the line of advisory work. He has served congregations in Peeksville, N. Y., and Caldwell, N. J.

A young rabbi, he is 33 years old, married, and has two children. Mrs. Michelson is a graduate of Radcliffe College.

Several testimonials were given in honor of Rabbi Greensburg, who has



RABBI A. ELIHU MICHELSON

been outstanding in civic and Hebrew activities in the city for the last ten years. He resigned from the position of chairman of the Mecklenburg Red Cross chapter after accepting the new position in Pennsylvania.

The King of Swing

(Continued from Page 15)

pioneer who has lived to hear the applause of crowds which at first mocked him and the music he promulgated.

But Benny is also a classicist. Listen to his ideas about his profession. They are worth noting. "With a dance band, what there is in the way of effects has to be done in rehearsals, or it isn't done at all. My idea was to get good musicians, work on intonation, a blend of tone and uniform phrasing, in rehearsals, and then depend on them to take care of themselves pretty much on the stand. The main thing a leader has to do out in front is to kick off the music at the right tempo."

Through Hammond, Goodman met Joseph Szigeti and Bela Bartok, the latter of whom wrote his Rhapsody for Clarinet and Violin for Goodman and Szigeti. They played together at Carnegie Hall—and created a memorable hit. In comparing the two music styles, Benny says that it is kind of funny to him, but he takes it in stride. This is what is odd about it. As a classic musician he wears white tie and tails. He concentrates on the score. His eyes are glued on the conductor, when necessary. When B. G. is himself, he is disheveled, his eyes are closed and he blows like a man possessed. Nevertheless, he has appeared with the Rochester Symphony and the New York Philharmonic—and sometimes he plays before a jitter-bugging crowd and a tuxedoed crowd the same night.

Benny sees no reason why he should not continue as a sort of Jekyll and Hyde. He doesn't like the word "swing." Calls it "faddism." But he

admits that "no matter how often you play them, the blues are still the boss."

Benny Goodman, however, is the man who made the blues the boss of the world of popular music.

In all literature there is nothing that compares with the Bible.—*John Milton.*

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I will listen to no idle rumors. I will repeat no destructive gossip.

I will support loyally and in friendship all the United Nations who are joined with us in this righteous compact to defeat the Axis powers.

I know my country must win this war, and I will conduct myself as if I alone bore the responsibility for the victory of Democracy. In the words of a soldier of other days, "I will work, I will save, I will sacrifice, I will endure, I will fight cheerfully and do my utmost as if the issue of the whole struggle depended on me alone."

I dedicate my self to this cause. I swear that to win it, I will make any sacrifice, however great and perform any task, however humble.

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The Call of the Shofar

By RABBI I. MOWSHOWITZ

IN a few days another year will be added to the history of our people. The burden of the year 5702 will weigh heavily upon the bent, yet unbroken back of Israel. The past year was wrought with pain and grief for humanity in general, but particularly so for the Jewish people. As we observe Jewish life everywhere, there comes to our minds the words of the prophet: "From the sole of the foot even unto the head, there is no soundness in it; but wounds, and bruises, and festering sores: They have not been pressed, neither bound up, neither mollified with oil." And yet, on Rosh Hashonah, ancient Israel, bleeding from a thousand wounds, dazed with pain, and reeling from the blows of a ruthless and inhuman enemy, will take the shofar in his trembling hand and blow loud and long with all his might, so that the whole world may hear and know that he is still alive; that he is facing the New Year with courage and confident hope.

The Jew is, and always has been, an incurable optimist. He has an unsophisticated trust and faith in man and his destiny. Rosh Hashonah is sometimes called the "Day of Remem-

a strange land?" It took centuries of bitter experience for the Jew to learn the great lesson that the Lord's song can be, and must be sung and heard in all lands, at all times, and under all conditions.

The Mishna, in discussing the type of shofar to be used on Rosh Hashonah decided that it must be a straight shofar. The Gemara, on the other hand, is of the opinion that the shofar must be curved. In discussing the reasons for this difference of opinion, our sages advance the following explanation: The shofar is symbolic of man. The point at issue is as to whether it is better for man to bend his mind or to keep it upright.

It is not surprising that the Mishna should insist that the shofar for the New Year must be straight. The Mishna is the collection of the opinions and decisions of the Tanaim who still remembered the days of Jerusalem in its glory. Many of them saw the Temple in all its splendor. They witnessed the period of fierce struggle between Rome and Jerusalem, which ended in the destruction of the latter. As they saw city after city in the Holy Land razed to the ground, as they observed the



The Blowing of the Shofar

brance." It is better known as the "New Year." The Jew remembers the past. He does not foolishly close his eyes to the immediate reality. Rather, having fully evaluated his position, cognizant of its grave and ominous possibilities and implications, he nevertheless does not forget that Rosh Hashonah is the beginning of a New Year, that it can be made the beginning of a new era.

It is one of the paradoxes of history that the Jewish people have come by this faith because of the centuries of persecution, which they were made to endure. In the days of the first exile, when the Jewish prisoners were asked by their captors to sing for them one of the songs of Zion, they replied: "How shall we sing the Lord's song in

desolation and ruin all about them, a feeling of despondency must have engulfed them. Who will now carry on the Lord's work? Who will keep alive the Faith? Can the bent, broken and dispersed body of Israel be expected to continue to bring to the world the message of a better day, of the end of days, when "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills and all nations shall flow unto it?" It seemed to the Mishna that the shofar for the New Year must be straight. Only a strong, prosperous and powerful people, a people that can afford to stand straight and upright in its relationships with other peoples, can be the shofar, the agency through which God's message will be brought

to the world, and the principles of justice and charity proclaimed to mankind.

The Gemara was the work of the Amoraim. The Amoraim were removed a few centuries from the days when

Judea was still functioning as a political unit and as a proud freedom-loving nation. They watched the Jewish lot grow worse from generation to generation. The Jew was despised and humiliated by all. His lot was comparable to that of a sheep surrounded by 70 hungry wolves. Yet the Amoraim continued their work of enriching the spiritual treasures of Israel. They learned from bitter experience that a nation must know how to live not only in comfort, but also amidst tragedy; not only in the darkness of the present,

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RABBI I. MOWSHOWITZ

but in the light of a hopeful future. The shofar for the New Year, the Amoraim said, should be curved. Yes, the fight for a better future, for a just world, can be carried on even by a curved shofar. Even a bent, broken and downtrodden people can be the shofar, the agency that raises its voice on behalf of a New Year, a new and better era.

However, regardless as to whether the shofar is straight or curved, our sages tell us that the sound of the shofar must be p'shutah mil'foneah np'shutah mil'achreah, straight at the beginning and straight at the end. The body of Israel may be trampled down, broken and maimed. Israel may be made to suffer physical torture and merciless oppression; but his spirit cannot be crushed. The shofar can be curved, but its sound remains straight, unbroken, and clear. Despite a history

(Please Turn to Page 25)

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THE GOLDBERGS—
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By ETHEL LIPSKY

For thirteen solid years, millions of American radio listeners have followed the fortunes of “The Goldbergs.” What has endeared these creatures of Mrs. Gertrude Berg to a vast audience of Christians which takes delight in the experiences and the progress of this Jewish family? In this brief answer, Mrs. Berg, author and chief actor of “The Goldbergs,” tells why.—THE EDITOR.

A NEW YORK judge recently advised the mother of a juvenile delinquent to have the boy listen regularly to such broadcasts as “The Goldbergs.” The August issue of *Coronet* lists Jake Goldberg among fifty famous men—including Abraham, Boaz, William Shakespeare, Eddie Cantor, Abraham Lincoln, Pierre Curie—in a quiz in which the reader is to match up each illustrious man with the correct wife. Jew and non-Jew, child and adult, *Coronet* and Domestic Relations Court—the popularity of “The Goldbergs” knows no religious barriers, no age limitations, no social or geographic boundaries.



Mrs. Berg

“Yoo-hoo, Mrs. Bloom . . .” has given way to “Yoo-hoo, is anybody . . . ?” but “The Goldbergs” remain unchanged. For 13 years a Jewish “family” played by a Jewish cast has grown into the hearts of its varied and countless listeners. *Rosh Hashonah*, *Yom Kippur* and Passover have been celebrated with “The Goldbergs.” Jewish customs and ceremonies have been made known to the average American—regardless of race, religion or creed. We have laughed at Molly’s malapropisms and we have shared her joys and her worries. We have grown up with Rosie and Sammy and we have relished Jake.

What is it that makes this program outstanding among the innumerable daytime radio serials? Why is it that the author, director and star of the show, Gertrude Berg, can say “I receive even more fan mail from non-Jews than from Jews; there’s been no anti-Semitic fan mail at all?” How do “The Goldbergs,” whose mannerisms and dialect might so easily evoke adverse criticism, effect instead a better understanding of the Jewish people on the part of their fellow Americans?

The briefest answer to these questions may well be, simply, Mrs. Berg. This portly, charming woman, who does not look as though she had a son and daughter almost as old as her radio “children,” not only created “The Goldbergs” but also writes the skits, auditions and selects the actors, directs the performances and plays the part of “Molly,” the famous wife and mother of the serial. Born in New York, educated at Columbia University, married at the age of 20, Gertrude Goldstein Berg blended the two surnames to produce the Goldberg “fam-

ily,” with the character of Molly inspired by her own grandmother.

But to say that Gertrude Berg is the reason for the manifold success of her program is merely a restatement of the phenomenon, not an explanation of it. To clarify the issue, let Mrs. Berg speak for herself:

“It’s the Golden Rule philosophy that appeals to them.”

This opinion is substantiated by Justice Juvenal Marchisio, who advised listening to “The Goldbergs” as a radio program “that would convey to the child, albeit he may be unconscious of the fact, lessons of morality and good conduct . . .” because it has “consistently, in a very entertaining and attractive program, included lessons of kindness, courtesy and helpfulness to one’s neighbors.” This is so important, according to the judge, because “the future of America is in the hands of the citizens of tomorrow, who are the children of today.”

As important as the lessons it teaches is the manner in which those lessons are taught. Righteous precepts are all too often boring, impractical and lacking in conviction. The factor which, hand in hand with the Golden Rule, makes a success of “The Goldbergs” is, to quote Mrs. Berg, the “naturalness, the hominess” of the program. As a result of it, “people acquire an appreciation of what Jewish life is like. To them ‘The Goldbergs’ are a family like their own. In this way the program makes a good impression on non-Jews, who have come to understand Jews better.”

The author of “The Goldbergs” tells us that the source of this lifelike quality is “people . . . life itself.” She has travelled about looking for interesting places and colorful characters, frequently disguising her identity. She is registered at an East Side Woman’s Club under the name of Tillie Berger. She often has gone to night court in search of material.

The naturalness of the program may also be attributed in part to the realistic sound effects. It has been said that the easiest sound-effects job in radio is that assigned to the sound-effects man

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THE QUESTIONS

1. Give the Hebrew name for the ram's horn that is traditionally blown on *Rosh Hashonah*.
2. *Rosh Hashonah* occurs on September 12th this year. What day will that be on the Hebrew calendar?
3. In addition to being the Jewish New Year, *Rosh Hashonah* is known by three other names. What are they?
4. How do Jews traditionally greet each other on *Rosh Hashonah*?
5. Describe the *Tashlich* ceremony?
6. Why are sweet things—such as honey, candies, preserves, jellies and marmalades—served at the *Rosh Hashonah* feasts?
7. What is the benediction over newly created things that is traditionally recited while tasting of some new fruit on *Rosh Hashonah* eve?
8. Which Biblical story is associated with the blowing of the *Shofar*?
9. How many different New Year days does the Talmud record on the Jewish calendar?
10. Traditionally, on *Rosh Hashonah* the righteous are written down in the Book of Life and the wicked are blotted out; what is the fate of those who, like most of us, are compounded of good and evil?

(For answers see Page 28)

on "The Goldbergs" program. Witnessing a broadcast proves that this statement is no mere publicity-agent's exaggeration. The script calls for Molly to use a sewing machine. Use one she does. She starts it and stops it and grunts and sighs as she exerts each effort—with as realistic a result as can be obtained. The script calls for Molly to use the telephone. She does use one. Sammy actually does open and slam a door at the appropriate moments. And there are tales to the effect that when Rosie is supposed to do the dishes, she really does them; when eggs are supposed to be fried, they are fried, and eaten by the cast as well. "We live our parts," Mrs. Berg explains. "In that way we hope to be more convincing to our audience."

An added touch of "naturalness" is the slight Yiddish dialect which marks the speech of the principal characters.

Mrs. Berg feels that it "adds color and comedy." Remarking that she is "very sensitive" about the impression made on non-Jewish listeners by the use of dialect, she asserts, "If I thought that it was harmful I wouldn't continue with it. The show has always been in good taste. The characters and their dialect are never burlesqued, never theatrical—and that's why we've lasted as long as we have."

The manner in which Mrs. Berg switches from her ordinarily excellent English to the accented diction of Molly is astounding. When you have heard her speak at great length in her normal manner to all and sundry, the "Yoo-hoo, is anybody . . .?" which opens the broadcast seems a spectacular achievement.

Because of the lifelike situation and characters, the realistic production of sound effects and the really fine acting, facial and physical as well as vocal, watching a "Goldberg" broadcast is almost like watching a play. Mrs. Berg emotes as though a movie camera were trained on her—with the result that the members of the cast as well as the occasional spectators have a wonderful time.

Mrs. Berg is not alone in her talented characterization. Without a good supporting cast, the desired effect would be lost; and Mrs. Berg not only has a competent supporting cast but a cast which has literally grown along with the program. James Waters as "Jake," Alfred Ryder as "Sammy" and Rosalyn Silber as "Rosie" have been with the program since it came on the air. It is interesting to note that when both Alfred and his characterization of Sammy reached the age of 13, a *Bar Mitzvah* was performed over the radio.

"I make it a point to work in Jewish ceremonies and holidays," says Mrs. Berg. She points out proudly that about nine years ago Jan Peerce sang "Kol Nidre" at the *Yom Kippur* eve

(Please Turn to Page 35)

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They Make the Hit Parade

By B. BRASH

The Hit Parade is the thermometer of America's popular music tastes. The temperature is reflected on one of the nation's most famous weekly broadcasts. The fever chart is recorded by sales of sheet music, records, orchestrations over the air. This is the story of some of the most famous members of the Hit Parade Legion.—THE EDITOR.

IN peacetime, music may soothe the savage beast. In wartime, it must stimulate him, harden him to feats of courage and daring. Today, the popular song is America's most potent psychological weapon for war. "Any Bonds Today?" has done more to finance the nation's war effort than the spirited talks of a thousand Minute Men. "White Cliffs of Dover" has made more Americans aware of the vision of peace than Vice-President Wallace's portraits of the century of the common man. "Johnny Doughboy Found A Rose in Ireland" has contributed more to pacifying anti-British sentiment among Irish in America than ten speeches by Winston Churchill. Each one of those popular song hits was written by a Jew.

The "Hit Parade" has become a standard gauge for the popular songs which Americans are humming or singing. "God Bless America" one of Irving Berlin's great contributions to Americana, is sung oftener than "Star Spangled Banner." It is one evidence of the effect which the "Hit Parade" has on the outlook of the American people.

"Johnny Doughboy Found A Rose in Ireland" is one of the nation's most eagerly received songs. "Don't Sit under the Apple Tree" was recorded as having been the No. 1 hit of the nation for countless weeks. It was said to express the prayer of a million soldiers. The story of the authors of these two hits and of a number of others is an important chapter in the saga of the Jewish role in the United States.

The Junior Guild of the Free Synagogue of Flushing is very proud of Al Goodhart; it was there that he got his start as a songwriter. They call him "the Irving Berlin of Flushing."

Young Al Goodhart wrote a 2½-hour musical revue for the Junior Guild. He wrote the lyrics and the music, he was stage manager and director of lighting and conductor of the orchestra—in short, he was a Noel Coward as well as an Irving Berlin. Out of that show came two songs which later became hits: "Who Walks in When I Walk Out" and "I Apologize." Out of that show came a career which has brought Al Goodhart to the top ranks of his profession, in England as well as in the United States.

Born in New York City in 1905, Albert played piano from early childhood, possibly inspired by his mother, who was a piano teacher. His lawyer-father's hopes that his son might follow in his footsteps were eclipsed by the boy's love for music. He played in the DeWitt Clinton High School orchestra and later easily obtained positions as pianist with recognized orchestral groups.

One day he joined a band aboard the *S. S. Leviathan*. He made several European trips, during the course of which he had occasion to see a *Charlot Revue* in London. Jack Buchanan and Jessie Mathews were starred in the *Revue*. He did not dream then that 14 years later he would sit in a London theater and watch the performance of a musical revue which he himself had written for Jack Buchanan!

After several years of varied activity—during which time he was a radio announcer, a vaudeville and radio accompanist, a member of a two-piano radio-and-theater team and a theatrical talent agent—Goodhart's ambition to become a songwriter finally prompted him to give up his other interests.

His first professional job was the writing of music for the Helen Kane picture, "Dangerous Nan McGrew." His success proved, he says, that a man can do anything he really wants to, if he tries hard enough.

In 1934 the songwriting trio of Goodhart, Hoffman and Sigler received a six-week contract to write songs for Gaumont-British films. They sailed to England—and the contract extended four years, until the outbreak of war. During the four years Goodhart made 21 pictures and three big musical comedies. His songs have been featured by every British musical comedy star of stage and screen, with one exception. The exception has finally succumbed: Mr. Goodhart had the pleasure of hearing Gracie Fields sing one of his songs just a few days ago. The

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song was "Johnny Doughboy Found A Rose in Ireland."

"Johnny Doughboy" has an interesting history. It goes back a few years to the time when the songwriting team of Al Goodhart and Kay Twomey joined forces to turn out a tune called "My All-American Family." One of the lines of the song, which remained unpublished, read "Abie is now in Ireland." That line haunted Goodhart until finally he evolved "Johnny Doughboy Found A Rose in Ireland," and wrote a song around it in collaboration with Miss Twomey—who, by the way, is Irish. Now it is said that "Johnny Doughboy" is Number One on the U. S. Propaganda Parade as well as on the Hit Parade, for the link between the American "doughboy" and the Irish "rose" has done much to create good will between the Irish and the American publics, and to cement their relationship.

Goodhart has done more than write a tune which happened to have some worldwide significance; he is now making the rounds of United States Army camps, having entertained the soldiers at Ellis Island, Fort Hancock and Brooklyn Navy Yard with his songs and his piano playing. Intensely patriotic, Mr. Goodhart seems to have transmitted that patriotism to his 12-year-old son, Minor Dixon, who got himself into great difficulties with the British school system during his father's stay in England by refusing to pay tribute to any flag other than that of his native America!

"Fit As A Fiddle," "I Saw Stars," "She Shall Have Music," "I'm in a Dancing Mood," "Why Don't You Practice What You Preach," "Auf Wiedersehn, My Dear"—these are the names of some of his most popular tunes. He has just completed a new number: "Better Not Roll Those Blue, Blue Eyes." Watch for it on coming Hit Parades!

Al Goodhart thinks that "the world needs Jews." Aside from the fact that they'd be lost without us as the inevitable excuse for all catastrophes, he asserts, we have a function to perform. Naturally enough, he knows

most about our function as entertainers. He believes that the field of entertainment is dominated by individuals of Jewish origin. This is particularly true of songwriting and publishing.

Current Hit Parade records indicate that Al Goodhart's statement is no exaggeration.

Take, for example, Lew Brown, Charlie Tobias and Sam H. Stept, the trio responsible for another song inspired by the present world conflict—although in it "Johnny Doughboy's" emotional problems have nothing to do with international relations. Hit tune for months and Number One on the Hit Parade for five weeks was this number, "Don't Sit Under the Apple Tree."

Lew Brown, born Brownstein, arrived in this country at the age of five, coming originally from Odessa in Russia. His father was a musician, writer and lawyer; his cousin, Raphael Brownstein, is the noted violinist; another Brownstein, of Paris, is a famous musician and playwright.

During one of the Odessa pogroms the Brownstein family escaped from Russia and took shelter in England, where Lew's father was for a number of years employed to compose proclamations for the King. Then the family traveled to America, settling in New Haven and later moving to New York. Lew, like Al Goodhart, attended DeWitt Clinton High School. Unlike Goodhart, he failed in music! His teacher told him he'd better forget about it and take up something else.

He didn't forget about it. He has written patriotic and sentimental songs for two world wars; he started the "crazy" song cycle with "Oh, by Jingo" and "Chili Bean"; he is considered by many authorities as America's greatest comedy songwriter; he has written "torch" songs like "Broken Hearted," "Together," "The Thrill Is Gone" and "Let's Call It A Day."

The brother of Charlie Tobias figures prominently in his career. Harry Tobias composed a song which his younger brother, Charles, sold along with his newspapers. On a big day the sale of the song netted Charles \$2. This experience inspired him with the ambition to write his own song hits. Some years later he started off with parodies, and as a result of the penciling of them all over the shoeboxes in the store where he was employed as clerk, Charles lost his first job. He then went to Boston and, having an excellent voice, became a song plugger.

After 15 years of persistent effort and repeated failure; after 15 years in which he went from song plugger to music publisher to radio and vaudeville entertainer and impersonator of his ideal, Eddie Cantor—who became interested in his career and furthered it; after writing hundreds of unsuccessful songs, Tobias finally, in 1926, wrote the comedy tune, "Me Too, Ho Ho, Ha Ha, Me Too," which was an overnight success. Since that time he has risen steadily. His consistent creation of hit tunes has placed him among the topnotch composers of "pop" songs. His "Miss You" was on the Hit Parade for 11 successive weeks. "After

(Please Turn to Page 28)

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Justice Shall Prevail

By RABBI FRANK ROSENTHAL

A NEW YEAR is ushered into the house of Israel—a New Year which is not of human making or establishment, but a New Year which brings to our mind the creation of this vast universe and all that is therein—a New Year which tells us of a Great Creator who formed every object on which our eye can rest, and all other things in heaven and earth "which are dreamt not in our philosophy."

This constant revelation, these perpetual evidences of Close and Begin-

again that there is an unstilled hunger within us for Justice, and that this was and is the foremost prayer in these "fearful days."

Rosh Hashonah is known in our liturgy as Yom Haddin, or The Day of Judgment. The tradition of the synagogue invests the penitential days with awesome significance of God's judging in accordance with their deserts. This is the pivot about which Jewish thought revolves. A just God rules over the universe and compensation is an eternal principle grounded in the very nature of things. The Bible, the heritage presented by the Jews to mankind, in its most significant portions, the prophetic outbursts and the Psalmic forthpourings emphasize it in a thousand forms and play numberless variations upon this theme of God's justice and the supremacy of compensation in the affairs of the world.

If we dip into the pages of our Scriptures we shall find some expressions of this thought where the Deity is called "The Judge of all the Earth." There we read the command "Justice, Justice shalt thou pursue," and a Psalmist sings, "Righteousness and Justice are the prop of God's throne." A prophet rhapsodically exclaims, "Let Justice flow like water and Righteousness like a perennial stream." Like a red thread this thought runs through the pages of the Book of Books and so ingrained has it become in the Jewish consciousness that the idea of God and His justice has formed and does form one of the foundation stones whereon the edifice of the faith is built.



RABBI FRANK ROSENTHAL

ning, Destruction and Renewal, must remind us that nothing on earth is stationary or unchangeable. Each returning year sets plainly before us that the wheels of time never cease moving; they perform their allotted task day by day, year by year, while the transitions which pass before our eyes tell us plainly and unmistakably that there is a God in Heaven who holds in His hand the lines of our existence, and measures out to each of us His allotted portion of that line.

It is hardly necessary to say that we are entering a New Year under conditions that are the most tragic in all the centuries of Jewish history. Hundreds of thousands of Jews have been ruthlessly murdered in distant lands; atrocities never before known in the history of mankind have been committed on the body of helpless Israel. This war-stricken world seems to have omitted the word Justice from its practices, and Israel has become the victim of a world where Justice and Righteousness have been forgotten. But when we Jews throughout the ages entered this holiday season we rallied with the cry and prayer for Justice on our lips and experienced again and

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In the rabbinic thought of old the "Midas horochamim," or "The Quality of God's Mercy" was always joined with that of the "Midas haddin," or "The Attribute of God's Justice." This is beautifully expressed in a charming Midrashic legend. We are told that when at the time immediately preceding the great flood the earth was sunk in wickedness and corruption, and the "Middas haddin," the figure of Justice appeared before the judgment seat of the Almighty and argued that mankind was so based that it was necessary for God to destroy all existing creatures to cleanse the world. She spoke mightily and strongly, and the Divine Court murmured approval. After she had finished, another fair figure "Midas horachamim," Mercy stepped forth and pleaded persuasively that there must be some good left on earth, even though she acknowledged the truth of the claims of Justice, yet she pleaded that not all deserved destruction. The Divine voice answered, "Thou hast spoken well, my daughter! solachti—I have forgiven! And in accord with her bidding not all the human race was destroyed—the Just and the Righteous prevailed.

The great deluge of water came over the earth and humankind got another chance to develop another Garden of Eden, if the righteous would make use of the freedom of will, one of God's most precious gifts to humanity, to create a beautiful world wherein Justice and Mercy would prevail, and everyone would be judged according to his merits.

According to the old prophecy there will be another deluge following the "Mabul shel mayim" the Deluge of Water, and that will be "Mabul shel esh," the Deluge of Fire, and both catastrophies will be followed by the rainbow of hope, by the promise of restoration. I believe that we are now in the Age of the Deluge of Fire. The conception of Justice and Mercy has been forgotten and the Jewish people once more have to meet the destructive heel of the oppressor who fights those who represent the living mementoes for Justice and Mercy proclaimed by

God in His revealed Book of Books. The "Myth of the Twentieth Century" as an expression of ruthless Neo-Paganism represents the forces of darkness that called for the purifying fire of our present deluge. Jews have been martyrs always in the annals of mankind, and if the slaying of Jews is necessary to redeem humanity from the blight of the forces of injustice, destruction, and darkness, those who are the victims have proved and will prove to Eternity "the stuff" of which the prophet and the martyr-race is fashioned. So, I know that through the sufferings and the martyrdom of our people, Justice and Mercy as the Symbols of a new and healthy order will be established upon this earth, the deluge of fire will destroy the wicked and the generation of Noah will once more inhabit this earth. Justice will once more prevail and the rainbow as the symbol of God's renewal of His covenant with his people will proclaim that a New Day shall dawn for Israel and for all humanity. *The Jew shall live on!* None of the weapons forged against him shall prosper. It is with this hope, with this faith, and with this prayer that we enter upon this New Year. We go on undismayed. Our heroes and martyrs are going on with us, and triumph shall yet replace our tragedy and a new and better day shall be born for Israel and for humanity.

Grant it, our Father, we pray Thee!

The Call of the Shofar

(Continued from Page 19)

of suffering, unparalleled in the annals of man, the Jew remained unflinching in his devotion to his ideals, and unwavering in his faith in God, and the image of God in man.

It is this very message of Rosh Hashonah of which the world is in need today. Humanity is now engulfed by rivers of blood and tears and hate. The tyrant and oppressor seems to have momentary success. Entire states and seats of ancient and honored cultures are destroyed before our very eyes; and because of all this many are led to despair, to loss of hope, and to doubt even in the most basic of human values and ideals. To those who have lost heart, the message of Rosh Hashonah comes with full force: The voice of the shofar cannot be broken nor subdued. The spirit of man will triumph above physical degradation and enslavement. We must not permit the tears of the moment to blind our clear vision of the future. Despite man's inhumanity to man, which we are witnessing today, we must not lose faith in the ideal of human brotherhood. The sound of the shofar calls upon all freedom-loving, democratic peoples, whether at freedom or under the yoke of the oppressor, to face the New Year with the firm conviction that the same hand which has guided Israel safely through so many centuries, will smite down the aggressor, and give victory to the best and finest in human hearts and souls.

When thou gatherest the grapes of thy vineyard, thou shalt not glean it after thee; it shall be for the stranger, the fatherless, and for the widow.—*The Bible.*

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LINCOLNTON—ROCK HILL, S. C.

Via

SMOKY MOUNTAIN TRAILWAYS

IN THE TOWN OF SLAUGHTER

(Continued from Page 13)

Come out, man, come out, and I will show you
Their hiding places, pig-sties;
Behold with our own eyes where they have wallowed,
Your brothers, heirs of the Hasmoneans,
The grandsons of the everlasting martyrs,
In every hole and corner scores of them,
rinding upon that day of massacre,
And glorying in the dust My Name!
They ned nke mice and hid themselves like bugs,
And like dogs died—And the next morning
A son came from his house and found his father's
Dead body . . . Why do you weep?
Why do you mae your face, man, in your hands?
Wash your teeth, and burst with pain!
Now leave the town, so that none see you,
And slowly to the graveyard go,
And by the fresh graves of the murdered
stand there, and look, and drop your eyes,
And turn to stone!
Let your heart anguish, long to shed a tear,
But stand there with your eye dry like a stone in the desert.

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And you will want to shout, to bellow
Like a bound ox brought to the slaughter-house,
But you will stand there silent as the gravestones.
Look at them, here lie the butchered dead,
And you have no tear for them, as I have no recompense.
I have come here, dead bones, to ask forgiveness.
Forgive me, grant me absolution!
Forgive your God, you who for ever are disgraced.
For your black, miserable lives forgive Me,
For your infamous and humiliating death.
When you will come tomorrow to the gates of heaven,
And knock, and ask for recompense,
I'll open them and show you—I have nothing!
Poor piteous souls, I feel your pain but I have nothing!—
I am impoverished, degraded, poor as you are.
Woe! Woe! In all the world. Woe! Woe!
Let all the heavens mourn and groan for pity!
Such sacrifices—and in vain,
Not knowing why, for what, for whom!
Thick clouds about her head, My Presence
Will always weep, ashamed,
And every night I shall descend from heaven,
To weep upon your graves . . .
Vast is the shame, and vast the suffering—
And which is greater, son of man, proclaim!
No! Not a word! Remain a silent witness
That you have found Me in My poverty,
And see My sorrow and My grief.
And son of man, when you return, take with you
Part of My torment, of My silent woe,
And mix it with venom of wrath and indignation,
And cast it in the lap of the corpses still alive.
Now you would go?—you have looked on the young grass,
A fresh promise of spring fills your heart,
Your eyes look toward new life, toward the living—
This is grave grass, it smells of death!
Pluck a handful of grass, and fling it
Behind your back, and with shut eyes repeat:
“My people is plucked grass, can anything
Plucked out still live?”

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(Please Turn to Page 32)

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AN ACTIVE FAITH

By RABBI ROBERT P. JACOBS

JEWISH religion has enough spiritual ammunition to defend the inner spirit of the Jew from every attack. This, every Jewish religious leader will state categorically. For he realizes that for him no other religion has so modern a lesson and so ancient a tradition to reinforce Jews in the year to come. It is this central intuition that motivates Jewish leadership. The problem is how to teach this effectively, and how to increase the nucleus of those who have it. There is an answer to this problem: it is the answer of Rosh Hashonah, namely, that each year offers another opportunity for men to come to know God, through personal experience, through




RABBI ROBERT P. JACOBS


God's march through human history, through contact with nobility of personality. On Rosh Hashonah, the message is one of renewed opportunity for the year ahead. It is an opportunity to recognize man's partnership with God in the here and now, aimed at a tomorrow which will be as we will it to be. To be able to appreciate the mystery of renewal one must have and continuously develop an active Faith—a faith that when we seek noble and just aims, God is with us, is within and at our side.

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THE ANSWERS

1. *Shofar*.
2. The first day of the month of *Tishri*.
3. Day of Memorial; Day of Judgment; Day of the Blowing of the *Shofar*.
4. "*Leshanah Tovah Tikasevu*"—"May you be written down for a good year."
5. On the afternoon of *Rosh Hashonah* the tradition is to walk to the nearest stream and there empty pockets or cast crumbs, symbolizing sins, into the waters; *Tashlich* means "cast," and the ceremony derives from the prophet Micah's speaking of God's casting the sins of Israel into the sea.
6. To express New Year joy and our wish for a "sweet" year.
7. "Blessed be Thou, O Lord our God, Ruler of the Universe, Who hast given us life and strength to see this day."
8. Abraham's willingness to sacrifice his only son, Isaac, whom God saved by sending a ram to take his place.
9. Four: one for fiscal affairs, one for farming and one for trees, in addition to the spiritual one termed *Rosh Hashonah*—the New Year season "when all the inhabitants of the world pass for judgment before the Creator."
10. They are given a chance until *Yom Kippur*, ten days later, to examine their souls and repent.

THEY MAKE THE HIT PARADE

(Continued from Page 23)

My Laughter Came Tears," "When Your Hair Has Turned To Silver," "Somebody Loves You," "In The Valley of the Moon," "The Broken Record"—these are songs we all know and love. He has written prolifically for movies and the theater. "Mickey Mouse's Birthday Party" was his hilarious contribution to the Walt Disney enterprises.

Sam H. Stept studied classical music—but when popular songs got the best of him he organized a band in the Pittsburgh high school he attended. Later he played piano for local publishers and wrote songs that were never heard outside of Pittsburgh.

His musical career from that point on varied from vaudeville accompanist to publisher, radio entertainer to songwriter. He organized a jazz band at the famous Claremont Cafe in Cleveland, where he remained until his present-day closest friend, Guy Lombardo, came to town and replaced him.

Stept has written many musical pictures, and his hit songs include "All My Life," "Comes Love," "That's My

Weakness," "Tiny Little Fingerprints" and "Just Once Too Often."

Stept, Tobias and Brown, like Goodhart, are current hit-paraders with songs concerning the war. There are other hit songs which were written by Jewish boys who are now actively engaged in the war effort.

Lyrics for one of the loveliest and most popular melodies of the day, "Sleepy Lagoon," were written by Jack Lawrence, now Chief Petty Officer of the United States Coast Guard Training Station at Manhattan Beach.

Private Al Frisch, stationed at Fort Hancock in New Jersey, wrote the music for "The Army Mule, The Navy Goat And the Kick of the Kangaroo," with lyrics by Alfred Eisman, Buddy Kaye and Herman Schwartz. This rousing song, its words timely, simple and significant, its music "catchy," rollicking and rhythmic, concerns our army and navy mascots and that of our Australian ally. The boys at Fort Hancock think it's "terrific." So, before long, will the whole nation.

Our Hit Parade is no ordinary one. Every number on it is a double strike.

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Women in the News

By MARTHA NEUMARK

War and Dresses

Women will realize much sooner than men how deeply the tentacles of war will reach into every-day life. As providers and managers of households, they will first appreciate how priorities, shrinkages in household goods and increased prices affect the pattern of life which has been standard since the last war.

Take dresses, for example. Molly Parnis and Nettie Rosenstein are perhaps as good illustrations as any of what Pearl Harbor (merely to use a symbol) will mean to the reorganization of industry and women's habits.

Look at Nettie Rosenstein first. If you patronize I. Magnin's in San Francisco or Los Angeles or Bonwit Teller's in New York you are probably familiar with a Nettie Rosenstein dress selling for anywhere from \$110 to \$500. Miss Rosenstein, married to a real estate broker and having two children, has long been one of the most fashionable modistes our land has produced. Exclusive stores vied for her models. But now there is a different atmosphere. Economy is the rule. Modesty in dress is patriotic. Not that Miss Rosenstein's dresses advertised their price. Quite to the contrary. Their simplicity was their chief attraction. Now Miss Rosenstein announces she is retiring. The goods she needs are severely rationed. The market—financially and psychologically—has plummeted downward. Well, that's one side of dresses.

On the other side is Miss Parnis, also a mother—of one—and married to Leon Levinson, her partner in a dress business, specializing in deb and college frocks. Top price of Molly Parnis' designs is \$50. But business in the Seventh Avenue, New York, plant is flourishing. These popular-priced dresses, fashioned by Miss Parnis—who has been designing since she left high school in 1923—are attracting not only the usual stenographer and middle-class trade but even some of Miss Rosenstein's former customers.

By the way, Miss Parnis thinks it's silly to believe that all women will be in uniforms of one kind or another soon. In the first place, women will get sick of their monotony. But, even more important, the men returning from the front will demand that their women wear something away from the drab and uniform to which they will be accustomed in the armed services. Miss Parnis has banked on her intuitions in the past—and has done very well.

Dorothy Backer, Publisher

By becoming publisher of the "New York Post," Dorothy Schiff Backer reached the apex of an interesting career. In succeeding her husband in that post, she merely adds to the heavy responsibilities she had carried from the first day that the Backers purchased the afternoon daily from J. David Stern, the Philadelphia publisher and friend of the President.

At 39, Mrs. Backer begins the most fascinating period of her life. Originally, this daughter of Mortimer Schiff

and grand-daughter of Jacob H. Schiff was married to a non-Jew, Richard Hall, with whom she had two children. Her divorce in 1931 was succeeded the following year by her marriage to George Backer. Both of them began to display a new interest in Jewish affairs at the same time. In the last ten years there have come to the surface those qualities of character, of poise, of deep social conviction and interest which give her the background to head a newspaper that has been one of the nation's few journalistic supporters of the President and the New Deal.

The trusteeship of wealth is one of the fixed views of Dorothy Backer as it is of her equally charming husband. She has been a member of the Board of Child Welfare but also of the League of Women Voters and the Women's Trade Union League. Her wealth has been used to promote many liberal economic and political causes, not least the New Deal itself. While she was married to Richard Hall, she followed the political faith of her fathers—Republicanism. But in the presidential election that followed her divorce she became a vigorous supporter of Franklin D. Roosevelt, whose cause she has espoused warmly ever since. She and her husband share their interests rather fully and they were jointly represented in the financing of several Broadway plays, one of them "Abe Lincoln in Illinois."

Her youngest child, 7-year-old Sarah Ann Backer, is now attending the school to which Mrs. Backer went in her childhood, in preparation for Bryn Mawr. Somewhat tall and stately, shy but quick to smile, Mrs. Backer is a personality who would be noticed even if she didn't have the power to which she now comes as publisher of one of the great daily newspapers of America.

Woman Geographer

With all the continents and all the oceans linked in this war, knowledge of geography becomes as indispensable to the average man as to the most important military official. The realm of geography has been pretty well dominated by men. But in Marthe Rajchman, women have acquired a brilliant representative. Her new atlas of China, with its description of land, sea and air routes, is the most ambitious project she has undertaken. Military strategists are finding it of great value as they study the rivers, roads and rail-ways of one of the most powerful associates of the United Nations.

(Please Turn to Page 33)

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Masters of the Comic Strip

By PAUL GREENE

SUPERMAN is a song. He is a radio program. He is a cartoon. He is the greatest circulation-puller in American journalism. This giant of a man who soars through the air smashing villains and righting wrongs is the idol of scores of millions of American boys and girls. Millions of adults think that he is the ideal hero for their youngsters to follow. He is as much a part of the thinking of America as Babe Ruth, George M. Cohan and President Roosevelt — perhaps more.

And "Superman" is only one of many comic strips. One good comic strip can make the difference between a 200,000- and a 1,000,000-circulation paper. The man who fills out the balloons, the technical term for the speech of comic strip characters, influences more American opinion than Dorothy Thompson, Walter Lippmann and Westbrook Pegler combined. Throw out all three of those commentators and a paper could survive. Eliminate "Dick Tracy" or "The Gumps" and its competitor would crush it in no time.

Two young fellows, Jerry Siegel and Joe Shuster, both of Cleveland, are responsible for the most phenomenally successful comic strip of the last decade. These lads, in their middle twenties, earn \$50,000 apiece from "Superman." And idea of how important "Superman" is can be gotten by knowing that the Holabird Motor Transport Base in Baltimore just named a new, huge truck "Superman."

What the comic strip artist knows about the mass mind is shown in the appointment by the Office of Facts and Figures in Washington of Lee Falk to supervise the preparation of foreign-language broadcasts. Falk is the author of "Mandrake the Magician" and "The Phantom."

Over 70,000,000 newspaper readers are entertained by the less than 100 syndicated comic-strip artists. Among the great names in that magic hundred are Harry Hershfield, Rube Goldberg, Milt Gross, Al Capp, Milton Caniff, Otto Soglow, Lichty and Siegel and Shuster. "Abie the Agent," "Boob McNutt," "Count Screwloose," "L'il Abner," "Terry," "Little King"—these are magic names to which millions turn every day before they even glance at the headline on the front page announcing progress on the battlefronts. And on Sundays, millions of floors are covered with the many-colored pages which are read with furrowed brows or unending chuckles.

The first comprehensive story of these masters of the American mind is told by one of them, Martin Sheridan. His book, "Comics and their Creators" (Hale, Cushman and Flint)

is an important addition to Americana. Joe Palooka's joining the army can do more for national morale than all the communiques of the War Department. Dick Tracy routing out the gangsters accomplishes more for law and order than three books by Edgar Hoover. Who and what these comic artists are is one of the keys to American character. By the way, the word "comic artist" doesn't mean that at all, usually. Most of the successful "comics" have no comedy. They're serious stories of adventure or crime or neighborliness.

390 Papers Carry "Superman"

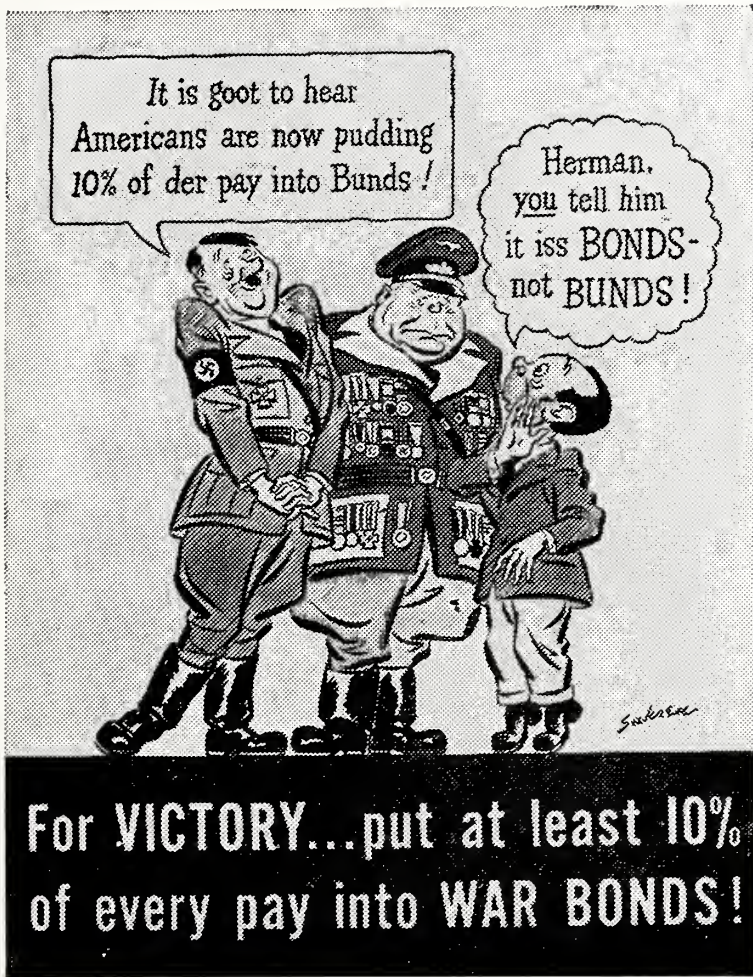
Now, take "Superman." The text is written by Siegel. The characters are drawn by Shuster. Three hundred and ninety newspapers print their work every day. Youngsters who get discouraged easily can profit by the example of these boys who first created "Superman" when they were in high school. For five years they peddled him from syndicate to syndicate. Each one said "Superman" was fantastic and unsellable. J. S. Liebowitz, publisher of monthly comic magazines, thought he'd give the boys a chance. He did in the June, 1938 "Action Comics Magazine." Today 20,000,000 people read the exploits of the man who flies over skyscrapers, protects the poor, avenges the innocent. Siegel and Shuster have created the streamlined 20th-century Robin Hood. There's a magazine called "Superman," which has a circulation of 1,400,000. "Superman" is an animated cartoon which Paramount has undertaken to distribute for three years, one a month. At a Baltimore library they now issue a list of books in the children's department labeled "Superman Recommends." The results are astonishing. As Sheridan explains it, the "phenomenal growth" and "popular appeal" of Superman "is due to the fact that America is a land of hero worshippers. Superman is the ultimate in heroes."

It's hard to tell what America will read—to judge by the wide variety of "comic strips" that are successful. And anyone who has the distorted notion that Jews aren't part of, interpreters of and symbols of America should examine the history of "L'il Abner," the creation of Al Capp. The exploits of Abner are so vivid in the minds of his readers that when, as part of his cartoon, Capp described a "Sadie Hawkins' Day," when girls could propose to boys, almost 400 colleges, universities and cities staged a "Sadie Hawkins' Day," in November. It is becoming an annual custom on many campuses. *Life* Magazine gave the celebrations a huge display.

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Capp reports that he failed in geometry nine times in his Bridgeport high school, from which he never graduated. He did go to several art schools, the first of them the Pennsylvania Academy of Arts. His first experience came in 1928 when he was asked to substitute for a cartoonist who had just quit

the Associated Press. Capp attributes his success to Ham Fisher, cartoonist of "Joe Palooka." The latter was the first one to give him a chance, as one of his assistants. When Capp got a chance to perfect his own idea of a strip, he chose a southern mountain family: called them the Yokums—combining hokum with yokel. United Press took the feature. Capp, who lives in New Hampshire and works in Boston, is one of the most successful cartoonists in the country—now that he's all of 33. Over 500 newspapers publish his strip.

Such is fame that today Harry Hershfield is better known for his gifts as an after-dinner speaker than as the gifted cartoonist and humorist that he is. "Abie the Agent," which introduced some of the most famous Yiddish phrases into the American language, is the eighth oldest comic strip in existence, Sheridan reports. Hershfield, a native of Cedar Rapids, Ia., boasts that the only art training he received came by way of several months at the Chicago School of Illustration. From copy boy on the *Chicago Daily News* he progressed through various stages until he became sports cartoonist on the *San Francisco Chronicle*. Arthur Brisbane gave Hershfield his chance as he did many other cartoonists. Few may remember "Desperate Desmond," which Hershfield created in 1910. It was on

(Please Turn to Page 34)

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IN THE TOWN OF SLAUGHTER

(Continued from Page 26)

They mingle, merge into one mighty,
One terrible despairing cry of woe,
That trembles in the air as on a sick-bed,
On heads flung back toward the ceiling,
And faces contorted with grim pain.
Horror! Horror! Cold shudders down your spine!
Thus prays only a people that is lost,
Whose soul is smoke and ashes,
And its heart a desert, a hopeless desert.
No blade of hatred, no germ of vengeance!
Can you hear? They beat their breasts, "Forgive us!"
They call to Me I should forgive their sins!
How sin's a shadow on the wall, a dead worm?
A broken pitcher?
Why do they pray? Why do they lift their hands?
Where is their fist? Where is the thunderbolt
That will settle accounts for all the generations,
And lay the world in ruins, tear down the heavens,
And overturn My Throne!

Hear, son of man!
Hear how the Cantor calls aloud:
"Rouse Yourself, God, for the innocent victims,
And for the aged, the martyrs and the saints,
For little children, and for sucking babes!"
And all the congregation will repeat his words,
Crying aloud, until the walls and pillars shake like you with fear!
But cruel to you, most cruel I shall be—
I shall not let you weep!
If any sound rises in your throat,
Stifle it between your teeth!
Do not profane this dread disaster,
Leave it for generations without complaint . . .
Your unwept tear bury within you,
Immure it in your heart, build up there
Of hate and wrath and gall for it a fortress,
And let it grow, a serpent in its nest,
And you will suckle from each other,
Yet always hungering and thirsty you will be.
Then when the evil day comes upon you,
Break your heart open, liberate the snake,
And like a poisoned arrow send it
Ravenous, with burning venom,
Into the very heart of your own people.
Go, son of man, into the street tomorrow,
And lo, a market-place of living broken ware behold,
Dejected, half-dead human worms,
With crooked, broken backs,
All skin and bones, in rags and tatters,
With children who are hopeless cripples,
Their wives are harassed, frail, and shriveled,
Like locusts, end-of-summer flies
They swarm about the doors and windows,
Besiege each house, their crooked paws thrust out,
Skilled beggars, with open, festering sores,
Each cries his little pack of merchandise,
Turning his eyes up to the windows,
Like slaves, like whipped dogs to their masters!
"A penny for a wound! A penny for a wound!
A penny for a violated daughter!
A penny for an old slain father!
And for a young son who was shortly to be married!"
To the graveyard with your packs, you beggars!
And there dig up the whitening bones,
Out of their fresh graves, of your martyrs,
Pile these into your packs, and then go out,
Each with his pack, into the world,
From town to town, to every market-place,
And under every stranger's high windows
Sing huskily your beggar songs,
And beg for mercy, wheedle, swindle
A little for yourselves, as till now, with your flesh and bone.

And now enough! Flee, man now flee for ever!
Flee to the desert, and there go mad!
Tear up your soul into a thousand pieces,
And fling your heart to the wild dogs,
And let your tear fall upon hot stones,
And your cry be swallowed by the storm.

WOMEN IN THE NEWS

(Continued from Page 29)

Born in Poland, Marthe Rajchman obtained her education in various European universities.

The war brought her to a New Jersey town, adjacent to New York. The skill she had acquired in diagramming maps was put into use before the war. London publishers issued a series of her works beginning with "An Atlas of Today and Tomorrow" in 1937. In rapid succession, other firms published "China Struggles for Unity" and "An Atlas of Far Eastern Politics." Her knowledge of the Pacific and her sympathetic interest in eastern Asia brought her the cooperation of the Chinese government in the atlas she has just issued on China.

Bergner Back

Elizabeth Bergner has not yet been given an adequate role in films produced in Hollywood—but now that her husband, Paul Czimmer, has taken over her direction, it is likely that this gifted Viennese actress will be seen at her best by American audiences.

The picture that brought her the best notices was "Escape Me Never," a London production based on the play in which she was first seen by New Yorkers in 1935. The part of a sad waif fitted her acting style perfectly. She overcame the sentimentalities and the hokum of the role by the warmth of her acting. The picture that seemed to put the greatest burden on her was "Catherine the Great." America was not impressed.

England has been most hospitable to her. The late Sir James Barrie regard-

ed her as one of the finest portrayers of his roles. Her performance as David in the Barrie play elicited the unstinted praise of the London critics.

The actress is now 41, although her features would not suggest it. "Paris Calling," her first Hollywood production, did her no justice. The man who has done most to mold her career, Paul Czimmer, is taking her American career in hand. It may be expected that he will realize that European mannerisms and cliches that went well in England or on the continent are passe in the American idiom. In Elizabeth Bergner this country has gained one of the most notable exiles from the Europe destroyed by Hitler. It would be a pity if her talents were not properly conserved.

Fannie Brice at 50

It's rather startling to realize that "Baby Snooks" is 50. But Fannie Brice ought not to worry about the advancing years, considering the fact that her performance is still so good that she has just won one of the top-ranking honors for the best radio program in the entertainment field.

The career of Fannie Borach is one of the most remarkable in show business. The records say that her debut occurred in Brooklyn on an amateur night when she took first prize with a rendition of "When You're Not Forgotten by the Girl You Can't Forget." Since then she has given permanence among popular American ballads to quite a number of songs which she inaugurated. These include, pre-eminently, "My Man." Her experiences with her "man" were the most tragic of her career, considering, first, the case of Jules "Nicky" Arustein, and then the case of Billy Rose. Fannie Brice's son and daughter are pretty husky grown-ups by this time.

Hers is a typical rags-to-riches story. She knew nothing of formal education, because she had to go to work at an early age. In a New York movie house she sold tickets, painted signs and even sang—all for \$8 a week. She never forgot that fact even when she was earning \$3,000 a week. Today Irving Berlin is a name to conjure with in the show world. But there was a time when Fannie Brice did him a great favor when she helped out the struggling young writer by singing one of his songs in a musical comedy, "Sadie Salome."

Miss Brice may clown and mock-ery on her radio program, but she has real reverence for the genuine artist. Asked to pick her favorite actor, she chooses Paul Muni. The fact that Fannie Brice started her show career in burlesque merely emphasizes the hurdles she climbed. By the way, she has herself billed as "Fannie"—but reports say she persists in signing her checks "Fanny."

Front Cover

This timely illustration was made possible through the courtesy of B. W. Radcliffe, Editor of "Who's Who in the Composing Room," official publication of the Intertype Corporation, Brooklyn, N. Y.

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MASTERS OF THE COMIC STRIP

(Continued from Page 31)

the style that has become popular today. One of the characters was Gomgatz, who, from time to time, spoke Yiddish. The old Nathan Straus used to love that Gomgatz, who was a cannibal chief. Straus suggested to his close friend, Arthur Brisbane, that Gomgatz should have a cartoon to himself. From that idea emerged "Abie the Agent," in which Abie and Reba were the first "Mr. and Mrs." Brisbane once called "Abie the Agent" "the first of the adult comics in America." Hershfield still considers himself more the philosopher than the humorist, although his gags of today become the vaudeville comic's wisecrack of tomorrow. Hershfield has tried to depict the "alrightnik" of the lower and upper middle class. And America has found that an "alrightnik" is the same whether he's a Jew or a Christian.

Father of "Boob McNutt"

The other day Reuben Lucius Goldberg saw his son inducted as an ensign in the United States Navy. He has achieved a status that he could not have dreamed of back in 1907 when he wrote and illustrated his first "Foolish Question No. 1," a series which since has become a part of the American language. Rube Goldberg might even be considered a President-maker—or perhaps President-breaker is a better word. When Paul V. McNutt, former Governor of Indiana, was a candidate for the Democratic nomination for President, people said he could never make the grade with a name like that. It reminded Americans of "Boob McNutt." That's how a comic character can become part of the flesh and blood of millions. Today, Rube Goldberg is a "high-class" editorial cartoonist, who draws the daily cartoon for the extremely conservative Republican *New York Sun*. Until the war came along, Goldberg could be depended upon to use his gift of the pen and pencil for acid comment on the New Deal. That's a far cry from the crazy inventions which used to delight tens of millions of Americans. His cartooning days started on the *San Francisco Chronicle*, in a city which seemingly sprouted more cartoonists than any other. Then he went to New York. There one famous character after another emerged. His expressions became more famous than Presidential messages. "Mike and Ike, They Look Alike," "Boloney" and "Life's Little Jokes," were among the many phrases that were part of an era and of a people.

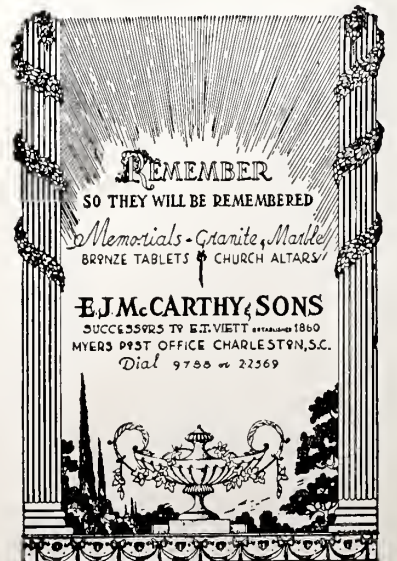
Milt Gross, born in the Bronx, was the first to write Yiddish in English. His "Nize Baby" added to the rollicking laughter of the loony 'twenties. Then came such comic-strip characters as "That's My Pop," as cruel and yet as funny a commentary on male vanity as appears in our Sunday sheets, and "Count Screwloose." Otto Soglow is more morose and demands a better mind for the understanding of his silent "Little King." Nobody would believe that Soglow used to do cowboy drawings for "Western Story," but Sheridan vouches for that story, as he

does for the many other fascinating sidelights on these cartoonists. Soglow is the Charlie Chaplin of the comic-strip artists. Pantomime is his rare gift.

Two other youngsters who are making American history are Milton Caniff and Lichty (George Maurice Lichtenstein). Caniff's gift to the nation is "Terry and the Pirates." Caniff started on the *Dayton Journal-Herald* as an office boy. On the *Columbus Dispatch* he spent six years learning cartooning and getting a B. A. at Ohio State. First, to the Associated Press in New York and then to the *Daily News*. There, Captain Patterson, who has fathered more successful cartoons than any other American, helped him work out the adventure background of "Terry and the Pirates," laid among the bandits of the China Coast, with a snaky woman as the gang leader. "Terry and the Pirates" is another of the many-millioned circulation attracters. Its art style is considered so good that a New York gallery exhibited its drawings. At 35, Caniff finds his characters in one of the most dynamic sectors of the world—as real life has caught up with his strange adventures.

Lichty, of the *Chicago Times*, is one of the few new cartoonists who believes a strip should actually be comic and not merely a title. The nation knows his "Grin and Bear It" as one of the most intelligent and simple set of comments on the frailties of man. No solemn philosopher is this 36-year-old artist who was born in Chicago and who prides himself on having been expelled from the Chicago Art Institute. He first came to notice when he won first prize in the 1928 *College Humor* contest while he was at school editing the *Michigan Gargoyle*.

These are a few of the masters of the comic strip. The late Sol Hess was one of the greatest with his "The Nebbs," which his son-in-law and daughter are carrying on. Married life, the Wellsian conception of the future, romance and adventure—all have their commentators in the comic-strip artist—it might be said that these cartoonists diverted a nation's mind in peace. They are keeping up the nation's perspective in war.



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**Why Did God Make
America?**

(Continued from Page 4)

America, the heir of the religious concepts of Palestine and the culture of Rome and England, is building in the full sun of a new day for a peace which is not based on imperialistic intervention. The American peace, the peace of the common man, must be translated into freedom everywhere. America will not have made her contribution until nine out of ten of the adults of the world can read and write, until all the children of the world can have at least a pint of milk a day, until education brings with it such a sense of responsibility that all of the people of the world can be trusted to take part in democratic government.

The mighty cultural rivers which have come rushing down upon us from the mountains of the past have joined here in America to nourish a new civilization which blends the social justice of the prophets, the legal justice of Rome, the stability of Britain, the fire of Spain, the tolerance of Portugal, and the fortitude of the Indians with the inspiration of the common man, which is the very essence of the sun and the soil of America. We shall see the day when the sun of our America is the sun of righteousness, and when that sun will rise with healing in its wings.

THE GOLDBERGS

(Continued from Page 21)

broadcast. "That was before he got into the Metropolitan Opera House," smiles Mrs. Berg, "but even now, as busy as he is, he always takes time out to sing it for us. He sings it almost every year—unless he has to be in school (at the time the broadcast is being made). He's very religious."

Other famous people have played with "The Goldbergs," among them John Garfield, Martin Wolfson and Menasha Skulnick—famous star of the Yiddish stage, who has been enacting the role of "Uncle David" ever since 1932. A newcomer to the program, Mira Rosovskaya, had, during the period following the accession of Hitler to power, acted for two and one half years in the *Kultur Bund*, the Jewish theater solely for Jewish patrons in Berlin. As for James Waters, before becoming "Jake" of "The Goldbergs" in 1929 he had starred as Potash in the immortal "Potash and Perlmutter" and then as Abie's father in "Abie's Irish Rose."

They're a fascinating family, "The Goldbergs"—both "in character" and behind the scenes; an influential factor in the molding of public opinion, a moral lesson to the children of America and a boon to their parents, a source of enjoyment to Jews and Gentiles alike.

NEGRO SCHOLAR OF THE TALMUD

(Continued from Page 10)

I know no man who has done so much for them as Julius Rosenwald, a descendant of Shem, to whose memory the author dedicates this book."

Mr. Rosenwald, who was a patron of learning in his time, could little have thought that his munificence would lead to a work on the Jewish Talmud by one of those aided by his philanthropy.

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**Organization and Personal
News**

Births

Greensboro, N. C.—Mr. and Mrs. Arthur F. Swartz announce the birth of a daughter on August 3rd.

Greensboro, N. C.—Lient. and Mrs. Benjamin Cone announce the birth of a son, Benjamin, Jr., on August 19th.

Greensboro, N. C.—Mr. and Mrs. Kent Wilkins announce the birth of a son. Mrs. Wilkins is the former Miss Ann Samet.

Durham, N. C.—Mr. and Mrs. Harry Bergman announce the birth of a son, Alvin Barrie.

Durham, N. C.—Mr. and Mrs. Max Lieberman announce the birth of a daughter, Beverly. Mrs. Lieberman is the former Miss Hannah Klaff of Danville, Va.

Bar-Mitzvahs

Durham, N. C.—Ned Greenberg, son of Mr. and Mrs. Phillip Greenberg, cel-

ebrated his Bar Mitzvah with services at Beth-El Synagogue. Also celebrating his Bar Mitzvah was Fred Friedman, son of Mr. and Mrs. Siegfried Friedman.

Weddings

Munich-Simpson

Greensboro, N. C.—In a simple ceremony at Temple Emanuel, on Saturday evening, August 8th, Miss Rose Munich, daughter of Mrs. Samuel Munich of Durham, became the bride of Lient. Albert L. Simpson, son of Mrs. M. Simpson of Union, N. J. The ceremony was performed by Rabbi F. I. Rypins in the presence of members of both families and a few intimate friends. The bride was given in marriage by her brother-in-law, A. F. Klein, and the groom had as his best man his brother, Sidney Simpson, of Union, N. J. Wedding music was furnished by Miss Edna Levine, accompanied by Mrs. Paul Ouley at the organ. Following an informal reception in the assembly room, the bridal couple left for Petersburg, Virginia.

Lieutenant Simpson, who is stationed at Camp Lee, Va., is a graduate of the



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University of North Carolina and Harvard Law School. Mrs. Simpson, sister of Mrs. A. F. Klein, is a native of Oxford, N. C., but has lived in Durham most of her life, and while there held a responsible position with Kinton's, Inc.

Block-Myers

Greensboro, N. C.—In a private afternoon ceremony on July 23rd, Miss Amelia Block, daughter of Mr. and Mrs. M. E. Block, was married to Lieut. Stephen Krauss Myers, U. S. N. R., in Miami, Fla. Rabbi Coleman A. Zivitan, of Miami, officiated. Mr. and Mrs. Block went from Greensboro for their daughter's wedding, and remained there for a week afterwards. Lieut. and Mrs. Myers, after a trip to Hollywood Beach, Fla., will be at home in Miami.

Mrs. Myers is a native of Greensboro and a graduate of Woman's College, where she took part in many activities. She was employed in the Department of Internal Revenue. Lieut. Myers is the son of Mr. and Mrs. Joe D. Myers of Philadelphia, Pa. He is a graduate of Princeton University, and before going into the Navy he was secretary-treasurer of Solomons Co., Atlanta.

Goss-Wolf

Greensboro, N. C.—Miss Evelyn Goss, daughter of Mr. and Mrs. Jacob H. Goss, and Mr. Samuel Wolf, son of Mr. and Mrs. Jacob Wolf, of Aiken, S. C., were united in marriage on Sunday afternoon, July 26th, in a 5 o'clock ceremony at Temple Emanuel. Rabbi F. I. Rypins officiated. The bride had as her only attendant her sister, Miss Helen Goss, of Washington, D. C., and the groom had as his best man his brother, Abraham Wolf, of Stanton, Del. Ushers were Stanley Frank, Henry Goss, Isadore Wolf and Stanley Goss. Music was by another sister of the bride, Miss Rebecca Goss, accompanied by Mrs. Margaret Banks at the organ. Following the ceremony, a reception was held by the bride's parents. Mr. and Mrs. Wolf will be at home in Aiken, S. C., after a wedding trip of some length. Mrs. Wolf, a native of Virginia, has lived in Greensboro most of her life, and attended Woman's College here. Mr. Wolf is a graduate of Aiken Institute and is associated in business with his father.

Zuckerman-Bernson

Durham, N. C.—Mr. and Mrs. Charles T. Zuckerman announce the marriage of their daughter, Ethel Mae, to Lieut.

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Richard J. Bernson of Brookline, Mass., on August 2nd. The marriage took place in Petersburg, Va. Lieutenant Bernson is stationed at Camp Lee, Va.

COLUMBIA, S. C.

Columbia, like other communities, had its drive for War Bond sales. At a breakfast at the Wade Hampton hotel which the business men of the city attended, \$263,000 in bonds were sold. The honor guest on this occasion was Lieut. Juanita Redmond, of Swansea, S. C., a nurse who was awarded a medal for heroism during the attack on Pearl Harbor. Miss Redmond appeared in the interest of War Bond sales and was instrumental in putting Columbia over the top. An incident which was outstanding at this breakfast occurred when Mr. I. Ginsberg, after purchasing his quota of bonds, presented Miss Redmond with a \$50 bond in her name, in appreciation of her services to our country. Miss Redmond accepted this gift from Mr. Ginsberg in a manner signifying her deep appreciation.

DURHAM, N. C.

The local A. Z. A. recently held the installation of officers, this being the sixth set of officers in two years. Those installed were: president, Lester Rose; vice-president, Jacob Margolis; secretary, Albert Katz; treasurer, Daniel Moss; sergeant-at-arms, Chester Fink; reporter, Leon Greenberg; and chaplain, Sheldon Abelkop.

The installation took place at the B'nai B'rith club rooms and Harry Bergman and Mose Fogel presided during the entire affair. After the installation a dance was held in the club rooms and refreshments were served. As this is an annual affair of the A. Z. A., many people attended. The

present set of officers will remain in office until December 1, when another group of officers will be elected.

Among the young Jewish boys who attended Camp Arie are Ned Greenberg, Donnie Lieberstein, Lowell Dryser, Sheldon Gladstein and Robbie Evans. The young girls who attended Camp Louise are Doris Freedman, Shirley Zuckerman and Betty Rosenberg.

Mrs. Harris Startz and son, Barrie, visited relatives and friends in New York.

Mrs. Herbert Heinz and son, William, visited Mr. and Mrs. George Lewin. Mrs. Heinz and son are from New York.

Mrs. Simon Krock and son Richard, of Columbus, Ga., visited Mrs. Krock's parents, Mr. and Mrs. M. Eisenberg.

Mrs. Ben Rose has returned after visiting friends in New York.

On Sunday, August 9, the U.S.O. and the Junior Hadassah co-sponsored a picnic and outing held at Duke Park. Many soldiers from Camp Butner attended.

The Ladies Aid Society sponsored a watermelon jubilee at the B'nai B'rith clubrooms on August 9. The soldiers from Camp Butner were entertained.

Miss Helen Moss has returned to her home in Miami, Fla., after visiting her parents, Mr. and Mrs. M. Moss.

Misses Gertrude Sawilowsky and Sara Lee Dworsky have returned to the city after a vacation in Virginia Beach, Va.

Mr. and Mrs. S. H. Dworsky were in Connecticut and Saratoga, N. Y., during the summer.

Durham Jewry are being host to the many Jewish service men who are located in Camp Butner. Many social affairs have been planned for the fall and winter in order to make the men's stay at Camp Butner hospitable.

Mrs. Leon Moel

GREENSBORO, N. C.

Dr. Adrian Rubin left on August 15 to report with the Army Air Force Technical Training Command at Miami Beach, Fla. Dr. Rubin, who was commissioned as first lieutenant in the medical corps, had practiced in Greensboro for two years. His wife and young son accompanied him to Miami Beach.

Mrs. Julius W. Cone has been elected as head of the local Office of Civilian Defense, to succeed Mrs. Payton Shaw Kelly, who has left the city. Mrs. Cone, who will give her services to this organization gratis, has always been deeply identified with the community life of Greensboro. She has been chairman of the Morale Committee of the local Civilian Defense since its organization, and was greatly responsible for putting over the drive for the blood bank in the city. The organization is fortunate in securing Mrs. Cone's services.

Mr. and Mrs. M. H. Zauber have returned from Sioux Falls, S. D., where they visited their son, Milton, Jr., who is at the Air Base Technical School. Mrs. M. H. Zauber, Jr., who accompanied them to Sioux Falls, is remaining there with her husband. Another son of the Zaubers, Pvt. Raymond Zauber, is at present stationed at Kodiak, Alaska, where he is in charge of the band at Fort Greeley.

Mrs. Harry Sabel and Mrs. David Bernstein have returned from Charleston, S. C., where they spent four weeks with relatives. Rita Bernstein, daughter of Mr. and Mrs. David Bernstein, joined her mother in Charleston after spending a month at Camp Louise, Md. Harry Bernstein spent the summer in Charleston where he was working in the Navy Yard. He will return to Chapel Hill where he will resume his studies at U. N. C.

Mrs. I. Lewin and daughter, Doris, have gone to Monterey, Calif., for several weeks to visit Lieut. Robert Lewin, who is stationed at Fort Ord at Monterey, Calif. Lieutenant Lewin was graduated recently from the Field Artillery School at Fort Sills, Oklahoma. Mr. Lewin expects to join his family for a part of their three weeks' trip.

Mrs. Max Klein and children, Charlotte and Marilyn have returned from Savannah, Ga. Marilyn spent most of the summer in Savannah with relatives and Charlotte joined her there after pending a month at Camp Louise.

Returning from Camp Yonahlossee are Nancy Saslow and Norma Jane Bernstein. Nancy returned just in time to take a trip to New York with her parents, Mr. and Mrs. B. G. Saslow. Everett Saslow has returned from Chapel Hill where he took a summer course at U. N. C.

Mrs. Walter J. Bernstein was in Boston, Mass. where she attended the wed-

ding of her brother, William A. Thurman in August.

Larry Cohen, son of Mr. and Mrs. Ned W. Cohen spent the summer at Camp Osceola, Hendersonville, where he was a junior counselor. In addition to being a counselor, Larry was also assistant swimming instructor and had many other duties connected with the camp. Mr. and Mrs. Cohen visited Larry on several occasions during the summer.

RALEIGH, N. C.

About 250 service men visit the B'nai B'rith Service Center weekly. This center is sponsored entirely by the B'nai B'rith and hostesses are members of the Raleigh Jewish Woman's Club. The center is open to all service men. Dancing and games are provided and refreshments served by the hostesses.

Mrs. Ben Goldberg has been elected president of the Raleigh Jewish Woman's Club for the coming year.

Members of the Young Judean Helpers met at the home of Jerry Reamer on August 11th. Plans for cooperation with the National Society, with headquarters in Washington, D. C. were discussed, after which a quizz contest was held and refreshments served. This group was organized by Rabbi Mann and during the summer has functioned locally. Officers of the club are as follows: President, Norman Goldin; vice-president, Burton Garr; secretary, Zepporah Mann; treasurer, Jerome Hurwitz; program chairman, Burton Garr; social chairman, Betty Weinstein; publicity chairman, Arlen Gelin and assistant, Jerry Reamer.

Mr. and Mrs. Arnold Krochmal spent several days in New York with Mr. Krochmal's parents. Upon their return, Mr. Krochmal reported for service at Camp Croft, S. C. and Mrs. Krochmal returned to her position in Fayetteville.

Mrs. Jesse Margulies has returned after a visit to her husband, Pvt. Margulies, now stationed at Scott Field, Ill.

Mrs. Geo. I. Barwick is visiting relatives in New York and Boston. She will return about Sept. 15th.

Misses Frances and Shirley Pizer, daughters of Mr. and Mrs. W. M. Pizer, have returned from Detroit, Mich. Shirley graduated from Wayne University and has accepted a teaching position. Frances has accepted work in her own field.

WINSTON-SALEM, N. C.

Robert Backer who is in his senior year at Duke University, has been appointed as an Army Aviation Cadet and will continue his studies at Duke until called for army service. Richard Backer has returned from Admiral Farragut School at Pinewood, N. J. where he spent the summer.

For more than a thousand years the Bible, collectively taken, has gone hand in hand with civilization, law—in short, with the moral and intellectual cultivation of the species, always supporting and often leading the way.—*Coleridge.*



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The AMERICAN JEWISH TIMES



Yom Kippur
Tishri 5703

לשנה טובה תכתבו

Day of Atonement
October 1942



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WORSHIP

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SPEECH

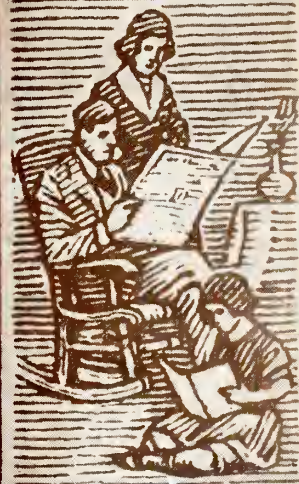
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TO THE DEFENSE OF THE
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OUR BLOOD, SWEAT AND TEARS
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"THAT GOVERNMENT OF THE PEOPLE,
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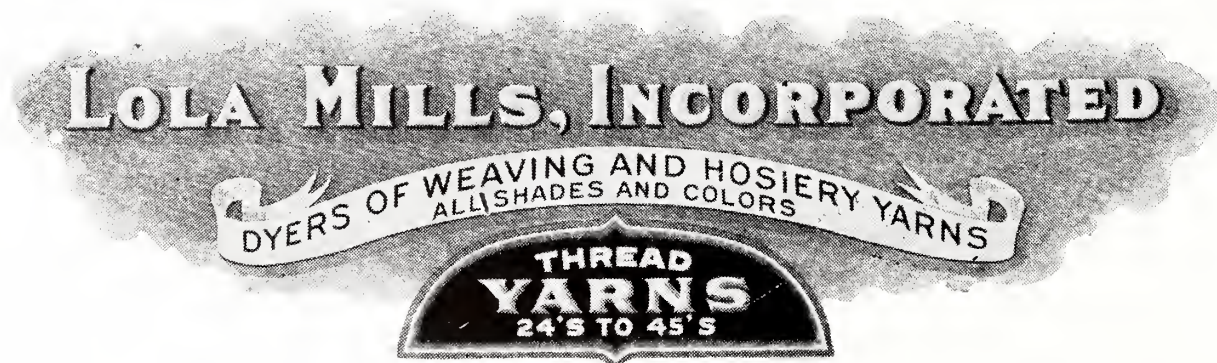
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The American Jewish Times

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EDITORIALS

Yom Kippur—Day of Atonement

How supremely ironic it will be this Yom Kippur to the Jews in the ghettos of Europe, huddled in their secret houses of prayer, to recite the Kol Nidre, in which they ask forgiveness for their sins! Millions of Jews are today the vicarious atonement through whom a corrupt mankind is purging itself of its evils. On this Day of Atonement of 5703, it will be for humanity to pledge itself to renewed and strengthened effort so that victory will bring true at-one-ment with the godly virtues of peace and freedom for all.

Jews In the Revolution

The picture of the Jew in the American Revolution is likely to be polemical or nonexistent. A current book in the best-seller class is doing much to alter the portrait. It is Howard Fast's "The Unvanquished," which is to be transformed into a stage play and perhaps ultimately into a motion picture. Mr. Fast, who has written a number of books on early American history, takes sharp issue with the view that the Jews of Colonial times were an unimportant factor in the rebellion against King George. Several major events making for the success of the Revolution are attributed by him to the Jews.

The famous fire in New York which helped George Washington's miserably beaten forces to escape disaster at the hands of General Howe is attributed to a conference held in the cellar of the home of "a shrunken-limbed imp, the consumptive little Jew, Haym Solomon." His novel, with George Washington as the central figure, pictures New York as hating the Virginia planter who headed the revolutionary forces and the cause which he symbolized. "Instinctively," says Mr. Fast, "the Jews had cast their whole fortune with the Revolution. Every Jew able to bear arms had joined the insurgent army; their emotional impulse had caused them to speak out violently, and once they had crossed the bridge, they had destroyed it behind them. They had left no way back; they had filled their synagogues with wounded and their parlors with plots, and they had given their cash with the impulse of a gambler who plays one card to win or lose all. Now their youth had gone away with the Yankees, except for those who lay in their cellars moaning with gangrenous wounds."

The Jews in America may well hold their heads high in pride as they scan the years of their contribution to the building of this country by their forefathers, whose achievements they are now giving their treasure and their blood to preserve.

Poland—Three Years After

Three years ago Germany marched into Poland and set the world on fire. These have been years of misery, heartbreak and disaster. But a hopeful note is engraved on the milestone for the third anniversary. It is the story of the deportations from western Poland so that vast numbers of German families may be transferred from the bombed areas.

Poland was a symbol of the prewar economic maladjustment. Today it is a token of the irresistible will of man to freedom. May it be, in the days of peace, a model of the realized aims of the Atlantic Charter, so that its inhabitants, Jews and Christians, may live in amity, security, freedom.

Ask Christians To Pray for Jews On Yom Kippur

Jacques Maritain, distinguished French Catholic philosopher, feels that Christians "might display before God our brotherly compassion for Israel and make heard our cry on its behalf by praying especially for the Jews and sharing in their penance on this Jewish Day of Atonement."

His suggestion is contained in an editorial entitled "Atonement For All," appearing in the current issue of *The Commonweal*, leading Catholic weekly.

"Never have we Christians had such an opportunity of expressing our compassion toward the 'elder race' for which Christ wept and which is ever dear to His heart—together with our stand for justice and human rights, which are wounded in them in a particularly frightful manner."

Speaking of Yom Kippur as "a day of penitential prayer and fasting for the sins of Israel, for the cleansing of its spirit," Maritain said it is for Christians to echo the spirit of Pope Pius VI, who said: "Anti-Semitism is unacceptable. Spiritually we are Semites."

"In the face of a persecution more universal and more savage than ever before," Maritain said, "and of the untold suffering endured by the Jews in all countries in Europe—and now in France, where Christian conscience arises indignant yet powerless against the utter betrayal of human rights which a so-called French government assumes as an added shame—in the face of the very purpose of extermination that Nazi ferocity is displaying, the celebration of this day takes on a particularly crucial significance."

Hate On the Wane

Courage of a high order, symbol of America's determination to win the purposes of this war, is reflected in the Federal Government's action in obtaining indictments against individuals charged with undermining the war effort. Represented on the list were many whose anti-Semitic records go back many years. All of them are charged with trying "to obstruct and defeat" the war effort. Since a number of those accused of sedition have already been convicted on similar charges and many have actually started on their jail terms, it may be assumed that the Justice Department is equipped to sustain the charge in the indictment.

The language used in the indictments is broad. It brings into its net, however, some comparatively small fry, even though many have played a vicious role in propagandizing anti-democratic sentiments, not to speak of their pro-Axis bias. There are in the United States several newspaper publishers who control powerful dailies or chains of dailies. An examination of the language in some of their news and editorial columns will not disclose too great a difference between their slant on America's war effort and that of the men who are indicted for "a systematic campaign of personal villification and defamation of the public officials of the United States Government . . ." to convince the armed forces that "such public officials are traitorous, corrupt, dishonest, incompetent, un-American and mentally unbalanced." Perhaps when these cases are finally decided, the Justice Department may complete its program to still the voices of disunity which jeopardize the winning of the war.

The Red Cross and National Unity

By NORMAN H. DAVIS

Chairman, American Red Cross

"**B**EHOLD, how good and how pleasant it is for brethren to dwell together in unity."

In these beautiful words the psalmist sings of a state of society ideal under any circumstances, but especially vital in this hour of crisis in our history.

To achieve victory we must be a united people, working together, sacrificing together, fighting together, and activated by a common interest, the salvation of our country.

The American Red Cross in its humanitarian work represents a united people. Chartered by Congress, it is supported by the American people and functions in the spirit of free American traditions. Approximately 15,000,000 adults and more than 14,000,000 Juniors belong to this organization; millions do its work; millions benefit by it. Men, women and children—city and country people, rich and poor, white and Negro, capital and labor, agriculture, Protestant, Catholic, Jew. By the alchemy of the Red Cross emblem they become one people. Nowhere, except in the matter of citizenship, can the fusion of such diverse points of view be found. In thousands of Red Cross sewing rooms and production centers, in the various Red Cross volunteer services, such as Nurse's Aides, Hospital and Recreation Corps (Gray Ladies) and Home Service Corps, in nutrition and canteen classes, in thousands of first-aid classes—in these and many other Red Cross activities millions of Americans of every race, national origin and religion are working together as good neighbors and loyal Americans fulfilling the psalmist's ideal.

Such unity is being pledged with their blood by hundreds of thousands of Americans through the Red Cross blood-donor program. Giving a pint of blood for the Army and Navy is a new form of patriotic service developed in this war. This blood, processed into life-saving plasma for emergency transfusions, is being collected from volunteer blood donors at eighteen Red Cross blood-donor centers.

Recently, human serum albumin has been developed as a blood substitute to be used in the same type of cases as plasma. Dr. Edwin J. Cohn, professor of physical chemistry, Harvard Medical School, is largely responsible for serum albumin.

This Red Cross collecting program, the biggest single medical project in history, was launched in February, 1941, following a request by the Surgeons General of the Army and Navy for 15,000 pints. The July 1, 1942, quota of 380,000 pints was exceeded by more than 81,000 pints. This remarkable achievement was made possible by the patriotic response of a host of Americans representing a cross-section of our population. Another exemplification of the psalmist's ideal of unity. An even larger response is demanded by the new request of the Army and Navy for two-and-a-half million pints of blood to be collected by the Red Cross during the next twelve months.

Who among us has not thrilled to the stories of the Red Cross nurses in the Philippines? Untlincing under

The American Red Cross is the instrument through which American citizens meet their responsibilities in emergencies and disasters of all types. In the history of recent years, the funds of the Red Cross, used as always for non-sectarian relief, have given valuable assistance in certain areas of suffering among Jewish populations. In this exclusive article for the American Jewish Times, the distinguished statesman, Norman H. Davis, Chairman of the American Red Cross, describes in broad strokes the activities of the Red Cross, which embrace all citizens, regardless of race and creed, and which, in recent times, have acted to unify these races and creeds as never before.—THE EDITOR.

daily fire, tender to the sick and wounded soldiers—Americans and Filipinos—on temporary beds sheltered only by the mango and bamboo trees, working frantically with rationed food and medicinal supplies hour after hour, day after day, week after week, without rest and under constant strain. Their heroism and devotion to duty were among the bright spots in an otherwise tragic situation. Do you know what one of those nurses, Lieutenant Mary Lohr, said upon her return to the United States? Her statement speaks for itself: "I am going back on foreign duty as soon as my leave is over and I am rested. I can't imagine any nurse not wanting to. My message to all qualified American women is to enroll in the Red Cross First Reserve and help win this war as an officer in the Army Nurse Corps. It is a great privilege and a great responsibility that we nurses have toward the Army—the privilege and responsibility of caring for the increasing number of our sick and wounded boys and officers on the battlefields of the world."

The Nursing Service of the American Red Cross is charged by Act of Congress with the responsibility for maintaining a reserve of nurses adequate for the armed forces. A Red Cross nurse, once she is assigned by the Army or Navy, becomes a member of the Army or Navy Nurse Corps. Recruited



from the Red Cross first reserve, our nurses already are serving in England, Ireland, Australia, Iceland, India, and other battlefronts manned by American troops. More than 10,000 Red Cross first-reserve nurses were on duty with

the armed forces this summer. A campaign is now under way to enlist 3,000 registered nurses a month. This is not merely a Red Cross problem. It is a national problem, one which will take united effort to put across.

With 3,000 registered nurses a month going into the armed services, hospitals and public-health agencies face a serious nursing shortage—so serious, in fact, that several hospitals already have closed private rooms and wards because of it. Nurse's Aides are the immediate answer to understaffed and overworked hospitals. The Red Cross is recruiting 100,000 women and girls to train as Nurse's Aides to take over routine hospital duties such as baths, meals and bed-making, relieving registered nurses for the more expert work. This is another opportunity for service through Red Cross in which the society debutante and the salesgirl, the school teacher and the factory worker can participate in a common effort.

Promotes Neighborliness

Most American communities already are feeling the loss of their doctors and registered nurses. Through classes in first aid, home nursing, nutrition and other courses, the American Red Cross is helping to fill the gap. Here again, with every strata of society represented in the classroom, Americans are learning a valuable lesson in democracy—mutual understanding and neighborliness. At the same time the technical knowledge and skill they require have permanent value for themselves and neighbors.

Services to the armed forces are a major responsibility of the American Red Cross in this war. The Army looks to the Red Cross for important help in maintaining our troops' morale. A soldier's morale is a keen weapon, as feared by his enemy as his new Garand rifle. Army men long have recognized this fact. They know that a worried soldier is not a fighting soldier; that to carry out successful campaigns, soldiers must be on their toes, free from demoralizing home problems. The American Red Cross, with its trained workers serving the troops in camp and in the field and with 3,749 chapters and more than 6,000 branches in nearly every county, gives prompt assistance. The home service of each chapter is the family's tie with the man on active duty, just as the Red Cross field director is the soldier's link with his family. Personal or family problems are solved daily by this two-way communication.

More than 350 trained workers—field directors, assistant field directors, med-

ical-social workers, recreation workers and secretaries—are overseas in the uniform of the American Red Cross. They share the hazards and discomforts of war with the troops they serve. Some staff the Red Cross clubs being operated for American troops in leave areas in England, Northern Ireland, Iceland, Australia and New Caledonia. These clubs are islands of American hospitality abroad. Our boys read American newspapers and magazines, listen to American music, dance to American music and for a nominal fee have lodging and wholesome meals.

Contact With Occupied Lands

Immediately after Pearl Harbor and our declaration of war against the Axis, thousands of Americans, abruptly cut off from all communication with



NORMAN H. DAVIS

their relatives in enemy and enemy-occupied lands, besieged the American Red Cross for assistance. By greatly expanding its Inquiry Service, the Red Cross was able to relieve their anxiety and is continuing to do so by handling an average of 50,000 inquiries, messages and reports a month. By a ruling of the Office of Censorship, the American Red Cross is now the only authorized medium of communication between individuals in this country and their relatives in enemy and enemy-occupied countries, and uses the machinery of the International Red Cross Committee.

The American Red Cross, through its local chapters, accepts inquiries about the safety or location of persons abroad and forwards them to the International Red Cross at Geneva, Switzerland. From here the inquiries are routed to the German Red Cross and the Red Cross societies of other countries to which they are directed. When the whereabouts of a person can be located, a report to this effect comes back. He may write a message in his own handwriting on the back of the form submitted to him, and this will be returned to the inquirer in the United States through the local Red Cross chapter.

(Please Turn to Page 32)

UNITY AGAINST "RACIAL NONSENSE"

By JAMES M. LANDIS

Director, Office of Civilian Defense

TRADITIONALLY, America has been a haven for the oppressed of all faiths. Since the earliest days of the Pilgrim Fathers, we have given refuge to those who sought to worship God as they saw fit. This concept of religious freedom is imbedded in our constitution, codified laws, court decisions; in fact, into the fibre of our freedom-loving nation. Today when the Nazi and Jap seek to divide and conquer this nation, we must be doubly vigilant of this freedom and present a unified front.

I am proud that our Civilian Defense program has been singularly free of

organization and not enough on mobilization. Important as protection is, it should not receive a disproportionate amount of our energies.

The protective forces of our Civilian Defense must be regarded as an insurance policy taken out against potential property damage and loss of life from air raids. The more energy we spend on protective organization, the more insurance we have taken out. Each city has to estimate the probability of its own losses. It will adopt a protective policy in accordance with this probability.

Having taken out our insurance, expressed in an able Citizens' Defense Corps, we must carry the fight to the enemy in a powerful mobilization program, expressed in an efficient Citizens' Service Corps. This aggressive wing of civilian action can utilize the spare time or the full time of every person in America. Again, it is for each city to analyze its own needs and opportunities. The needs of Los Angeles will differ from those of Brooklyn. Here is the part of our nation-wide program which offers every one of you the chance to strike a positive personal blow at Hitlerism.

Among the chief mobilization problems is health. Other government agencies also are at work on this problem. We must all unite in order to solve it. Time lost from war industries because of illness during the first month of war alone would have built two heavy cruisers, 448 medium bombers, and 3,200 light tanks. Think what this means. Three thousand two-hundred tanks would have won the battle of the Libyan desert. Unnecessary illness and poor health are fifth columnists which strike at the efficiency of

have you done to check it? Tuberculosis is as dangerous as the Nazis and Japanese. Do you have legislation that prevents a tubercular person from spreading his disease among you every day? What have you done since December 7th to stamp out venereal disease—an enemy fighting for Hitler so effectively that it has already prevented over 100,000 men from bearing arms against him. This is an army as large as Rommel's in Africa.

Failing to give hard-working people suitable relaxation often impedes our war program. A Saturday night drink does not prepare them for the coming week's work. Fatigue is Hitler's best friend here.

Has your local Defense Council explained fully the need for child care? For what are we fighting if not for the future of our children? We can and must see to it that the emergency

Hitler than by us. He has inflamed political and racial differences and played them against each other. To exploit these differences, he has had to understand the social structure of his country. We also must understand these differences, not, of course, in order to agitate political differences, but to compose them. *Economics* is as effective a weapon with which to blast the enemy as a corps of flying fortresses. We must learn to use this powerful weapon to strike at Hitler in every region of the world.

We are fighting the most serious war ever fought in the history of mankind. Yet how many of your friends understand the exact nature of Nazism? Nothing is more important than to know the causes of this war. Only those who understand them can have that cold-blooded determination to kill that is necessary to win this war.

One of the most potent weapons to strengthen democracy among the civilian population of America is the local unit of Civilian Defense. In an exclusive article for The American Jewish Times, James M. Landis, Director of the Office of Civilian Defense, describes some of the methods by which Americans "give the lie to Hitler's racial nonsense."—THE EDITOR.



JAMES M. LANDIS

racial discrimination. In fact, the Civilian Defense program affords an unusual opportunity for neighbors of all races and creeds to become better acquainted with each other. The Air Raid Warden's creed, published by the Detroit Defense Council, states:

"I believe in the Freedom and Equality of America. I have learned and remember that Lt. Colin Kelly was a Catholic, that his bombardier who sank the Japanese battleship 'Haruma' was a Jew . . . and that General MacArthur is a Protestant Episcopalian. All loyal, patriotic Americans regardless of creed . . ."

The Jewish people have been outstanding in their contribution to Civilian Defense. The thousands of B'nai B'rith members have given tremendous assistance in a manner which is typical of many Jewish organizations. It goes without saying that Jewish organizations have the machinery and abilities to contribute even more. Where they have not already done so, men, women and children of all faiths should work more closely with their local Defense Councils, so that their special talents can be utilized to the utmost.

Civilian Defense has a double purpose: protection from possible enemy attack, and mobilization to carry the attack to the enemy. In a few communities, the emphasis has been placed almost exclusively on the protective

our productive forces and at public morale.

Have you yet attacked this problem? Have you determined how many doctors have left your town since December 7th? Is there any communicable disease which has shown an increase since your doctors left? If so, what

situations created in many homes by the war do not dislocate families and family life.

Have kindergarten and playground facilities in your community been extended to meet the new war needs?

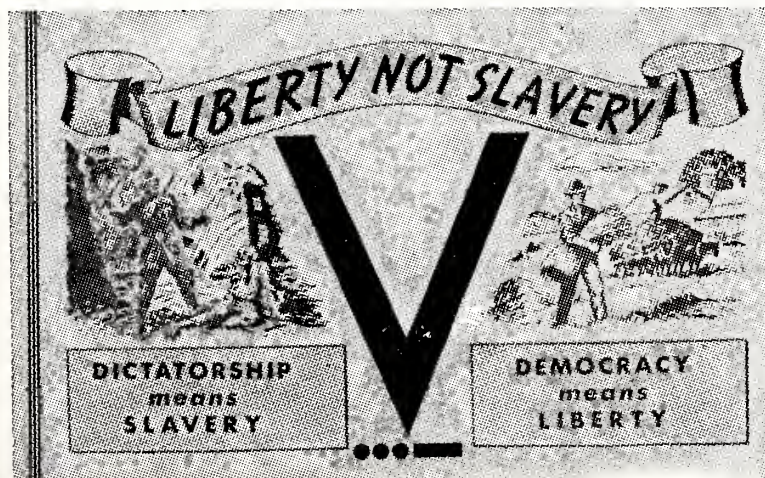
Has the education committee of your local Defense Council ascertained how many unnaturalized citizens there are in the city? Has the committee become acquainted with these aliens, and asked them whether they would like to form a class in U. S. Citizenship?

Educators with this knowledge have a responsibility as great as that of army officers. They must transmit it by every ability and means at their command.

What are you, as individuals and as groups, doing to improve relations between races? The accepted pattern of American life is for all races to work amicably together. *Every time that you work side by side with Americans of another race or color, by the very fact of this acceptance of the American pattern, you give the lie to Hitler's racial nonsense.*

Is your local council democratic? Is it representative of all groups of your community? Do you have representatives of labor on your council and on various committees? The most efficient councils are those which obtain the fullest co-operation of all groups. You will find that your salvage committee, your transportation committee, your committees on health and nutrition will all benefit from wide and democratic representation.

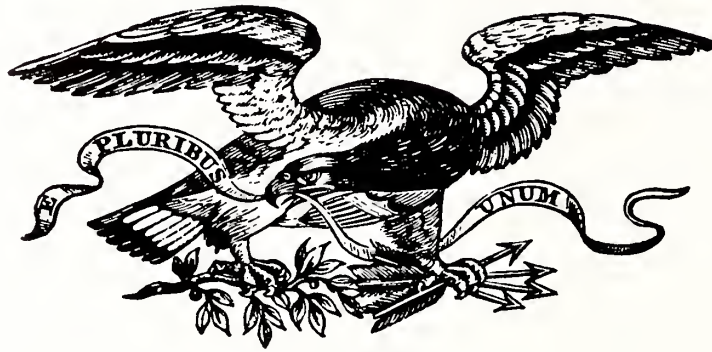
At the very time these Civilian Defense programs are helping to win the war for democracy, they are also extending democracy here at home. Examine them one by one. You will find that although the Service Corps volunteers engaged in them are now working solely for the war, they are building for the future. There is no lost effort in these programs. Enter wholeheartedly into them and you will learn what is meant when it is said we are fighting for a better world. We are fighting now that all men may walk on this earth with the dignity of which the ancient prophets spoke.



In most cities, this same opportunity to teach democracy presents itself.

Never before has it been so important to know history, politics, and economics as it is today. *History* shows the march of past events, and helps us with specific problems of today. *Politics* has been better understood by

OUR FREEDOMS AND RIGHTS



WE LOOK FORWARD TO SECURING, through planning and cooperative action, a greater freedom for the American people. Great changes have come in our century with the industrial revolution, the rapid settlement of the continent, the development of technology, the acceleration of transportation and communication, the growth of modern capitalism, and the rise of the national state with its economic programs. Too few corresponding adjustments have been made in our provisions for human freedom. In spite of all these changes, that great manifesto, the Bill of Rights, has stood unshaken a hundred and fifty years. And now to the old freedoms we must add new freedoms and restate our objectives in modern terms. These are the universals of human life:

FREEDOM OF SPEECH AND EXPRESSION, FREEDOM TO WORSHIP, FREEDOM FROM WANT AND FREEDOM FROM FEAR

Any new declaration of personal rights, any translation of freedom into modern terms applicable to the people of the United States here and now must include:

1. THE RIGHT to work, usefully and creatively through the productive years;
2. THE RIGHT to fair pay, adequate to command the necessities and amenities of life in exchange for work, ideas, thrift, and other socially valuable service;
3. THE RIGHT to adequate food, clothing, shelter, and medical care;
4. THE RIGHT to security, with freedom from fear of old age, want, dependency, sickness, unemployment, and accident;
5. THE RIGHT to live in a system of free enterprise, free from compulsory labor, irresponsible private power, arbitrary public authority, and unregulated monopolies;
6. THE RIGHT to come and go, to speak or to be silent, free from the spyings of secret political police;
7. THE RIGHT to equality before the law, with equal access to justice in fact;
8. THE RIGHT to education, for work, for citizenship, and for personal growth and happiness; and
9. THE RIGHT to rest, recreation, and adventure; the opportunity to enjoy life and take part in an advancing civilization.

These rights and opportunities we in the United States want for ourselves and for our children now and when this war is over. They go beyond the political forms and freedoms for which our ancestors fought and which they handed on to us, because we live in a new world in which the central problems arise from new pressures of power, production, and population, which our forefathers did not face.

Their problem was freedom and the production of wealth, the building of this continent with its farms, industries, transportation, and power; ours is freedom and the distribution of abundance, so that there may be no unemployment while there are adequate resources and men ready to work and in need of food, clothing and shelter. It is to meet this new turn of events, that the new declaration of rights is demanded. But in formulating these new rights, we are not blind to the obligations which go with every right, obligations of the individual to use well his rights and to insist on the same rights for others, and obligations of the community to support and protect the institutions which make these rights actual. We believe that the American people are ready to assume these obligations and to take the private and the public action they impose.

(From "National Resources Development," report of the National Resources Planning Board transmitted to the Congress by the President on January 14, 1942.)



★ ★

A New Year Message
From the President of
the United States

★ ★

Upon the occasion of the Jewish New Year, I extend to the Jewish people of America my heartfelt greetings. The tragic turn of events which has temporarily left many peoples of the world suffering under the harsh domination of foreign dictators has stirred America to the depths and has strengthened our resolution that here shall be no compromise in the struggle against hate, intolerance and bigotry.

Franklin D. Roosevelt

*May Health, Happiness and Prosperity
Be Yours in Bountiful Measure in
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LOOKING INTO THE FUTURE

By DR. STEPHEN S. WISE

Honorary Chairman, United Jewish Appeal for Refugees, Overseas Needs and Palestine



DR. STEPHEN S. WISE

ON New Year's Day the blast from the ram's horn will be heard throughout this embattled world. Above the fury of total war on the battlefields that ring the globe, through the bitter sorrow of the prison chambers of Nazi-dominated Europe, and above the clatter of men and machines moving into position for a fight to the death in defense of the Jewish homeland in Palestine, the sombre and stately tones on the ram's horn will proclaim hope and victory to all the people of Israel.

The High Holiday period is the time set aside for contemplation and self-examination—examination of the individual's self as well as the people's self. We are a people whose cup of bitterness has, in the past decade, been transformed into an unending torrent of tragedy, but it is that very dolorous trail of despair that has given rise to unyielding and unquenchable optimism. The backs of many Jews have been bent, and in many lands today they have also been lacerated, but the backbone remains rigid and unbroken. No people could reach the age of 5703 unless a spirit of optimism was distilled from the bitter roots of its tragic experience.

This is the fourth year that the ram's horn will be sounded amid the world's agonized travail of war. Throughout the world the Jewish people will offer a prayer on this New Year's Day that when next the shofar summons us to usher in another year, the plague of Hitlerism will be driven from the earth and the banner of democracy and human freedom will be firmly planted in every corner of the globe. That is the prayer that will be on the lips of the millions of Jews in the many European lands which have been made the arena for the cruel annihilation of Jewish life. That is the prayer that will be on the lips of the Jewish pioneers of Palestine who are determined that no ghetto or concentration camp shall ever besmirch the soil of the ancient Jewish homeland. That is the prayer that will be on the lips of American Jewry, whose sons face the foe on far-flung battlefields.

The word, "Lidice," has been written in blood on the pages of history as the epitome of Nazi barbarism. But has Lidice completely erased the stain of Nuremberg from the minds of the free world? Without minimizing the heroism of the Czech people, it must, in all justice, be said that it is but a sequel of Nuremberg. The span of years between Nuremberg and Lidice encompasses the period of the greatest suffering of the Jewish people. If the world had acted with promptness and vigor immediately after Nuremberg, it would not today be mourning the victims of Lidice.

But let us not dwell too long on the horrible past. Let us move ahead with confidence that the wrongs of the past decade will be righted. We have faith in the future. We have demonstrated that faith in terms of concrete action through the instrumentality of the United Jewish Appeal for Refugees, Overseas Needs and Palestine. As Presi-

dent Roosevelt himself has said, our support of the United Jewish Appeal is evidence of the "determination of free men that persecution, homelessness and racial discrimination shall be banished." It is for this reason that the United Jewish Appeal occupies its position of dominant importance in American Jewish life as a channel through which Jewish life throughout the world is to be rebuilt on the broad foundations of the programs of the Joint Distribution Committee, United Palestine Appeal and National Refugee Service.

At the beginning of this war there were some who favored suspension for the duration of activities such as those carried on by the United Jewish Appeal agencies. What has transpired in the past three years has proved that those who espoused the maintenance of the status quo were, in reality, erroneous in their judgment. The record of three

years of war clearly indicates that, had not the agencies of the United Jewish Appeal broadened their activities to meet the crises of war, the shattered structure of Jewish life in Europe would have been completely destroyed, the future of the Jewish homeland in Palestine would have been placed in grave jeopardy, and the well-being of the Jewish community here would have been threatened.

Looking back, we find that the progress of the war has not only made more pressing the needs of the pre-war period, but has created additional problems for millions of Jews in Europe, for the 584,000 Jews in Palestine, and for the 200,000 refugees in the United States and those who continue to enter this country in the face of mounting war transportation difficulties.

The Jews of Palestine are faced with the most critical challenge in the sixty

years of Jewish colonization in Eretz Israel. The Axis concentration on the Middle Eastern theatre has brought the (Please Turn to Page 40)

5703 • 1942-1943

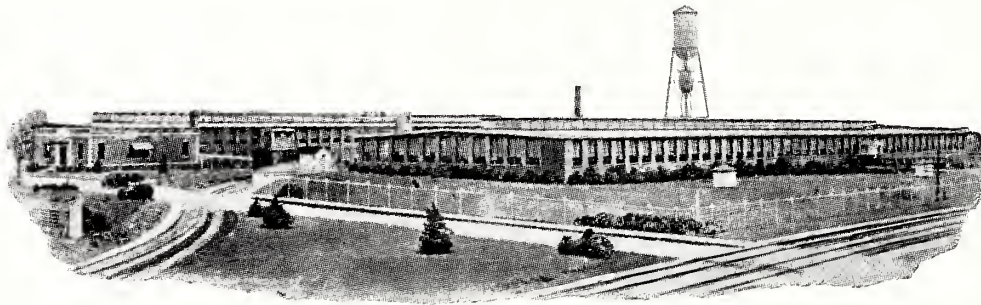
MAKE IT A YEAR OF VICTORY OVER SUFFERING AND HOMELESSNESS

At top, some of the thousands escaping from Europe with J.D.C. aid; center, Jewish women of Palestine carry on the battle of production with U.P.A. aid while the men fight in the Allied armies; bottom, newcomers to the United States, in an N.R.S. Americanization class, learn the history of our great democracy.

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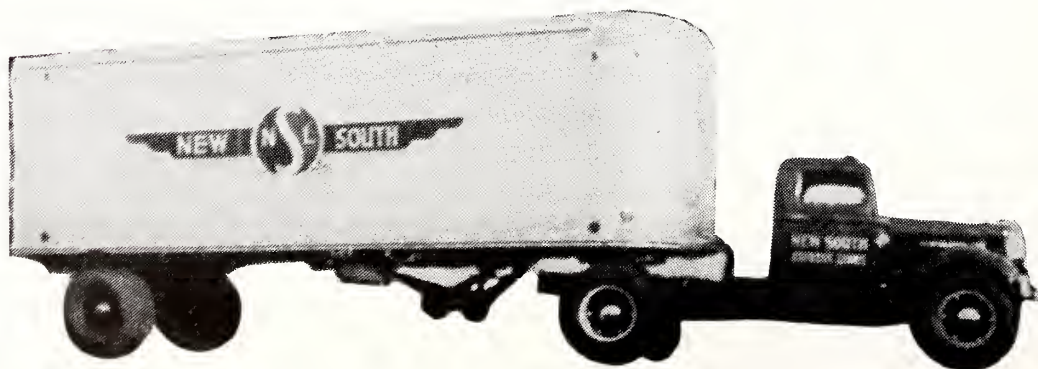
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Newberry, S. C. Phone 19-J	Augusta, Ga. Phone 3838
Orangeburg, S. C. Phone 202	Batesburg, S. C. Phone 180
Spartanburg, S. C. Phone 2800	Charleston, S. C. Phone 4698
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AGREED — • To Save Lives • To Protect Property • To Serve Faithfully

GOOD WILL IN ACTION

IT HAPPENED IN AMERICA

By BERNARD POSTAL

IN the thoughtless Twenties, a handful of social-minded visionaries, searching for a cure for the prejudices engendered by World War I, sowed the seed of the organized inter-faith good will movement. Fertilized by the traditional American attachment to fair play, watered by the memory of those who died to make America what she is, and tilled by the millions who were determined to keep her that way, the seed sunk such deep roots that by World War II it had sprouted throughout the land.

Weathering two decades of unprecedented changes in the nation's economic, political and social climate, and successfully resisting the drought of neglect, storms of ignorance and the pestilence of propaganda, good will grew into the rich harvest that did so much to enable America to withstand the locust swarm of hate and bigotry that destroyed other countries.

Of the many varieties of good will, the best and most useful is the species known as good will in action, or the kind which converts inter-faith speeches, resolutions and mass meetings into what President Roosevelt has aptly described as "the practice of brotherhood," which he said "in this critical hour in our own and the world's history, we, as Americans, need more than armaments and armies to make safe our democracy."

While hate and prejudice had their innings last year, good will hit harder and scored more heavily, Mr. Postal points out in his fourth annual appraisal of good will in action.—THE EDITOR.

For the past three years, this writer has made it his hobby to appraise annually the scope and character of good will in action. It is good to be able to report that this year's crop of good will in action is as bumper as ever.

Although periods of national emergency often exacerbate existing prejudices, the mobilization of the national wealth and manpower on behalf of the war effort has contributed greatly to the growth of good will in action. The men in the armed forces, who are fighting to preserve democracy, have been particularly productive. Last Christmas, in virtually every Army camp and Naval station, Jewish soldiers and sailors voluntarily accepted double duty and additional assignments in order to permit their Christian comrades to have Christmas furloughs. At Passover time the Christian soldiers returned the good deed. In many communities the same kind of good will in action was in evidence in the case of Jewish and non-Jewish members of the Home Guard and State Militia. At Fargo, N. D., for example, 50 members of B'nai B'rith spent Christmas eve and all day Christmas patrolling the city's airport, radio range station, bridges, waterworks and other utilities so that non-Jewish

guardsmen could spend the holiday with their families. The same kind of good will in action was shown by the members of B'nai B'rith at Salem, Mass.

The Rosh Hashonah and Passover holidays were especially rich in the crop of good will in action incidents among the men in uniform. On board one Navy vessel a Disciples of Christ chaplain arranged Passover services for 48 Jewish seamen while their ship was on the high seas. Two Jewish sailors read the Hebrew parts of the ritual and the Christian chaplain read the English parts. At Rockingham, N. C., Rosh Hashonah and Yom Kippur services for Jewish men on maneuvers with the First Army were arranged with the help of a Protestant chaplain, and the services were held in a Methodist church.

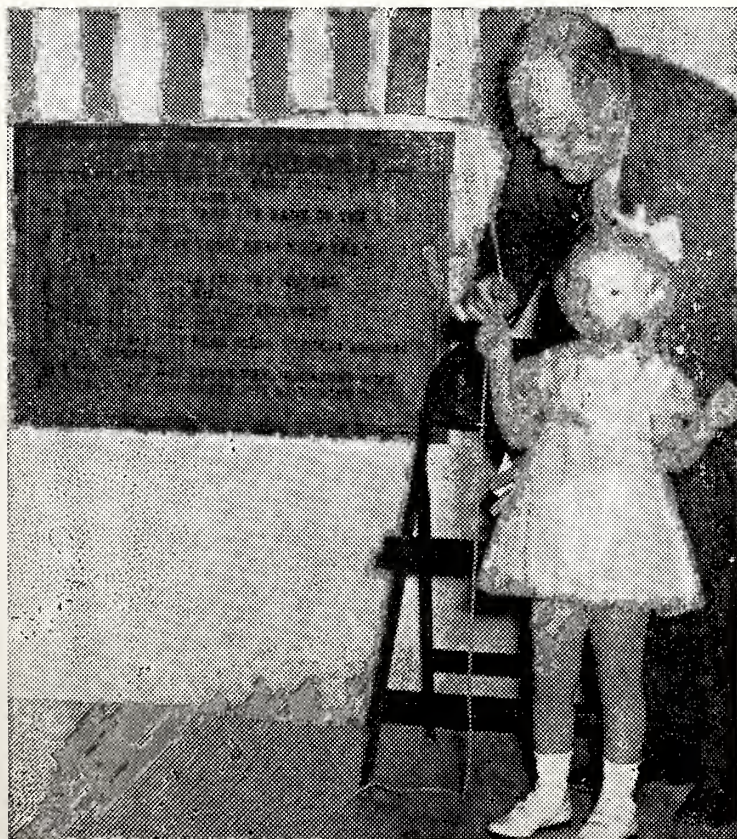
At Passover time the handful of Jewish families in an Oklahoma town sent word to the commander of a nearby post asking that he send them Jewish soldiers as seder guests. The commander spread the invitation so well that 250 Jewish boys showed up. The result was a novel demonstration of good will in action. The spacious auditorium of the Methodist church was thrown open

for the seder. The Baptist church volunteered the loan of its accessories, and from the Army post itself came 16 chaplains of all denominations to help wait on the Jewish troops.

Out at Fort Riley, Kansas, Jewish soldiers were anxious to hold regular Friday evening services, but no Jewish chaplain was available. Stepping into the breach came Protestant Chaplain Campbell, who not only organized the services but acted as rabbi, delivered the sermon and led the Jewish boys in singing "Adon Olom." The following week the Jewish Welfare Board assigned civilian rabbis to take over the services. The same thing happened in Greenland, where Father Walsh, a Catholic chaplain, helped organize Jewish religious services.

Even more striking an illustration of good will in action is the story told by a Jewish Welfare Board representative of the Christian chaplain who was pressed into emergency service while visiting a base hospital. One of the Jewish boys who was to be operated on the following morning, asked for a Hebrew prayer book. The chaplain found one and flashed his light on the page and told the boy to proceed. "Sir," said the ill young soldier, "I'm Orthodox. Would it be possible to get a hat?" Without a word the Christian chaplain removed his own hat, put it (Please Turn to Page 64)

TYPICAL EXAMPLES OF GOOD WILL IN ACTION IN THE UNITED STATES



A Catholic youngster unveils a bronze plaque of the Ten Commandments presented to the Caddo Parish Court House at Shreveport, Louisiana, by an inter-faith committee



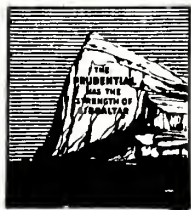
Sign posted on the lawn of the Unitarian Church at Winchendon, Mass., by the Rev. W. E. Billingham, on the eve of last Rosh Hashonah.

The Principal Safeguard

Recollections of wisdom shown in years gone are a pleasant offset to sad reflections on mistakes.

In the last twelve years many a family head has had impressed upon him by economic changes the soundness of his judgment in making life insurance the principal safeguard of his dependents' welfare.

Growth by billions of insurance in force to a new high figure is evidence of the wider recognition of its value under all conditions and of the help which a life insurance agent can give in estate planning. Have you the amount of life insurance you should have? The Prudential has a wide variety of policies and payment plans, and a representative will be glad to work out a program to fit your circumstances.



The Prudential
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Home Office, NEWARK, N. J.

Israel, Let Op Uw Saack

By PIERRE VAN PAASSEN

The author of this article needs no introduction to any reading public, Jewish or non-Jewish. Since the beginning of this year the distinguished author of "Days of Our Years" has been dedicating himself to the project of a Jewish Army. He is the National Chairman of the Committee for a Jewish Army.—THE EDITOR.

IN days of yore, when clouds were gathering on the national horizon of Holland—that is to say, when one or the other King Louis of France began to conspire with the Spanish court or with the German Emperor against the safety of the Dutch Republic, and Dutch diplomats got wind of these intrigues and plots—word of the coming or growing danger was passed from mouth to mouth in Holland, and the Dominies from their pulpits warned the chief magistrates and the people with these words: *Holland, let op Uw saack!*—which means: Hollanders, keep your eye on your own national business.

That word I would like to address to the Jewish people, saying with all the sincerity of which I am capable: Israel, *let op Uw saack!*—keep your eye on your national cause.

Yet it goes against my innermost feelings to repeat this word at all. I do not like to mix in other people's business. It might be considered a great deal of *chutzpah* on my part for me, a *goy*, to come unmasked with gratuitous advice to the Jewish people, which is an old people, the eternal contemporary of the human race, which has seen everything and forgotten nothing, and therefore is a people wise enough to do without the counsel of a non-Jew.

Nevertheless I feel I must say it: *Israel, let op Uw saack.*

To the non-Jew this matter of raising a Jewish Army looks like a straightforward, logical, eminently just, democratic and American proposition. Your national home is threatened. You want to rush to arms and hurl back the aggressor, who has murdered and

martyred and looted and trampled on your brethren all over Europe. You decide to defend yourself. You want to fight back and carry the national banner of the Jewish people to victory over the pagan cross of the Nazis. That is correct. There is nothing wrong with that. The non-Jew understands that. The American understands that. Senators Murray, Mead, Lee and Johnson, among many others, have thrown their whole powerful support to that idea. Many hundreds of other leading public figures are backing this project. I did not hear of any one in this country challenging the Senators. Only the Germans had something to say.

The Germans picked up a Jewish Army Committee broadcast on May 20th, and, after calling the Jews a lot of filthy names—which showed that they were lit and that they dread to think of the arrival of a Jewish Army—challenged the sponsors of a Jewish Army. Their broadcaster said, over the short waves: "The Jews can start wars—that they have proven many times in the course of history; but they shun the fighting as they shun all honest work."

Nazi Libels

They taunt the Jews. They dare them to come out to fight back. At the same time they hand the Jews over to the opprobrium of their fellow citizens in America, creating anti-Semitism. For that broadcast was not aimed particularly at the distinguished Senators who support the Jewish Army plan. No, that broadcast was addressed to the American people. The Nazis said, in effect: "Look at the Jews—they say they want to fight, but they won't fight. All that talk is camouflage, eye-

Best Wishes for the New Year.

May it see your hopes fulfilled and may it be rich in the successful accomplishment of your highest aims.

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wash to befuddle the American people. You watch and see how they will get out of it. They let you non-Jews do all the fighting."

They know perfectly well in Germany that Jews are going into the army in this country like any one else, just as loyally, with the same fervent patriotism. But they also know that the home-bred anti-Semites and Fascists have started whispering campaigns that Jews are trying all sorts of tricks to be exempted. The Germans are backing up that campaign. They know as well as we do that it is Great



PIERE VAN PAASSEN

Britain that is keeping us from forming a Jewish Army in Palestine. But the mass of the people in the United States would not understand it, nor would they believe it if we were to tell them the naked truth—that Britain refuses the Jews permission to form an army for the defense of a crucial point in the British chain of imperial defenses. The American people do not know this. But the Germans do. And the Germans are telling our people: "You see how Polish troops have to be imported into Palestine, and Greeks;

and, before long, it will be American boys. But those Jews—they will not lift a finger for the defense of their homeland."

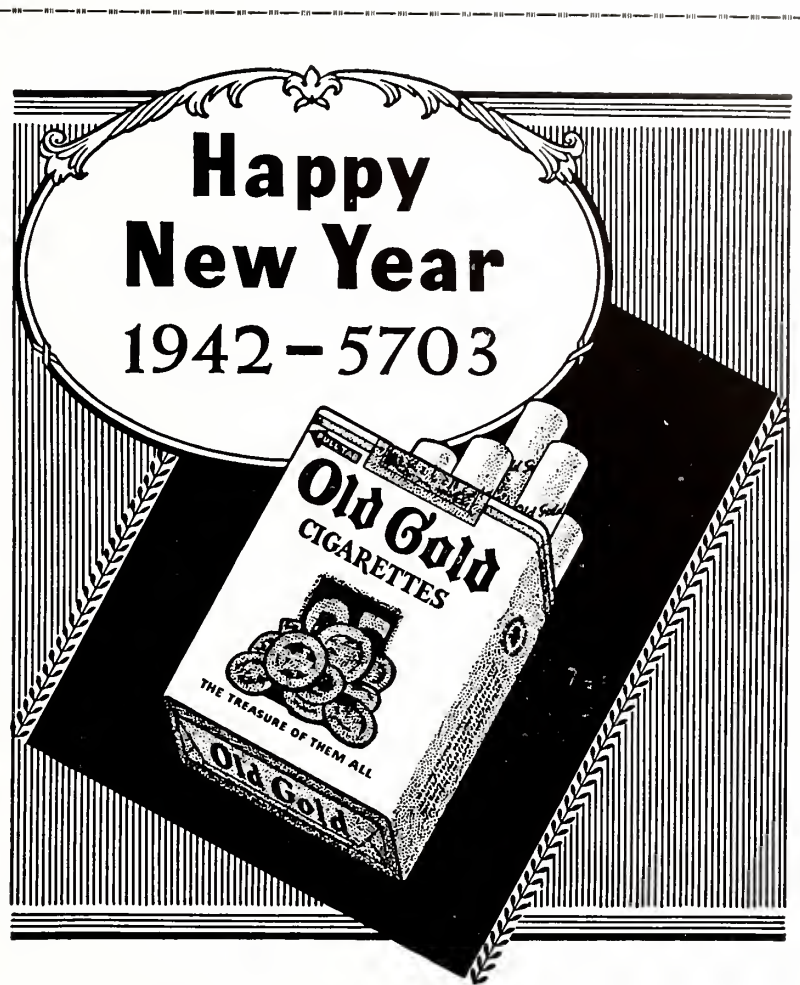
I have not suddenly become anti-British. I am not anti-British at all. I am pro-British. I want to see Britain win the war. I hope to see the reorganization of the world, and the leadership in the new world that is to emerge from the present cataclysm, placed in the hands of the two great English-speaking commonwealths, the American and the British.

But it is precisely for this reason that I want to see British leadership of a type different from that which has prevailed in the Colonial Office hitherto. For that leadership is an imperialist leadership, the leadership of men without vision, without knowledge, without awareness of international social righteousness. That leadership has made all the mistakes that have been made since Munich; that leadership has cost us such vital defense positions—vital for our Western Hemisphere, according to Lord Beaverbrook's own paper, the *Daily Express*—as Singapore and Hong-Kong and Java and Burma; and tomorrow it will perhaps cost us India and Suez.

This matter of raising a Jewish Army is a very serious thing. It is no wild escapade, no publicity stunt for anybody. It is one of the weightiest considerations that must be envisaged by the people and the Government of the United States, because it is closely, inextricably linked with a successful pursuit of the war and with the future of America.

I am not anti-British—I am anti-imperialist. And I am anti-imperialist not only because it is the faults and errors and blunderings of European imperialism that we, as Americans, are now called on to repair. Not only for that reason am I anti-imperialist, but because I believe that when our President and Henry Wallace say that we are engaged in this struggle to establish the Four Freedoms everywhere in this world, this is not just a slogan.

(Please Turn to Page 45)



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

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SOMETHING NEW HAS BEEN ADDED

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OUT OF THIS DARK HOUR

By STEFAN ZWEIG

I SHOULD feel happy and proud for the way you are welcoming me in your midst. I must confess, however, that at this moment I am unable to feel real happiness, much less pride. Quite the contrary: I am embarrassed that you have chosen to honor me at a time when fate is being so cruel to countless numbers overseas. Members of the human race, and especially Jews, have no right to be happy now. There is much too much misery in the world; and of this misery seven portions, or even seventy portions, are the share of our brethren.

It is incredibly difficult to describe the misery of Europe. What is going on in France, for instance, has no precedent. Jews had fled to France, escaping from the Nazis first in Germany, then in Poland. They thought

World-famous author, the late Stefan Zweig delivered this talk, prophetic in its despairing overtones of his tragic death, before the J. D. C.-supported refugee aid committee in Rio de Janeiro in 1940. What he had to say then holds more than ever true today.—THE EDITOR.

they were safe. Then suddenly they had to flee again—by car, in carriages, on foot. They could not take their belongings with them. They could not withdraw money from the bank. And because they cannot pay for lodging, they are hounded from one place to another. Some still have friends or relatives somewhere in the world, but they dare not write to them because of censorship, cannot cable because they have no money.

Even when they have finally received their precious visa, after having waited for it through interminable weeks,

after having stood in line at the consulate for long, wearisome hours, they find they have no money to pay the various necessary fees, that they have no money with which to reach a transit border or port.

Each day wears them out a little more, each day increases the danger that the most frightful of all fates will reach out to take hold of them, the fate from which they have been fleeing for so many years, the German concentration camp, more terrible than death itself.

Of what good are our protests, of

what avail our schemes? In Geneva, in the archives of the League of Nations, I saw documents which had accumulated for years, containing all sorts of protests and propositions. What are they today but useless papers? We cannot help ourselves with plans for the future, we cannot bring misery to naught with futile discussions of principles.

Later, at some future date, we shall again gladly and passionately discuss whether Jews should be Zionists, Revisionists, Territorialists or Assimilationists; we shall discuss the hair-splitting point of whether we are a nation, a religion, a people or a race. All of these time-consuming, theoretical discussions can wait. Now there is but one thing for us to do—to give help.

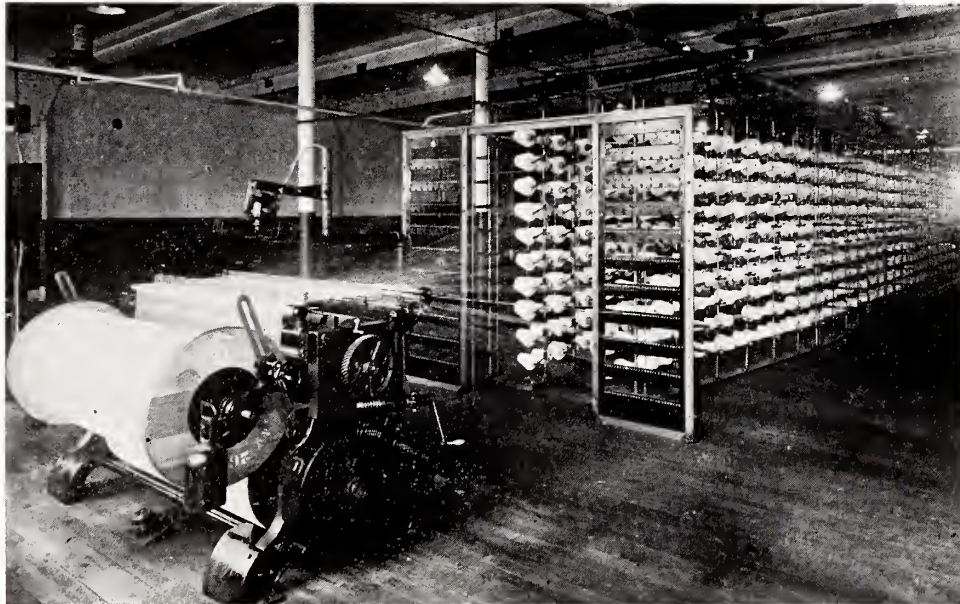
Jewish refugees, scattered all over the world, are homeless in more than one sense. Unlike refugees of other nations, they have no consulate, no community to which they can appeal. They have no rights and very little protection. Only we can assist them. Only the assistance we render eases their pain.

When this meeting is over, we will separate. Each of you will return to his own home. You will take out your key and open the door of your apartment—and it will be your apartment. You will find a bed—and it will be your bed. You know that you are allowed to go on living in that room tomorrow and the day after. On the following day you will go to work and you will know that you are permitted to do what you are doing, that you have the right to earn a livelihood for yourself and family. At night when you go to sleep you will not have to tremble like your brother in Poland or in Roumania that the Gestapo or the Iron Guard will wake you suddenly to drag you off to some unknown fate. You will not have to plead with some contemptuous official to be allowed to go on living.

If we will be honest with ourselves we will realize that it is only by accident that we are here and not over there. It is by accident that I am here before you. Were I in France I, too, would be wandering around aimlessly. If fate had kept me in Germany or Austria I would have died in a concentration camp. It is by accident that all of you are living here in this beautiful and blessed country—and not like your friends and relatives who are in Poland, in Roumania or in any of the other occupied countries. Let us not delude ourselves that we are the saintly few whom God wishes to save from Sodom and Gomorrah. We are not more virtuous, we are not more valuable than the others. We are only luckier.

We are living through the darkest hour that our people or any other people have ever had to face. Only a miracle can help us live through it.

(Please Turn to Page 57)



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The Dutch Defy Hitler

By JOSEPH W. F. STOPPELMAN

Editor of *Netherlands News*

The magnificent courage of the Dutch people finds echo in every news story that percolates through a tight censorship. A few days ago Dutch Nazi papers complained bitterly that Christians in Holland were showing excessive courtesy and sympathy to men and women wearing the yellow Star of David. In co-operation with the *Netherlands News*, Dutch Government service, we present here an authentic account of the relations between Christians and Jews in Holland.—THE EDITOR.

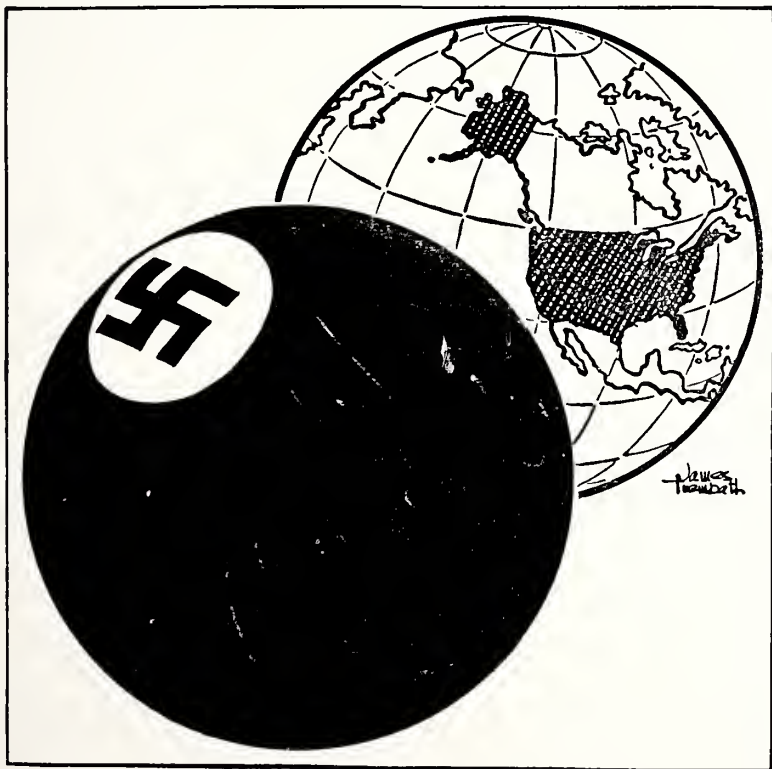
HOLLAND, though one of the smallest of Western European countries, played an important part in organizing relief for German refugees from the beginning. Later, when the country was overrun by the Nazi juggernaut, the people of the Netherlands opposed every anti-Semitic measure—right from the autumn days of 1940, when the occupying forces made their first attempt at curbing the rights of Dutch Jews.

Why this exceptional, yet unpremeditated, decision to put up a stubborn fight for a group so small that it never represented more than one and one-half per cent of the entire populace? To be sure, the gentiles of Hol-

gible quantity which plays so great a role in interracial relationships—had to all practical purposes been effaced. Though the Jew might here and there still contrast with his gentile surroundings through his racial characteristics, collaboration with his fellow citizens had, on the whole, become perfect. Only crass ignorance, or prejudice pure and simple—ofttimes based upon professional jealousy or on the twisted logic of an inferiority complex—were responsible for occasional, and localized, utterances of anti-Semitism.

It was nevertheless natural to notice some reverberation in Holland, when in neighboring Germany the words "Jew" and "Jewish" became the most

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land had no more reason to risk life and property for their Jewish compatriots than any other Christian majority. Nor did they stand to gain anything by infuriating the occupying power through constant efforts to obstruct its Jew-baiting.

The answer to this "puzzle" is as simple as it is evident. The rapprochement between Jews and gentiles was further advanced in Holland than in most other Western European countries. The "parting line"—that intan-

quently used nouns in the news. Extremists in the feeble Mussert movement, the N. S. B., felt the urge to follow the inspiring example of their Teutonic teachers from time to time. They were free in their use of abusive language, both original and imported, and—in their little party papers—printed inciting smear articles against one or more public figures of the Jewish faith for whom they happened to foster a dislike.

(Please Turn to Page 48)

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Through Christian Eyes . . .

A NEW YEAR'S MESSAGE

By REV. EVERETT R. CLINCHY
*President, The National Conference of
 Christians and Jews*

WHAT message has the Christian world for the people of Israel as they usher in their New Year of 5703 under the heaviest burden of suffering in their history?

For one thing, it must surely be a message of deepest compassion for what has befallen Jews under widespread and deadly persecution. It can also be one of intimate understanding, for the same barbarous weapons turned against the Jews have also enslaved, imprisoned or killed those of the Christian faith who have dared in the name of our common God to expose and condemn the persecutors of all religions.

It gives no solace save the sense of comradeship in suffering, to remind ourselves that Gentiles in Russia and Poland, Christians in Czechoslovakia and Norway, France and England, and Chinese in the Orient, have carried the burdens, with the Jews.

The tragedy we have seen unfold in Germany and through the Nazi-dominated countries of Europe appalls us by its magnitude. We have no words adequately to describe the ferocity that has brought starvation and death to millions of innocent victims for no other reason than that they bore the name of Jew. Human imagination falters before the torment of young and old snatched from their families and handed over to the living death of con-

centration camps and prisons or the anguish of those left behind, powerless except to hope and pray for the survival of their loved ones. There is nothing in human history comparable to the 20th century horror and destruction that have sprung in the short space of years from the seeds of hate and racial bigotry.

We in America, though far removed from the sights of torture and bloodshed, are quickened to moral indignation by the knowledge that the very fundamentals of human order and decency have been so ruthlessly violated, that the simple, ordinary rights we hold to be inherent in every human being have been callously overthrown. The avowed aim of our common enemy is not only to enslave the peoples of Europe but to tear down, if possible, the whole structure of our civilization. To all who belong to the Christian churches, whether Catholic or Protestant, the fate of our Jewish fellowmen is a challenge that stirs us to espouse more zealously than ever the cause of liberation and justice and to renew our determination that in the world we are seeking to build, it will

be possible for men and women of whatever faith or race to walk in peace and security once again.

To our Jewish brethren in America and to those of their faith who have suffered in the Nazi onslaught, we pledge in the name of our common humanity and our common brotherhood in God our utmost effort in defense and support of those ethical teachings and principles which are part and parcel of the Judaeo-Christian heritage, and upon whose preservation depends the ultimate triumph of compassion and religion over the forces of pagan brutality. To our prayer for peace is linked a prayer that the people of Israel, out of their travail and suffering, may emerge side by side with us into a world of better understanding and nobler aspiration.

And while we cherish in our hearts the hope of an early and lasting peace throughout the world, we are not mindful of our more immediate and intimate problems at home. We look forward, in cooperation with our Jewish fellow-Americans, to the cleansing from our communities of the poisons of hatred and distrust that have at times dis-



DR. EVERETT R. CLINCHY

rupted the harmony of our lives; and to the building of a stronger and more enduring democracy upon renewed foundations of freedom, equality and opportunity. To this task the National Conference of Christians and Jews dedicates itself anew.



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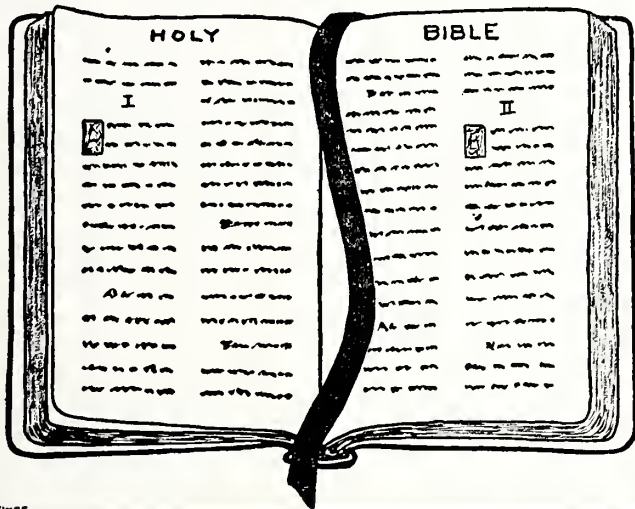
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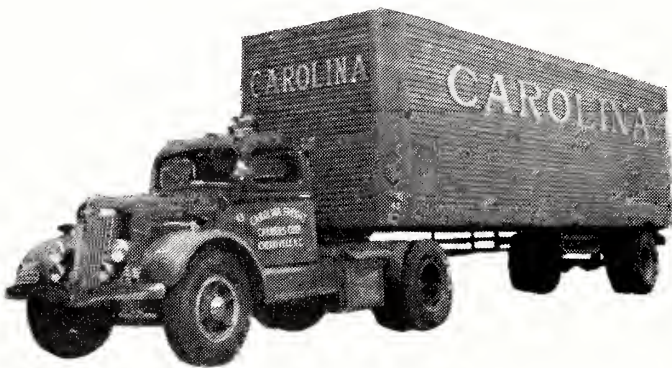
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"OF WHOM SHALL I BE AFRAID!"

By DR. SOLOMON B. FREEHOFF

Rabbi Congregation Radeph Shalom,
Pittsburgh, Pa.

WE are not winning the war—just now; but we will be winning it in the future. Yet between the gloomy present now upon us, and the brighter future yet to be, there will be long months and years of uncertainty and of worry. During this period of inevitable darkness we shall grope around for courage and inner strength. Many of us, Jewish and Christian Americans, will seek and find our spiritual support in the reading of Sacred Scriptures. In the hope of helping some to find their strength in the word of God, this series of sermonettes will be devoted to those great verses which may be described as "Morale Texts from Scripture."

We need not doubt that a book written thousands of years ago can be of help to us in this modern world. Our life is not so different today from the life of the Psalmist, for example, when he wrote the twenty-seventh Psalm. What is it that we imagine is so unprecedented in our gloomy modern experience? That there are evil nations who, under the guise of friendship, were carefully preparing an ambush? Do we think that it is new to attack suddenly with brutal force and simultaneously to wage a lying propaganda to break down the hearts of men? King David describes in this Psalm similar circumstances in his own experiences. He says, "Guide me in a straight path because of those who lie in ambush for me. Save me from the violent will of those who would destroy me, for lying tongues have arisen against me to destroy my life." It could have been written today; the same ambush for the innocent, the same will for destruction and the same slanderous, lying propaganda. The social circumstances of David's life were much like ours but with this spiritual difference.

From our suffering he produced a song and out of his pain a psalm. The refrain of that psalm constantly repeated is this: "Of whom shall I be afraid?" Let us allow the minstrel king to sing these words to our fainting hearts.

In his twenty-seventh Psalm, King David gives a beautiful and a vivid description of God. He says, "The Lord is my light." That idea is not



DR. SOLOMON B. FREEHOFF

entirely new. It is implied in the priestly blessing in the book of Numbers which says: "May God cause the light of His presence to shine upon you." It is used later by Isaiah who says, "Those who walk in darkness may see a great light." "The Lord is my light" means my help and my guide in darkness. Darkness is one of the profoundest symbols of our life's experience. Darkness is the first environment of our early fears. Our first experience with terror comes from the darkness of the night. The world is blotted out for us. Our dear mother and father have become invisible. We are lonely, afraid and we cry. Our first fears are due to darkness and essentially our fears all through life are due to a form of darkness.

Of what are we afraid today? The darkness of the future. The future is veiled and we do not know what will happen tomorrow. We are unable to tell what misfortune may occur tomorrow. We cannot predict coming events. The future is dark and we are terrorized. What can cure us of that fear? Nothing. We do not know the future and we will not know the future until it comes to pass and then it is the future no longer. Yet let us think back to our childhood. Most of us outgrew our first terror of the night. By which process did we grow away from that fear? Because of the fact that gradually through accumulated experience it got to be written on our little minds that the darkness is not perma-

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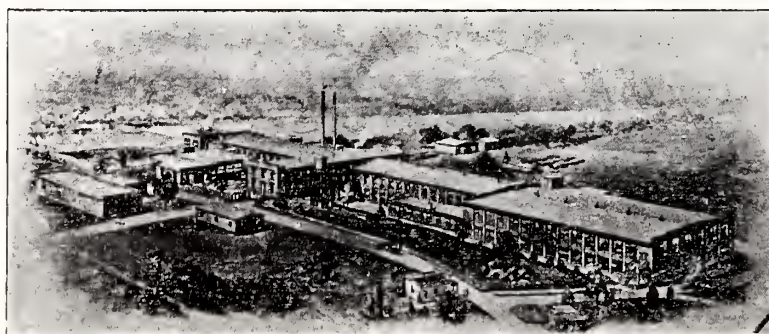
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ment, that it always fades and the morning always comes. Confident that darkness is temporary, sure that the dawn will come, we eventually overcome the fear of the night.

Now that is the only way to overcome our fear of darkness today. It is a matter of confidence. It is a matter of will. It is a matter of reassuring ourselves that the dawn will surely come. There is no other way than that, for if we ever let ourselves believe that the night will never end, that violence will always triumph and brutality and deception always be victorious, if we ever believe even for a passing moment that the night is permanent, then our courage is corrupted at the very source. It is essential to make the spiritual effort to convince ourselves that the light will come, that truth will triumph and justice prevail, that all the progress of time and the passing of the hours are on the side of truth and decency and right. The night will surely end. The universal laws of nature, the God of nature guarantees that. God is our promise of the dawn.

Let us say that to our hearts time and time again. That is what the great Christian hymnologist meant at a time when he was bewildered with fears and uncertainties when he said: "Lead kindly light, the night is dark and I am far from home." That is what King David meant when he said: "The Lord is my light and my salvation; of whom shall I be afraid?"

David was a warrior-king and warrior-language came naturally to his tongue. He speaks of God not only as light in darkness, but he also says: "The Lord is the stronghold of my life, the fortress of my life." What does he mean by "fortress of my life?" The phrase is derived from something that he saw every day. Let us visualize the landscape of Palestine as David saw it: on the top of a high hill stands a mighty fortress built of stone, around the fortress was built a city; around the city were the cultivated fields of the farmers and outside the larger circle were the wide pastures where shepherds led the flocks. In time of approaching danger, the shepherds from the city would all go into the fortress and there be safe. Therefore, in times of peace, the shepherds, leading their flocks, having no weapons, alone and isolated, each looks back over his shoulder and sees the fortress on the hills and feels safe. There is a place to go, a place of strength. If ever it happened that the shepherd would look back and his eyes would see the bare hilltop without the fortress, terror would strike his heart. He would be defenseless, would have no stronghold to flee to in time of danger. He would be terribly afraid.

That is one of the great sources of our fear in this particular experience through which we are living. Our strongholds are disappearing. Our great navy, for example, the mighty American Pacific fleet received a treacherous blow a few months ago. Then our Navy seemed to have disappeared. It must be somewhere, we asked ourselves, but what is it doing? Where is it? Then the great city of Manila is

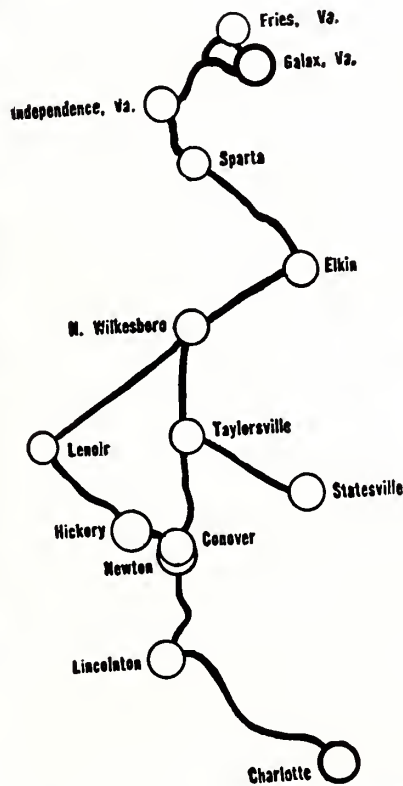
captured. Another stronghold is gone. We suddenly felt that we were without fortifications, we had a sense of weakness, unprotected weakness and we were afraid!

The English have had a great deal of experience with military and naval disasters and one of their favorite expressions is "hearts of oak." It goes back two centuries at least, when they used to build the British naval vessels of strong tenacious oak. While they needed their navy to protect their island home, they realized that the important thing was not only the ships made of oak but the "hearts of oak," the fortress within, the spiritual fortress. We, too, believe in that, in "hearts of oak." We believe that God is our inner help. God is our support. Of course, the Japanese say that God is on their side, in fact that they are a divine people. Even Hitler, judging by his latest speeches, has re-adopted God. But we know well that in God's eyes one race is not better than another or one spot of soil better than another. Yet judging by what, after many, many millenia, spiritual people have discovered about God the Eternal, we can conclude something about what is God's Will for men and nations. We can with confidence say that what God wants is a sense of brotherhood and equality among all His children, that God hates all racial pride that considers one race noble and others ignoble and destined to be slaves. We would think that God blesses that sort of government which tends to give every man his chance and which expresses the equality of all His children. We may conclude that as long as we hold to the doctrines of the essential nobility of every race and the democratic doctrines of the essential rights of every human being, as long as our aim is not world conquest and booty but world pacification and peace, we may conclude that we are approaching the Will of God.

So it is not that we foolishly say that God is on our side, but that we hopefully say that we are on God's

(Please Turn to Page 33)

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Broadway's Top Comic

By B. J. BRASCH

There is a new name up in Broadway lights. It is the name of Danny Kaye, who has won acclaim as the premier comedian on the Gay White Way. The Newspaper Guild voted him the outstanding comedian of the year. This is a sketch of his rise.—THE EDITOR.

HE has a sensitive face, a tall, gangling body and what hard-boiled drama critics call the "most expressive mitts in the theater." His name is Danny Kaye—and he is Broadway's top comic.

Danny is so gifted that the first day he appeared in a Broadway production—"The Straw Hat Revue"—he won rave notices. In his second show, called "Lady in the Dark," he stole the play away from Gertrude Lawrence, one of the most talented ladies on the Great White Way. In "Let's Face It" Danny was so uproarious, so hilariously funny, so downright brilliant that cold-blooded theater reviewers, who usually are hard on would-be comedians, said of him: "He's the first genuine comic genius since the days of Chaplin." And that seems to be that, from a critical point of view.

But Danny was just another entertainer on the *borsh* circuit until he met Sylvia Fine—a young woman with a knack for humor and a gift for knowing how to put it across. When the two youngsters teamed up artistically—and romantically—they made the lights of Broadway twinkle.

Danny is, believe it or not, a shy fellow. So it seems to be with many true comics. Perhaps that's why they all want to play "Hamlet" at one time or another. That streak of modesty, the gleam of tragedy and the ever bubbling spirit of optimism meet in one big human being—and behold: a comedian, with all the trimmings and most of the wit, is born.

Danny has said of himself: "I'm the kind of a guy who stood behind the guy who whistled at the girls." That, however, did not stop him from marrying the one girl in the world who could have made a success out of the Jewish boy who was born in East New York.

Danny Kominski—now we call him Kaye—is the son of a Jewish dress designer. He first showed some talent when he appeared in a minstrel show in P. S. 149. But in high school—he

attended Thomas Jefferson H. S. in Brooklyn—he was an athlete, not a wit. He played handball, he swam for the school team and he was a pole-vaulter. A 6-footer and a 150-pounder, Danny is not a well-built giant. He is, however, proud of his strength. "Feel my muscles," he says to his interviewers. They feel, and are properly awed. Yes, Danny is strong.

After three-and-a-half-years of high school he left for Florida with a friend. The two heroes started out with \$1.50 in their pockets, and came back with \$7.00. Danny earned his way by singing. His pal played a guitar.

That was only the beginning for the curly-headed rascal. He spun through a score of jobs. Among other things he was a soda-jerker and an insurance clerk. It was at this latter task that Danny made a gargantuan error. In appraising a car he made what is laughingly known as a Big Mistake. By an incorrect appraisal he cost his company \$40,000. He lost his job, to put it mildly. And for many moons a couple of detectives trailed him. They were Pinkerton men, too. But they could get nothing on Danny—only the fact that he had made a horrible error, which he already knew, anyway.

There's a humorous touch here, typical of the usual success story. When Danny began to hit the big spots, his former employer penned a little note to him. It read: "I saw your act at the Riviera Club and enjoyed it very much. Back when you cost us that \$40,000 I thought you were either a thief or a nitwit. It didn't occur to me that you were a comedian."

After his glaring mistake, Danny struck a streak of woe. He worked in the Catskills during the summer months and lived on these earnings during the winter as he pounded the streets looking for a job to fit his yet unascertained talents. He started out as a *borsh* circuit man at \$200 a summer, and worked his way up to

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\$1,000. So it seems that he more than pleased his customers.

At the end of his fourth *borsht* season, Danny and two others got together as a dance team called "The 3 Terpsichoreans." And, wonder of wonders, they obtained bookings. Like many another good comic before him, Danny discovered that he could make people laugh through a mishap. This is how it happened. He had to walk up to a girl, kiss her fingers and then go through with the rest of the routine. One day he reached for the hand, but it was not there. Danny fell on his face, split his pants and pulled down the house with his antics. As the crowd roared in glee Danny saw the light. So he was funny! He changed his name to Kaye and began to go out for big game.

When the team reached Detroit one A. B. Marcus booked the gang for an Oriental tour. They played Peking, Tokyo, Penang, Singapore and many of the other cities which are now in the daily headlines. The Orient liked Danny and Kaye returned its love. The Jap attacks on innocent neighbors in 1936 made him scamper back home. Again he was on his own, without a team, looking for a job.

He got a spot in Camp Tamiment in Pennsylvania. This was when I first heard of Danny. One of my good friends was a waiter at Tamiment. He came home in September and said: "There's a guy I know who's going to be a sensation when he hits Broadway. His name is Danny Kaye and he met a girl up at Camp who's going to make a rage out of him." That was the first word I had of the fellow.

It is true that he met Sylvia Fine at Tamiment. Both of them had been hired to assist Max Liebman put on an annual revue for the Camp. She composed lyrics and music. She and Danny had the same ideas about humor and they laughed at the same jokes. More than that. They made the "Straw Hat Revue" into a good show. They discovered that they had been born a block or so apart from each other in Brooklyn. As a matter of fact, when Danny was 13 years old he had run errands for Sylvia's father. That was too, too much for the both of them. They married on January 3, 1940.

Danny smiles and says that Sylvia is the gal who put him where he is today.

Following his success in the "Straw Hat Revue," Danny got a few spots in night clubs. He wowed them. His work in La Martinique prompted the critics to swear by his talent—or is it genius? Then the Chez Paris in Chicago and the Paramount Theater in New York discovered him, and he left them laughing in the aisles. Then came "Lady in the Dark," in which he recited Ira Gershwin's concoction of 50 Russian composers. It was called the Tchaikowsky number, and consisted of Russian composers' names strung together. The tongue-twister got all America upset and made Danny a household name. In "Let's Face It" he stepped out on his own. It is his show. He carries it, without any other leading names to help him along. And he does pretty well. Of course, being a busy comic he collapsed a few weeks ago from overwork, as did his wife—whom, incidentally, he calls "Miss Sylvia Fine."

Now he's back in stride. He recently won the award of the Newspaper Guild as the top comedian of the year.

Danny and Sylvia live in a three-room sublet apartment. They have a maid and Danny likes the idea. As a matter of fact, he spends money as a Russian drinks vodka. He needs a business manager around just to remind him that there are other things to be done with money. But Danny does not listen. He rolls them in the aisles and keeps them laughing and thinks of new ways to spend money. But he is a real comic—and that breed is rare.

A ROSE BY ANY OTHER NAME

Cohen and Goldman, partners, were discouraged with the world and with business. One morning Cohen announced he was going to change his name. "From now on I'm McCarthy." That night Goldman thought it over. Why should he have the Jewish name in the firm? He would change his, too. "I'm going to call myself McCarthy!" They instructed the telephone girl to sing-song "McCarthy and McCarthy." All moved smoothly until a voice demanded to speak to Mr. McCarthy. "Which McCarthy do you want?" she asked. "Cohen or Goldman?"

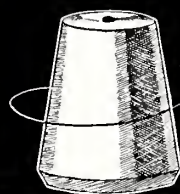
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HE LIVED . . . A Short Story of Israel's Faith

THE writer was groping for a theme — or, rather, several themes.

He was stunned with horror at the awful catastrophe that had befallen the Jews under the Nazi yoke. There seemed no way to express his grief.

Every day the newspapers reported new incidents of terror, of murder and extermination, of incredible pain and agony, of incomprehensibly sadistic fury.

There was a theme in each incident. But the mingled horror was too overwhelming to concentrate on any isolated event. Every item, regardless of the tragedy it unfolded, seemed minor in the face of the whole ghastly episode, as though it were a page torn out of a huge folio, one wound exposed in a lacerated body.

One day the papers carried a short dispatch: the Nazis had driven the Jews of a captured town into the nearby fields, mowed them down with machine guns and left only the Rabbi alive. For him they had dug a hole, put him in it and covered him with earth up to his throat, leaving his head sticking up out of the soil.

The writer could not restrain a shudder. He closed his eyes. A tear rolled down his left cheek. Suddenly, his hands clenched into fists and his eyes took on determination. Yes, that would be his theme!

By DAVID PINSKI

Internationally Famous Yiddish Novelist and Dramatist

He walked quickly to his desk, picked up a pen and bent over the empty sheet of paper.

His mind's eye visualized the tragedy in all its fullness. It was all so clean,

so detailed. He needed only a beginning, the first line, just the first word.

When had it happened? What time of the day had it been when the beasts drove the Jews out of the village? The

newspapers didn't say. If it had been early morning, they must have seized the old rabbi when he was still in praying shawl and phylacteries, and it was with praying shawl and phylacteries that he had been forced into that hole. If it had been later in the day, he had surely been dressed in his silken coat and his furred *streimel*.



THE WANDERERS

By Lionel S. Reiss

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Certainly, it could not have been in the dark of the night. The Nazis don't conceal their bestialities. They boast of them in the light of day. But it might have been at the break of dawn, when the Jews were still in their beds, uneager to crawl out of them in fear of facing the day. The Nazis could be sure that in that hour no Jew would escape.

But did the Nazis need the assurance of dawn? They could just as well have announced from the town square that at a certain hour of the day, precisely when the sun was at its zenith, every Jew in the town . . .

His pen raced on.

II

A proclamation: All Jews in the village must assemble in the market-place in front of the hotel! Old and young, babes in arms and invalids in their beds—all must appear if they do not wish to learn the ways of German justice! There must be no baggage! All must appear empty-handed exactly as they are!

That was how the Jews did appear in the market square. Families clustered together. Whatever the decree to come, let kinfolk meet it together. With the rabbi and his wife were their three sons and their wives and children and their two daughters with their husbands and children.

All were without baggage. Their hands were empty and their shoulders free. They had a few more clothes on than usual. Their pockets were filled with little things, that had an intrinsic value for them. Surely they would be driven out of the village, so none of the pious Jews forgot to encircle his girth with a *tallith* as though it were a broad belt and to stuff his *tefillin* in his pockets. But the old rabbi carried his *tallith* bag under his coat, having placed in it not only his *tallith* and *tefillin* but also his *siddur* and his holy *Zohar*. His hands, concealed in the sleeves of his coat as though he were cold, were folded across his chest—pressing, almost fondling, his sacred bundle.

He had even put on his best skull-cap and his best hat over that. Sabbath and high holy days . . . Was this not a day of judgment? Lord of the Universe! God and Father!

The writer halted. Should he describe how the rabbi looked? His height, his breadth—after all, none of that mattered in a grave. But he ought to describe the head. It was an impressive head, with the luminosity of a great Torah student, with the dignity of a great man in Israel. Grace shone from his eyes and gentleness from his pale features, framed in a long, wide, white beard. Beneath the thick, long eyebrows were two great, black eyes, in which old age had not yet extinguished the holy fire.

Was there any one else in that crowd of Jews he ought to describe? Every one of them was so distinct. But it wasn't necessary to give too many details. That would burden the simple tale. There were a few hundred souls, and each one was experiencing his own fear in his own way. Each one reviewed his own past. But all their

thoughts were directed to one question: what would happen to them?

III

Most of the battalion of soldiers who had captured the town spent their time wandering through the houses of the Jews, looking everywhere to see if the Jews had concealed anything, locking windows, barring doors and gates—but not forgetting to fill their own pockets. At the market place there was only a limited company of soldiers. Their laughter filled the air as they saw the Jews approaching. They said nothing—just laughed. There was something about the Jews that was so comic—their clothing, their walk, their terror and their tears—that they couldn't resist the drunken laughter.

The Jews barely looked at the soldiers, but as they passed by each muttered something.

The battalion commander appeared at one of the windows of the hotel. He was fierce-looking, with his curled Kaiser Wilhelm mustaches and a monocle in his left eye. He looked at the Jews below and spat out, not directed at any one in particular but merely intended for all the Jews. Then he vanished.

When the company that had been sent to examine the Jewish houses returned, the commander came out of the hotel, accompanied by his staff. The soldiers encircled the Jews, who huddled close together, as though to find protection in their own warmth. At a signal from the officer, soldiers separated the Jews, removing all the young and middle-aged men and all the young women. The rabbi's two sons, a daughter-in-law and all his grown grandchildren were in that group. The men were to be sent to the slave labor gangs and the women to the military houses of prostitution. The air was filled with the agonized cries of parted families, as those remaining behind saw their beloved ones torn away without even the chance of saying good-by. After giving further instructions to a young officer, the commander returned to the hotel.

"Shoulder arms! Encircle! Forward!" At the harsh commands of the subaltern, the soldiers went forward, driving the Jews ahead. "Run!" was his next order, and the soldiers began to race. The Jews, the ones who had been left behind because they were too old to serve the Nazi machine, had to follow suit. Their legs seemed to tangle them. Their heavy clothing weighed them down. Children were at their side; some even in their arms. But the soldiers crowded, drove, wielded rifle butts. "Run, run, you swine!"

They all tried to summon fresh strength. But after a while, one man fell down and then another and a third. They could not rise; they refused. Why get up? They might as well meet their end here. They did. The officer at the rear removed his revolver. The Jews who had fallen never rose to their feet again.

The others were allowed to halt. It wouldn't hurt them, to hear the crack of the revolver and to turn about to see their dead. But not one looked

(Please Turn to Page 72)

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The U. S. S. Jeffery

By JACK WEINBERG

The Bethlehem Steel Company plant at Hingham, Mass. is now building the U. S. S. Jeffery, the first ship of this world war named for one of the Jewish sons of America who gave his life to his country. Mr. Weinberg, Minneapolis newspaper man and friend of the late Ira Weil Jeffery, describes the background of this modest, brave Ensign.—THE EDITOR.

THE United States Navy knows a hero when it sees one. And, to the Bureau of Naval Personnel at Washington, Ensign Ira Weil Jeffery of Minneapolis, who gave his life at Pearl Harbor that Democracy shall live, is a hero whose name should grace the pages of naval history and tradition.

In recognition of Ensign Jeffrey's "distinguished devotion to duty" on that fateful Sunday morning, December 7, the Navy has announced that a new escort vessel, now being built at the Bethlehem Steel Company plant at Hingham, Mass., will be named the U. S. S. Jeffery.

To Mr. and Mrs. David C. Jeffery of Minneapolis, parents of the fallen hero, the announcement, contained in a letter to them from Captain L. E. Denfield, chief of the Bureau of Naval Personnel, came as a glowing recognition of the fact that they had reared their only child in the tradition of true Americanism.

Ira Jeffery was a typical American boy. His grandfather, for whom he was named, the late Isaac Weil, was one of the pioneer builders of the Minneapolis Jewish community. Ira's childhood was spent within the shadow of Temple Israel which his grandfather helped build. Under the tutelage of Rabbi Albert G. Minda of Temple Israel the child Jeffery learned of his Jewish heritage. In his late teens the youth was president of the Temple's Junior Congregation.

Born in Minneapolis March 8, 1918, he attended University High School and entered the University of Minnesota's School of Business from which he was graduated in 1939. During his college years he was an active member

of Sigma Alpha Mu, largest Jewish fraternity on the Minnesota campus. In his senior year he was picked as All-University chairman for Freshman Week.

After University graduation, Ira enrolled at a Brooklyn optical school to prepare for his entrance into the Jeffery Optical Company headed by his father. He returned home, after com-



ENSIGN IRA WEIL JEFFERY

pleting his course, and joined his dad in the business.

But the wave of tyranny and injustice that was sweeping across Europe bothered young Jeffery. As a Jewish young man, trained in the traditions of his people, he couldn't sit idly by while the world was on fire.

"He was restless," recalled his father. "Ira must have envisioned America's

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entry into the war. He was dismayed by the reign of terror which was raging through Europe and heading our way."

Finally, in the summer of 1940, young Jeffery announced to his parents his intention to enlist in the United States Navy and, with their blessings, he joined up that August. Following his training period he was assigned to an American ship on an Atlantic cruise to Cuba.

Even then the Navy recognized Ira Jeffery's potentialities, for upon his return to base he was sent to the Naval school at Northwestern University. On June 12, 1941, he was commissioned an Ensign. Following several days spent at home with his family, he was ordered to Honolulu where he joined the crew of the U. S. S. California.

The months went on. Ira wrote his parents of the beauties of Hawaii and expressed the hope that he would return home in the Spring of 1942. Late in November the Jefferys prepared Hanukah packages and sent them to their son.

Then came December 7th and the treacherous attack by the Japanese on Pearl Harbor. Ensign Jeffery was in the thick of the fight and when the smoke of battle cleared and the casualty list prepared, his name was the first from Minneapolis to be announced as having made the supreme sacrifice.

It wasn't until several months later that his parents and friends learned exactly what happened on that fateful morning.

In a posthumous citation for valor, issued by Secretary of the Navy Frank Knox, came the first news of Ensign Jeffery's heroism:

It read:

"For distinguished devotion to duty and extraordinary courage and disregard of his own safety during the attack on the Fleet in Pearl Harbor, Territory of Hawaii, by Japanese forces on Dec. 7, 1941, in organizing a party and attempting, by hand, to maintain an ammunition supply to the anti-aircraft guns of the U. S. S. California."

A further insight of Jeffery's bravery was contained in a letter sent by his commanding officer to Mr. and Mrs. Jeffery. Captain J. W. Bunkley, skipper of the California, wrote:

"It is with a feeling of deepest regret that I must now address you to report the death of your son resulting from enemy action at Pearl Harbor on December seventh.

"I wish to convey to you my sincere sympathy and condolence. Ira's loss was a blow to all of us and we can only find comfort in the thought that he was actively doing his duty at this most critical time with unflinching loyalty and courage.

"My officers and men join me in assuring you that his memory will be an inspiration to us who remain to carry on, that his and your sacrifices were not in vain, but will renew our determination to keep our country safe from all enemies."

And so, when it slides down the ways to do battle against the enemy, the U. S. S. Jeffery will carry with it the name of a Jewish youth who lived and died in the traditions of the United States Navy.



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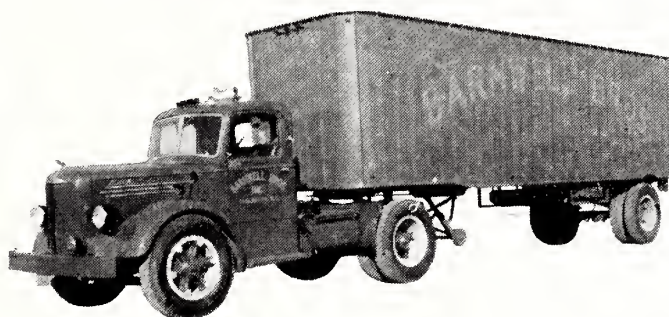
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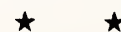
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"It Does Not Matter to the True American Which He Is— Jew or Gentile"

Pearl Buck Replies to Kiplinger's Advice to Jews in *Reader's Digest*

FACTS are unreal, of course, or they would not be so constantly used to prove contradictory statements by persons opposing one another on two sides of the same question. Facts are just so many bricks, each an entity in itself, but each nothing but brick until it is fitted to other bricks to make a structure. The shape of that structure, its meaning and its usefulness depend entirely on the mind behind the hand that picks up the bricks.

The *Reader's Digest* last month has assembled a nice pile of bricks out of a part of Mr. W. M. Kiplinger's book *Washington Is Like That*. It is a fascinating book, by the way, full of loose bricks which tempt anyone to make something out of them. Well, by its usual skilful digesting, the *Reader's Digest* has made something this time out of a few of those bricks. I don't believe any design was meant by anyone. But the mere act of digesting made a design. After all, when one digests an article or a book one has to eliminate. What is left may or may not be the original design, but it is a design, just as 10 bricks laid anyhow make a design more inevitably, from their very scarcity and the baldness of their position, than 1000 bricks do. You can see that 1000 bricks are nothing but a heap of bricks. But 10 bricks—well, they are 10 bricks, especially if they are laid in a row neatly, end to end or side to side, in a digest.

The design that is made in Mr. Kiplinger's case, and quite by chance, no doubt, is that, end to end, there are too many Jews in our Government. Four per cent, Mr. Kiplinger says, is the proportion of Jews in our population. Four per cent then would be safe in the Government, that is, safe for everybody, the four per cent of Jews and the 96 per cent of the rest of us. For the Jews, Mr. Kiplinger says, it would be safer not to get so numerous in the Government that the people are anti-Semitic in America, as in Germany, would begin to get excited about it and talk about Jewish influence here as there. It would be safer for the Jews because such talk may end up in the sort of action here that it did in Germany.

"Lie low," Mr. Kiplinger advises the Jews in effect, "for your own good, stay in your four per cent ghetto."

But the handful of bricks can be put side by side and not end to end. They make another design, and Mr. Kiplinger points it out, too. He really is not arguing for or against the Jews, he says. He is just stating facts. The facts, put another way, show something else. The reason, it seems, why there are so many Jews in the Government, especially in those sections which are controlled by Civil Service, is that young Jews, debarred by prejudice

The September issue of "The Reader's Digest" carries a brief article, *The Facts About Jews in Washington*, digested from the book, *Washington Is Like That* (Copyright, 1942, by W. M. Kiplinger and published at \$3.50 by Harper Brothers). The article was concerned with a discussion of the proportion of Jews to Christians in the country and in government service. It carried advice that Jews should avoid an "overloading" of government rolls. The article left unsaid many things that should be said when the issue of "proportion" is raised against any group of Americans. So the editors of "PM" asked Pearl Buck, noted author and authority on race relations, to take up the question for readers of this newspaper. Her answer—which the editors of "PM" endorsed follows.

from jobs in private concerns, go where there is less prejudice—namely, in the Government. Civil Service examinations do not ask a person's religion, and the Jews can enter the Government along with Catholics and Protestants—that is, they can get jobs like other human beings; they go where they can get jobs, and they tell their relatives and friends where jobs can be found. Not to do so would be less human. We all do the same thing.

Now it is pointed out with great justice by the author that Jews are good workers, loyal in the Civil Service and above the average in intelligence. That, of course, is one reason

"If it could have pleased God," he used to say sadly, "to have made the heathen also evil men, it would have been far easier to preach the gospel successfully."

The inscrutable God does not so work. Mr. Kiplinger recognizes this to some extent when he praises the quality of the Jewish citizens in our Government. Nevertheless, he continues his warning. In spite of their intelligence, he insists, it still would be safer if they stayed inside their four per cent.

He does not face the question his facts themselves ask. What are the Jews going to do if private enterprise does not allow them jobs sufficient to

Pearl S. Buck was the first writer to present the humane spirit of China, the life and aspirations of the peasant Chinese to the Western world.

She had spent most of her life in China and was unknown when her novel, "The Good Earth," started its career as a best seller in 1931, to win her the Pulitzer prize for that year's best novel and, in 1938, the Nobel Prize for literature.

Mrs. Buck spent most of her girlhood in the interior of China. In towns along the Yangtze River, she learned to speak Chinese before she did English. At 15 she went to a boarding school in Shanghai. At 17 she returned to Virginia to attend Randolph-Macon woman's college until she was graduated in 1914.

She returned to China as a missionary and spent five years at a mission in North China, where she was the only white woman. In 1923, her first magazine article, "In China, Too," appeared in the "Atlantic Monthly."

Other magazine articles followed, then a visit to the U. S. A. for graduate study at Cornell. In 1930, her first full-length novel, "East Wind: West Wind," was published by the John Day Co. In all she has published ten novels, two biographies, a collection of short stories, a book of essays and some other work—practically all dealing with the Chinese scene.

A champion of racial equality, her latest book, "American Unity and Asia," deals with this theme. Her main point in this book is that we cannot win the war unless we convince our colored allies that we mean what we say about democracy and equality.

In recent months she has been a frequent speaker in behalf of Negro equality, a diligent campaigner for aid to China, and has urged mediation to settle India's problem in the interest of India's people.

Her husband, Richard J. Walsh, is president of John Day Co.

why so many of the 96 per cent hate the Jews anyway—the Jews are good workers and tend to be above the average in intelligence. I am reminded of my father, who was one of the best Presbyterian missionaries that ever lived; indeed, I think perhaps he was the best. But I remember his complaining frequently that one of the great obstacles to the advance of Christianity in China was that there were so many good persons to be found in the heathen religions.

feed them, and if they have to stay inside the four per cent ghetto? Obviously there will be many persons without jobs. No, unfortunately this handful of facts does not add up to all the figures. To make them add up in this case, four per cent of all the jobs in the country ought to go to Jews. Anything less than this is not fair. You can't ask people just quietly to starve in order to respect a prejudice against them.

But if we are going to talk about

percentages, of course there is the 10 per cent of Negroes, who ought to have 10 per cent of all the jobs, both inside the Government and out. And there is the 49 per cent of women, who ought to have 49 per cent of the jobs, public and private. And if we get going on that sort of thing, we'll find the country breaking into national origins, and the first thing we know we'll have to set up government bureaus to find out what percentage of all the jobs the German-Americans ought to have, and what percentage the Italo-Americans ought to have and the Irish-Americans, and Scotch-Americans and all the rest of us, and then the religions will begin to shout, and Catholics will want a percentage, and among the Protestants the various sects, and where will the country be then? Reduced to absurdity.

No, let us have the truth and not a handful of dislocated facts. The truth is that America has nothing to do with percentages of race and sex and religion and national origins. We are a people, a union, unique in the world for our variety. Here in America is one country where Jews and Gentiles can live together and it does not matter to the true American which he is. When anyone here begins inquiring into whether a person is a Jew or Gentile, he is helping Hitler. He is hastening the reality of Hitler's boast, that he "will conquer the United States from within." With what scorn Hitler says "the United States," and we deserve that scorn if here in our glorious and matchless country, the country which alone out of all the world was founded on freedom for all, freedom from race prejudice, freedom from religious prejudice, there come these who would repeat the old wicked prejudice patterns of Europe, which our forefathers fled to escape. Shall we allow this wickedness in our own land? We must not tolerate it for a moment.

The Root of the Evil

And where is the root of this evil? It is somewhere in the 96 per cent of Americans; it is in those who do discriminate against men and women because they are Jews, who refuse them jobs and then cry out that there are "too many Jews in the Government." The old evil European prejudices raise their serpent heads even here, among us.

There is an old country, and it is China, and China alone has never had a prejudice against the Jews. Time and again over the centuries Jews have emigrated into China. There they have lived safely and happily, time and again, from the days of the early Roman persecutions and through the persecutions of the Middle Ages. And now today there are many of them there again because of Nazi persecution. They are received in China as

(Please Turn to Page 53)

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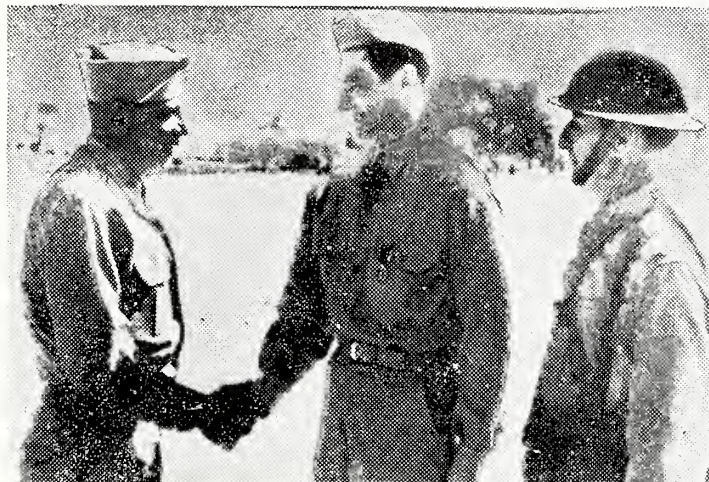
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JEWISH AMERICAN HEROES

Some Have Given Their Lives, Others Are Still in Action, But All Have Won Glory as Democracy's Defender's



Sergeant Meyer Levin
Distinguished Flying Cross
"Colin Kelly's Bombardier"



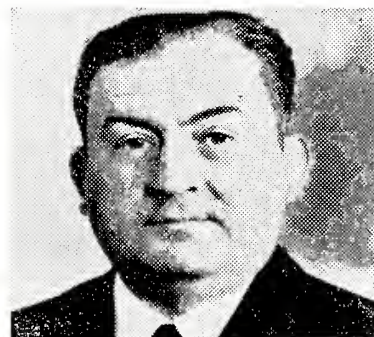
Private Leonard York receives congratulations from Brig. Gen. Julius Ochs Adler, left, assistant commander of 6th motorized division, Fort Leonard Wood, Mo., who presented him with the Purple Heart Medal for downing a Jap plane with a machine gun. York was wounded in the action. At the right is Lt. Col. R. W. Broedlow, 20th infantry regiment.



Lieut. Morris N. Friedman
Distinguished Flying Cross,
Silver Star
"Bravery in the Philippines"



Sergeant Lester Kramer
Distinguished Flying Cross
"Flight to Manila"



Lt. Com. Solomon S. Isquith
Navy Cross
"Saved Crew of USS Utah"



Ensign Stanley Caplan
Commendation from Knox
"Downed Four Jap Planes"

These are some of the men historians will remember when the final story of the conflict is written. They are the American fighters of Jewish faith who sunk battleships and submarines, fought the enemy in the skies, held out heroically at Bataan and on Corregidor. For Lieutenant Henry Mark and Private Louis Schleifer, the fighting is done. They were killed in the early days of the war — Mark while rushing across an open rice field with a load of hand grenades intended for an enemy machine-gun nest, and Schleifer while attempting to wheel a plane into a hanger during the attack on Hickam Field, Hawaii. But while there are soldiers like Levin to hammer Jap battlewagons from the heavens, and sailors like Caplan to fight them on the seas, Mark and Schleifer will not have died in vain.



Lieut. Gabriel Frumkin
"Downed Five Jap Planes"



Lieutenant Henry Mark
Distinguished Service Cross
"Met Death in a Rice Field"

These are only nine. There are many others. Fighters like Sergeant Mitchell Cohen, who earned the Order of the Purple Heart for bravery under fire; Radioman David Goodman, winner of the Oak Leaf Cluster for his part in the mosquito-boat escape of General MacArthur from Corregidor to Australia; Ensign Ira Jeffrey, who gave his life while maintaining, by hand, an ammunition supply to the anti-aircraft guns of the USS California.

The roll of honor is long. American fighting men of Jewish faith are piling up a record of heroic service, some receiving distinguished service awards for bravery under fire, others losing their lives in action — all fighting staunchly in the service of their country.



Private Louis Schleifer
Silver Star
"Tried to Save Plane"

Based on records and photos submitted by the National Jewish Welfare Board

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THE RED CROSS AND NATIONAL UNITY

(Continued from Page 6)

A tragic commentary on current conditions in enemy-occupied countries is the fact that in the Polish-Jewish correspondence the report, "Addressee has left for unknown destination," comes back with monotonous regularity. Correspondence between citizens or residents of the United States and their friends or relatives in enemy and enemy-occupied countries is transmitted in both directions by means of standardized civilian forms. A message containing family news of no military value and restricted to 25 words may be written on one side of the form and the recipient's reply on the other. Both sender and addressee use their own handwriting and their native language, authenticating the messages. Translations are made at the National Headquarters of the American Red Cross in Washington.

Three years of war have come and gone. This life-and-death struggle now covers the earth's surface. Men, women and children have perished under aerial bombardments. Indescribable suffering has been inflicted upon millions of innocent civilians. Innumerable refugees have been driven from their homes and remain wanderers in alien-dominated countries or in foreign lands. In this

great tragedy the Red Cross symbol illuminates the darkness, respected by friend and foe. The sick and wounded know its ministering touch; the starving and naked know its tender care. It permits no political, religious or social differences to interfere with its mission of mercy.

On the dark day on which Poland was invaded the American Red Cross inaugurated its foreign war-relief program. Acceptable arrangements having been made, we carried on relief operations in the Government General Area of Poland. Medical and hospital supplies, clothing and chapter-produced articles were allocated to the various areas by a Central Polish Relief Committee which included delegates from Jewish communities.

The American people subscribed some \$22,000,000 to a war-relief fund as France, Belgium and Holland were overrun. Congress authorized an appropriation of \$50,000,000, followed in 1941 by another of \$35,000,000 for the purchase and distribution through the American Red Cross of supplies for the relief of war refugees. Altogether, more than 20,000,000 people in Europe, Asia and Africa have received assistance. More than \$2,000,000 worth of American Red Cross relief supplies en route to Greece when that country fell were diverted to the Near East. With the cooperation of the International Red Cross Committee and other Red Cross societies, these supplies were distributed among Greek refugees in the Near East and starving Poles and Polish Jews in Iran and southern Russia.

To Russia, during the past year, a continual stream of hospital and medical supplies has poured across the Atlantic—already approximately four million dollars' worth.

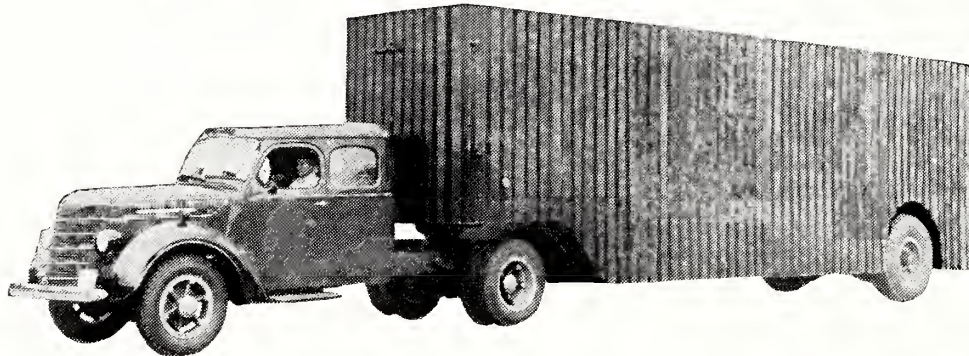
Over 1,500,000 American Red Cross volunteers, working in chapters and branches throughout the country, converted \$17,000,000 worth of textiles, purchased with the Congressional appropriation funds, into layettes and warm garments for these war victims.

(Please Turn to Page 51)

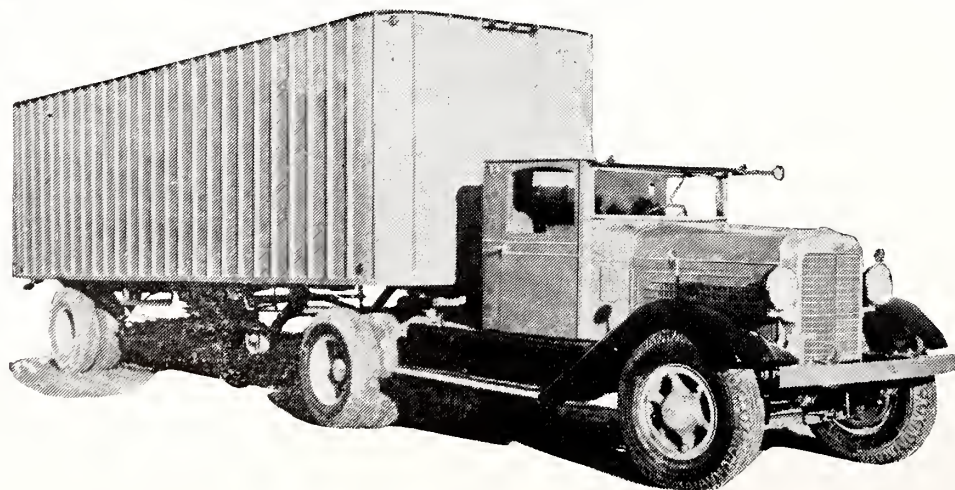
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"OF WHOM SHALL I BE AFRAID?"

(Continued from Page 21)

side and we hope to continue more and more on the side of equality and peace and brotherhood which God decides. Being on His side to the best of our conscience, avoiding the boast that He chooses us for preference, proud of the fact that we choose Him and His justice, we know that behind us He exists as a stronghold. That is the source of our strength, that is our heart of oak, and that is what Martin Luther meant based upon this statement: "Ein feste burg ist unser Gott," "A mighty fortress is our God." That is the idea behind, "The Lord is the fortress of my life; of whom then shall I be afraid?"

The Psalmist comes to the end of his poem with what is one of the tenderest passages in all of the Psalms. After speaking of God as, "The Lord is my light," and "God my stronghold," he says these strange words, "For though my father and my mother forsake me, God will take me up." He has in mind a child abandoned by parents and with the parents gone, "God will take me up." What father and mother forsake a child? Our parents never forsake us until the time comes when they must and when they go, when that great crisis occurs in our life, then we are really alone. We are nobody's boy any more, there is nobody to run to, no symbol of the old protectiveness left. We have to bear the burden of the world on our adult shoulders. When father and mother forsake us we know we are grown up at last. We are alone with God. Then God speaks to us alone and calls to us for courage, and the courage must live in our hearts. We are alone with God and he calls to us in the darkness to believe in the inevitable coming of the light. He calls to us when strongholds crumble to believe in the fortress of His presence and He calls on us to believe that violence will stumble and fall. God speaks to the individual heart to answer and find its faith.

It is exactly in the mood of King

David's Psalm that Julia Ward Howe expressed this call of God to the individual for courage and self-reliance. She says:

"He has sounded forth the trumpet which shall never call retreat;
He is sifting out the hearts of men before His judgment seat.
O be swift my soul to answer Him
Be jubilant my feet,
His truth is marching on."

New Year Message

from

DONALD M. NELSON

*Chairman of the
War Production Board*

We are fighting for a world in which men of all creeds and all races may live together in harmony. Our victory depends ultimately on the courage and the determination which we have within ourselves. May I extend to my fellow Americans of the Jewish faith the firm belief that all of us will find in our hearts the strength and the vision to carry us together through the dark hours that still lie ahead.

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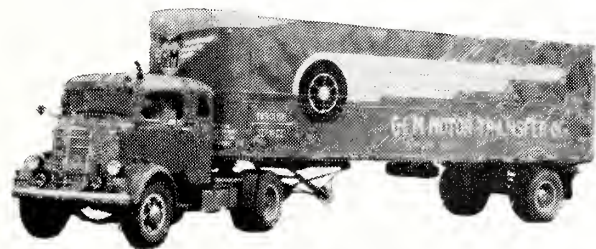
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THEY HELP ENTERTAIN THE NATION

By H. LONGSFELDER

The author of this article, born in Vienna, of Czech nationality, was one of the greatest theatrical producers and lyric writers in all Europe. Millions of copies of his sheet and record music have been sold. He is best known perhaps for the lyrics of "Zwei Herzen in Drei Viertel Takt." He is now putting the finishing touches on a comedy-farce to be produced in New York. Longsfelder, reviewing the background of refugee artists in this country, from Hedy Lamarr to Max Reinhardt, stresses the loyalty they feel toward their new homeland and the contribution they are making to American cultural life.—THE EDITOR.

WITH a series of pronouncements issuing from Washington and other centers to define "enemy aliens" and to prescribe their activities, it should be helpful to remember that the term in no way describes the Jewish refugees who have come to the shores of America from the lands dominated by Hitler. Whether they be artisans or artists, these refugees know that the lives which they previously led were torn up by the roots by the Nazis. What other feelings can animate them but deep affection for their new homeland and the unbounded desire to serve it in this hour of emergency and war?

Perhaps the arts were given secondary place in the feverish pace of wartime. But the Morale Division of the Office of Civilian Defense has already enlisted the services of artists of the stage, screen and radio in order to entertain the men in the armed forces. This phase of the morale of the nation is receiving increasing attention. The civilian population, too, will need every effort to ease the tension of wartime through the theatrical arts. As one who enjoyed in virtually every country in Europe such close contact with artists, many of whom appeared in my various stage productions, I should like to make note of the contribution which refugee theatrical artists have already made to the entertainment and the morale of America.

Europe once had two centers which could be termed the principal creative sources of the light arts: Vienna and Paris. By that I do not imply that other cities and nations did not contribute to the artistic life. But these two cities definitely took first rank in the variety and color of their gifts. Czechoslovakian and Hungarian artists, it might be said, helped greatly to build the reputation of Vienna. At the end of the last war, when the capital, Vienna, lost her country, the economic situation forced most of the Austrian, Czech and Hungarian artists to go to Berlin. The German metropolis became a center of musical comedy and other light arts. The Germans themselves had a very small percentage of the artists creative in the *gai genre*.

It was not surprising, therefore, when soon three fourths of the amusement industry were marked by non-German talent. Another attraction for foreign artists was the German film industry. Both the artists and the industry gained.

In the postwar period it could be said that a large percentage of the artists of Europe were Jews. General statements are never very satisfying or necessarily valid. One of the reasons given was the extraordinary abil-

ity of Jewish artists to adapt themselves to the mentality of other people. Another reason may have been the universality of the Jewish artist forced to roam by changing conditions. Perhaps the real reason may be that long persecution had sharpened their ambition to prove their equality, which meant that they had to be better than others.

The year 1933 arrived and with it Hitler. The consequences of his persecution of the Jews need not be recalled at this late date. The majority of the artists left Germany or died in concentration camps. Those whose work was geared to one language went back to Vienna; others fled to France; those with the greatest foresight went to the United States. The German cities lost their theatrical life—the charm, the wit and the gaiety for which they had become famous in the pre-Hitler period. Vienna once again became the theater and amusement center of Europe Middle.

With the flight of the foreign artists from Germany, she had to buy film

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ideas, successfully produced plays, songs and the like from neighboring Vienna. These art products were then served to the German public as "Aryan" creations. The names of the original authors were changed, in order to prove that Germany could get along just as easily without the "corrupting influence" of foreign and Jewish artists.

In 1938 Hitler marched into Austria. Again a period of kidnap, torture and death for intellectuals and artists. Another flight of the artists, including those who were considered Jews by the German racial ideology and those who refused to work under the National Socialist knouth. The majority of the best writers, playwrights, directors, actors, singers, painters, sculptors, musicians, band leaders, dancers—artists from every field of culture—migrated to France, England and America.

But France did not remain a free center for long. Once again, the road of migration started for the artists—to generous and hospitable America.

The artists who have come to the United States from 1933 through 1941 have made their mark in every avenue of this country's cultural sphere. Some of them have not become entirely adjusted as yet; it needs time for them to absorb the special cultural background of American life if they are to produce an integrated art. Here their success depends not merely on the type of their creativity but largely on their ability to adapt their personalities and talents to the style of the country. Sooner or later, however, the American

public may expect from these artists artistic values which will well repay their hospitality. One thing all of these artists have in common: not one of them would ever go back to Europe, not even when peace comes.

The list of the Jewish refugee artists who have been making a contribution to this country's cultural life is too long for detailed accounting. The American spotlight has been focussed on a number of them. For example, Jaromir Weinberger, composer of "Schwanda," the opera singers, Gitta Alper, Margit Bokor, Irene Jessner, Emmanuel List, to mention a few with the Metropolitan Opera.

If I mention individual names it is merely as illustrations rather than to exhaust the list. One need only mark each name to realize the rich contribution so many of them have been making: Erika Morini, the violinist, Ferdinand Bruckner, the dramatist, Lion Feuchtwanger, the novelist. Among the directors and producers there are Erik Charrell, producer of "White Horse Inn," Fritz Kortner, Joe Pasternak and Henry Koster, producers of the Deanna Durbin pictures. Ernst Lothar is teaching dramatic art at one of our foremost universities.

Otto Preminger is currently in the news as the director of one of the Broadway hits, "In Time to Come," based on the life of President Wilson. Max Reinhardt, Reinhold Schuenzel, director of many Sonja Henie pictures, Henrich Schnitzler, son of the late Arthur, playwright Bus Fekete, Ladislaus Fodor, Madar Laslo and Franz Molnar are some of the gifts of Hungary, Vienna and Germany. The films have seen the work of Geza Harzog, Hans Kafka, who did several of the Clark Gable pictures, Billy Wilder, best known for "Ninotchka," and many others. The operetta composers now here include Paul Abraham, Leo Aschner, Bruno Graichstaedter, Emmerich Kalman, Oscar Strauss and Alfred Gruenbaum.

The Hit Parade has had the songs of Mart Fryberg, collaborator on "Call Me Darling," of the late Will Gros of "Isle of Capri" fame and Arthur Guttman. Film music has included the work of Frederick Hollander, Walter Jurman, Bronislaw Kaper, Herman Leopoldi, Paul Mann, Stefan Weiss, Bert Reisfeld, Fritz Rotter ("I Kiss Your Hand, Madame," and "Letters to Lucerne"), M. Spielmann, author of the current bestseller "Shepherd's Serenade" and, of course, Kurt Weill, known for some of the biggest hits of recent years, including music for the current Gertrude Lawrence vehicle, "Lady in the Dark."

Among the actors and actresses there are Lily Darvas, who only recently impressed New York critics with her acting ability in her new medium of English, Hedy Lamarr, Gisella Werbezerk and that grand old artist, Albert Bassermann, who has stolen virtually every picture in which he has appeared since "The Magic Bullet." Felix Bressart's sly, shy humor has won him many friends. Oscar Homolka, the heavy and the character actor, Hans Jaray, who recently appeared with Merle Oberon

(Please Turn to Page 76)

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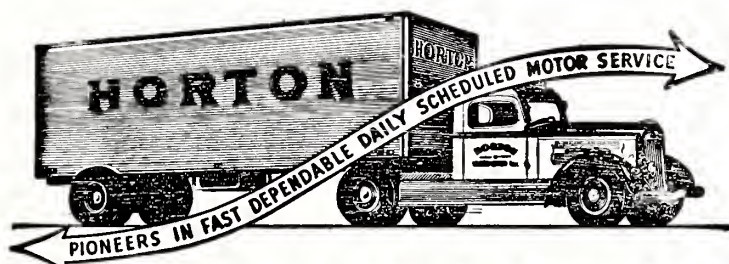
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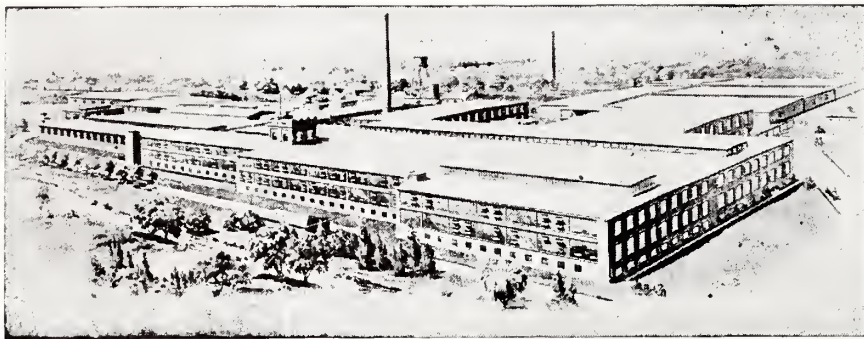
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The Bible and Democracy

By DR. FELIX A. LEVY

Rabbi, Emanuel Congregation, Chicago, Ill.

THE word democracy is not even found in the Bible, yet is not accidental that the words that make our Title are combined. On the contrary it is a natural act to conjoin the two. For no other literary work, to say nothing of any other religious book has more profoundly influenced democratic thought and process. The absence of our title word in Sacred Scriptures therefore cannot mean that some of its implications or overtones are missing. If in our definitions of democracy, we include as we should, the underlying concepts that give rise to its political formation, in idea or in act, viz., the respect for human personality, the supreme worth of every individual man, woman and child, the brotherhood and equality of all men, the right for mankind to be free, beholden only in service unto God, then we find that the ancient Testament is a veritable source book for the democratic way of life. In fact no democracy has as yet realized Biblical ideals of how men are to live together in society.

From one point of view it can be argued that modern democracies, particularly the English speaking ones, grew out of the conviction expressed in Holy Writ and adopted by the founders of our free governments, that God alone is King. Men are to live on earth under divine rule alone—Theocracy. The city of God was not beyond the stars or to be erected in the next life, but was to be formed here and now on earth by the children of men who were also children of their Creator. This view persisted in ancient times and was later held by Churchmen and statesmen. In fact it was medieval religion in its best aspects that won, sometimes by persuasion, at others by compulsion, the nominally Christian princess over to this point of view. It is no accident that English democratic thought was largely influenced by Biblical ideals; the Puritans had literally the Bible in one hand and the sword in the other when they strove for freedom from royal oppression; and parliamentary government abroad as well as in the United States owes an everlastingly repayable debt to Cromwell and his Roundheads, who were as apt at quoting Scripture as they were at cracking Cavalier skulls. In our own colonial days the Bible was the source for the colonists' inspiration for organizing a new country as well as being easily first in moral and cultural influence upon the newcomers from Great Britain to these shores . . . If the Bible gives us no picture or example of a democracy after the manner of the Greek city state pictured in Plato's Republic, how is it we may ask that it has had such a great influence in shaping western political thought. The medieval Utopias from Augustine's City of God drew heavily on Biblical legislation and ideals. For in Old Testament, evidences are not

wanting of a democratic atmosphere in which Israel often lived. The nomad of the desert is a wild, free, egalitarian. The Hebrew monarchy had a popular assembly, the people of the land as it was called, that curbed the king, who would arrogate to himself autocratic powers. The ancient yeomen of Palestine were much like the English freeholder who would never relinquish his patrimony. In the Maccabean period, 200 years before the Common Era there was a democratic council, whose assent was considered necessary for any Constitutional change. In other words there was very little of class distinction and of class legislation in Israel's early history. The kings and high priests were foremost among their peers who comprised practically all citizens except the slaves, and never enjoyed absolute powers. Even the serfs had political rights and could change their low estate; likewise the stranger and foreigner.

It was this "humanitarian" spirit of Hebrew legislation that influenced subsequent generations down to the modern world. Underlying Jewish government was the unique conception of a covenant between God, people and ruler. This ancient "social contract" meant that the moral ideals which God personified and exacted of his

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human creatures had to be realized in the latter's daily lives. Hence you find an ethical sensitivity, frequently stimulated and in the course of time heightened by the prophets, in the ancient people that protested against injustice, violence, greed, inequality, oppression and so on, and insisted upon love of one's neighbor and righteous treatment of all nations of the population. Rich and poor had rights which the legal code respected. Yet the very system of law, apparently rigid, is shot through with moral injunctions of kindness and forbearance insisting so much on the primacy of human life as against property that we can say without fear of contradiction that Jewish polity was democratic.

The Bible safeguards the people's prerogatives against the king, whose heart in the words of Deuteronomy may not be lifted up above his brothers. This sentence was grist to the mill of the "republic" makers in England and

of democracy were made into actuality in the course of Judaism's growth. True religion is democratic because it implies the creation of all men by one God, hence their equality and brotherhood.

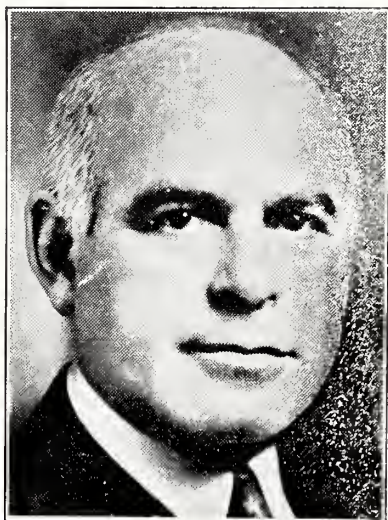
Israel's religion was a folk religion, it grew out of the people. Strictly speaking it has no founder comparable to the Jesus and Mohammed that begot Christianity and Islam respectively. Judaism sprang from the heart of the Jewish people, hence we call it after no one, neither Moses nor Isaiah.

Judaism has also been a religion by the people. By this I mean that men of the people have always been its exponents, champions and promoters. The teachers of Israel have formed no special caste, no exclusive organization. They came, very much as did the prophets, from every class of people, from every sphere and vocation. The distinguishing feature lay in the teacher's consecration to his calling

A New Year Message from the Governor of New York

Since this Holy Day was last celebrated our country has been plunged into the second world war, a war for the survival of civilization. We all see plainly now that the foes of religion are the foes of democracy. America, dedicated to God and freedom can make no peace with rulers who deny physical and spiritual liberty to their own subjects and to the freedom loving countries of the World. We realize that the cause of the enslaved and martyred peoples throughout the world, among whom are to be numbered millions of Jews, is in sober truth our own cause. Nazism and all its evils and their brutal forces must be utterly destroyed. Freedom, justice and security must once more be restored to the world. We must give ourselves to sacrificial consecration with all our determination and enthusiasm to the war effort, so that we may have fortitude and power for our task. We must turn to the inspiration of religious

faith with its message of truth and justice and its vision of a brighter future.



HERBERT H. LEHMAN
Governor of New York

in our own country. The latter people identified themselves with the ancient Hebrews and struck for liberty. Charles I was dethroned; the colonies revolted amid much Bible citation and psalm singing. The influence of scriptural diction and thought is evident in the Declaration of Independence and other tracts of those times. The inscription on the Liberty Bell is from Leviticus and the first seal of the embattled colonies had as its motto "Rebellion to tyrants is obedience to God," inscribed on the scene of Pharaoh's discomfiture at the Red Sea. Lucky the English historian could well say that it was Hebraic martar that cemented the foundations of the Republic; for our American forefathers believed as strongly as did ancient Israel in the covenant between God, ruler and people and because the second party broke the agreement they were free, nay they had the duty to revolt.

The Bible is the textbook of the Jews' religion. Its latent implications

and in his knowledge. The people revered him only because of this and for naught else. There is no distinction in rights or duties between rabbi and layman. The former was no higher or lower than his disciples or congregation.

Likewise Judaism has been a religion for the people. The religion of Israel had one object, to follow the life of its professors. What it taught was not for one class, high or low, but for all. All had equal duties and responsibilities. All the people shall be righteous, says the Scripture. Morality was one. There was a democracy about it; there was not one moral law for the lowly, another for the high; its truths were one—it did not have one set of teachings for one class and another for another; and the compensations were the same for all. Its object was to work out the enlightenment, the spiritual beauty and the moral exaltation of a whole people, so that it might be-

(Please Turn to Page 51)

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HITLER KILLED ANTI-SEMITISM IN BRITAIN

By CHARLES SOLOMON

Formerly Director, Jewish Telegraphic Agency, London

ANTI-SEMITISM in Britain today is dead. That is not to say that the few anti-Semites who remain are completely inert. They still continue the galvanic and apparently purposeless activity of the newly-dead corpse. Rude remarks about Jews, scribbled on street corner walls, may still be seen from time to time; an occasional sneer at the Jewish people will appear in the less reputable organs of the Press. But the anti-Semitic movement, as a living and self-conscious entity, is a thing of the past. It has been killed almost at a blow. And for this happy consummation the credit must go to one man and one man alone—Adolf Hitler.

Even had Hitler not sounded the death knell of anti-Semitism in this country, it is doubtful whether the movement would ever have made much headway. The Englishman is not without faults; but the persecution of unoffending minorities is certainly not one of those faults. On the contrary, the Englishman has a natural and innate sympathy with the under-dog. Partly, it may be, because of his love for sport, he likes to see the little fellow get a fair chance. The spectacle of fifty armed soldiers or police tormenting a harassed and defenseless Jew is not one that would afford him any gratification.

Hitler hastened the probably inevitable death of anti-Semitism in Britain in two ways. The first of these was by his policy of senseless and indiscriminate bombing. Jews and non-Jews in London's East End suffered alike in the "Blitz," Jews and non-Jews alike met the raiders with the same "grim and gay" defiance. Mrs. Smith may have been brought up to regard Mrs. Cohen as something alien, odd and possibly hostile; but when the same bomb rendered the Smiths and the Cohens homeless, Mrs. Smith found that her neighbor was a human being after all. Mr. Smith may have been more conscious of the differences between Mr. Cohen and himself than of their similarities; but it was the similarities that became more apparent and more important when they served together at the Warden's post.

Perhaps even more effective than the Nazi bombs in destroying the anti-Semitic movement in Britain is the fact—for which we must again thank Hitler—that anti-Semitism is no longer respectable. The Englishman has a passion for respectability; its code is to him probably even more binding than the moral code or the criminal code.

One may like or dislike Jews; but anti-Semitism as a policy was always a stupidity. It was stupid because it was non-constructive. To be merely "anti" anything constitutes no political platform. Even to be anti-Nazi is not

enough. We must destroy the Nazis, because so long as they hold power our plans for a better world-order cannot be put into operation. We are anti-Nazi only incidentally, as a corollary to our being "pro-new-world-order." But anti-Nazism is not in itself the basis of our policy. Thus, the man who adopted anti-Semitism as a political platform was always a fool. But it was possible for him, in the past, to be a respectable fool. Today that is no longer feasible.

A dictionary definition of "anti-Semite" is "one who is opposed to the influence of Jews in politics." That may have been true once; it is certainly not true today. If it were true, clearly no German could be an active anti-Semite since no Jew has any political power or influence in Germany today. It is equally true that there is no "Jewish influence" in politics in Britain, since, although we have Jewish Members of Parliament, they are elected not as Jews but as ordinary British citizens representing their constituencies. There is no "Jewish Party" in the British Parliament, and the Jewish Members of the House of Commons are divided among the three main parties.

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So that the man, British or German, who says today "I am an anti-Semite" does not mean "I am opposed to Jewish influence in politics." Let us ask ourselves, then, what he does mean. Hitler has, in all his disruptive activities, used anti-Semitism as the spearhead of his Fifth Column. It has been the chief weapon of the Axis Powers in weakening and disuniting their enemies before attacking them openly. It was used with deadly effectiveness in France; where the Jew Mandel openly stated: "I could have saved France if my name had been Duval." It has been used by Hitler's agents in the United States and in South America. It was used with some success—until it became no longer respectable—in Britain.

The man who today avows his anti-Semitism says, in effect: "I ally myself with the gangsters of Europe, with the Brown House. I renounce democracy, freedom and decency. I applaud the herding of helpless Jews into the ghetto; I approve of the pogrom and the rubber truncheon. I see it as a worthy and righteous thing that defenseless people, men, women and children, should be imprisoned, starved and tortured. I desire to become the toady to a Gauleiter, if only, as compensation, I may bully someone more helpless than myself."

Such a confession of faith, apart from all moral standards, is neither dignified nor decent. It is not respectable. And for that reason, even if for no higher reason, the Englishman will never accept it.

New Year Message from Governor of South Carolina



R. M. JEFFERIES

With every call that I have made for patriotic self-sacrificing service the Jewish people of this State have cooperated 100 per cent. They believe in their country and they want to protect their freedom. I hope that before the date of another New Year for the Jewish people this dreadful war may have been concluded by a complete victory for the Democracies, and in the peace that follows I know that the Jewish people will continue to render unlimited patriotic service to their State and Nation.

There are still anti-Semites in Britain, just as there are still criminals. Probably neither class will ever be wholly eradicated. But the incidence of anti-Semitism, as of other crimes, has been reduced. What has reduced crime is not greater severity on the part of those who enforce the law; in fact, modern tendencies are in quite the opposite direction. Crime has been reduced because the average decent citizen does not approve of it. In juvenile literature in my young days it was always the outlaw who was the hero. Today it is the detective. We of the democracies have pledged ourselves to the maintenance of law and order; we do not approve of crime, even though it may be immediately profitable.

No man, even if he is a criminal, likes to be called a criminal. We are rapidly approaching, even if we have not already reached, the day when no man, even if he is an anti-Semite, will like to be called an anti-Semite. It is not respectable.

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LOOKING INTO THE FUTURE

(Continued from Page 11)

war to its front door. Palestine is now called upon to make a supreme effort to hurl back the Nazi invaders and all of its strategically important war work must be extended to prevent the totalitarian war machine from laying waste the colonies and the cities which the intrepid modern Jewish pioneers have built. In this crucial hour Palestine has dramatically proved its worth to the democratic cause. Militarily, economically and agriculturally, it has been a tower of strength to the Allied forces in the Mediterranean sector. On the battlefield, on the farm and in the factory, the young men and women of Palestine have given an exceptionally good account of themselves. If the Jewish homeland has been enabled to serve as an arsenal and workshop for the victory of the United Nations, it is principally the result of the development and defense activities supported by the United Palestine Appeal, which is comprised of the Palestine Foundation Fund and the Jewish National Fund. By its response to the United Jewish Appeal for Refugees, Overseas Needs and Palestine, American Jewry has sustained the hand and heart of the Yishub in its fight for freedom and peace for the Jewish people and for all mankind.

On the European front the present has cruelly multiplied the sorrows and tragic needs of many hundreds of thousands of Jews. There are, for example, some 600,000 Jews, refugees from Poland, in the region of Siberia, who are in a most desperate condition. Theirs has been a bitter odyssey of endless wandering in snow and cold by day and night without shelter or food. Yet their spiritual strength sustained them until they reached safety. Today the Joint Distribution Committee, in collaboration with the Polish Government-in-Exile, is bringing large-scale help to these Polish refugees. At the other end of Europe, in unoccupied France, the hateful influence of the Nazis is increasingly stripping the Jews of their rights as free men. Many thousands have been uprooted from industry and the professions. In addition to providing for refugees in that territory, the Joint Distribution Committee must also assist those native Jews who are no longer able to maintain themselves. In the neutral countries of Switzerland, Sweden, Spain and Portugal, the need

for American Jewish assistance has materially increased since the outbreak of the war. Similarly the Joint Distribution Committee, which receives its funds from the United Jewish Appeal, has had to expand its vital, hemisphere-strengthening activities in Latin American countries where 123,000 refugees are settled.

How the war and American participation in it has affected the work of the agencies in the United Jewish Appeal is perhaps best demonstrated by the new tasks undertaken by the National Refugee Service. As the agency charged with the responsibility of facilitating the integration of the newcomers in the United States, it has had to assume the role of liaison agent between the Federal Government and the Jewish refugees in this country. The National Refugee Service is now engaged in a program, which, in addition to its normal activities of relief, education, retraining and resettlement, includes the interpretation of enemy alien regulations to the refugees and guidance to enable them to make their contribution to the nation's war effort. It is not necessary to emphasize the importance to this phase of refugee aid at this time, for it is quite obvious that it is directly linked to the resolution of the entire Jewish community to give without limit of itself for the successful prosecution of the war.

In its reports to contributors and to the Jewish community as a whole the United Jewish Appeal has provided detailed accounts of expenditures in many parts of the world. The record of the achievements in three years of war is an impressive statement of positive, constructive, remedial action to bind the wounds of our people and rebuild its desolate and battered house. Yet as I examine and re-examine these records, I find that they do not begin to convey the vastness of the problem with which the Jews of the United States have been confronted, nor the full meaning for posterity of the day-to-day work of the agencies for which the United Jewish Appeal raises the funds.

Just as Jewish history must not be viewed through the veil of tears of the past ten years, but weighed in the balance of almost sixty centuries, so the importance of the United Jewish Appeal (Please Turn to Page 83)

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Through Clouds of Fire

By CHAIM NACHMAN BIALIK

Through clouds of fire, through clouds of blood,
The red sun sets towards the flood.
One shaft of sunlight, swift and clear,
Breaks through the clouds, a polished spear.
Across the plain a tide is rolled,
The greening bush is flushed with gold,
And golden flushed the treetops shake.
A flame breaks from the sleeping lake.
The beams that on the mountain beat
Shatter against the standing wheat;
Until the sun, with sudden leap,
Living descends into the deep.

And then across the shadowed world
Is night from brink to brink unfurled.
The light wind through the darkness slips
And breathes upon waiting lips. . .
And whispers: "Truth, simplicity,
Time darkens as the sun the sea,
And days of childhood, young delight,
Were birds of passage, swift of flight. . .
Beyond all hope of living grace
A changeless evil on the place
Lies like hideous serpent curled,
Listen: there is a happier world,
Where wind and sun are fresh and free
With righteousness and liberty.
There I have found a place for thee.
Arise, my son, and fly with me;
For never here shall rest make whole
The weary sickness of thy soul . . ."

Yet wherefore speaks this voice in vain,
O heart of mine, still steeped in pain?
What shadow of the lightless tomb
Has cast thy chambers into the gloom?
Findest thou only chilling dearth
In God's immeasurable earth?
Or art thou sick-oppressed to mark
How day is lost in utter dark?
And are these dreams but phantoms grey
That waken with the dying day,
And touch with light to beckon thee
The ends of the eternal sea?

(Translated from the Hebrew by
Maurice Samuel)

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A YEAR OF BOOKS

By HENRY MONTOR

BOOKS may adequately mirror life when life is placid but they prove inadequate in the face of tempestuous events. That is why all books published during the Jewish calendar year, 5702, may seem to be tepid and even unreal. Except for special categories of scientific and text books, there has been a decline in the sale of volumes other than the light "escape" fiction. The daily newspapers carry more adventure, romance, stimulation and even idealism than the more consciously plotted literature embedded in books.

The annual summary of "ten best" Jewish books is, therefore, subject to a greater-than-average monotony. The literary historian can only record that despite the intensification of the Jewish problem in all its ramifications, the Jewish theme was still largely untouched by Jewish craftsmen. The wrongs done other people, the heroism registered by other races, the sacrifices made by other religions were the ingredients of books, in fiction and non-fiction in English, by Jews whose names appeared as authors in the past year. There were exceptions, most of them minor and tangential.

Leaders in Fiction

The ten leading fiction volumes, in the view of this reader, were "Joseph and the Emperor," by Lion Feuchtwanger, "The Song of Bernadette," by Franz Werfel, "Renegade," by Ludwig Lewisohn, "Brother, the Laugh is Bitter," by Lawrence Lipton, "Summer Never Ends," by Waldo Frank, "The Lonely Parade," by Fannie Hurst, "Here Is My Home," by Robert Gessner, "The Sea-Gull Cry," by Robert Nathan, "Children of Abraham" a collection of short stories by Sholem Asch and "1,001 Afternoons in New York," another collection, by Ben Hecht.

In terms of architectural solidity, the novels by Feuchtwanger and Werfel seem to have permanence. Feuchtwanger has continued the story of the historian which has enabled him to survey the panorama of Jewish and world civilization in Roman times. Some of his observations and characterizations have not been unrelated

to the terrible events of our own day with which Feuchtwanger himself came into contact, as he showed so vividly in his "The Devil in France." Whatever may be Feuchtwanger's deviations from accepted Jewish ideology, he has shown a breadth of interpretation and a profundity of analysis which have not been equalled by any European writer. He has been a prophet among Jews, if only the readers of "Jew Suss" and "Success" would have understood the direction to which his index finger was pointing in those early pre-Hitler days, when the shadow of the swastika could already be sighted.



LION FEUCHTWANGER

American readers thought of "J. L. Wetcheek" as a humorous oddity when a slim volume by Feuchtwanger's pseudonym appeared under the sponsorship of what was then held to be an excited Dorothy Thompson.

In "The Song of Bernadette," Werfel is still worshipping at alien altars. A moving religious experience has been transmuted into a symbol of world redemption. Once, Stefan Zweig also dreamed of isolating himself in distant Brazil, believing that remaining in an ivory tower was the way to

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escape above the noise of battle. The difficulty with mystics like Werfel is that they never prepare their peoples' minds for the rigors of reality, with the result that they suffer doubly when the storm sweeps over them.

Ludwig Lewisohn, who has known both battle and ivory tower, returns again, in "The Renegade," to his theme of the inseparable link between every Jew and the whole Jewish people. He does it with a patina of glamor and sentiment that ought to be easier to digest for those who might rear back at "Trumpet of Jubilee" or "Israel."

In "Brother, the Laugh is Bitter" the question is again raised for and among Jews whether, considering the handicaps under which Jews exist, it is proper for writers to analyze Jewish faults and problems of majority groups. There is no comparison whatever between "What Makes Sammy Run?" by Schulberg and the novel by Lawrence Lipton. There is no relationship to Harry Bogan, Jerome Weidman's creature, to invoke another "heel." Lipton's central character is an average Jew, placed in a set of circumstances, during his boyhood and in manhood. But instead of investing that life with the halo of a romanticized American, Lipton carries the story forward to its inevitable conclusion. It is the type of story which an earlier Ben Hecht might have done, if he had a Jewish background in his Chicago days.

The violent experience into which Waldo Frank was plunged in Argentina in August is in sharp contrast to his novel which appeared a year ago. "Summer Never Ends" was his chronicle of a middle aged man who finds that life has not yet ended for him, either in creativity or in expanding human relations. Waldo Frank, on the threshold of 50, seems to have proved his theme in his own life. "Summer Never Ends" was a departure, in literary technique, from the style which he has employed both in his essays and in his previous novels. It was an effort to adjust himself to the reading habits of the circulating library. He succeeded.

Fannie Hurst, one of the first "proletarian" writers of American fiction, has, in recent years, been devoting herself to the ills and frustrations of middle class life. "The Lonely Parade" finds her analyzing her women with superb clarity, if not ruthlessness. If only she would find a theme worthy

of her gifts of mind and heart, as well as of literary skill, Fannie Hurst would incomparably enrich American literature. She may be suffering from racial schizophrenia which may handicap her seriously. She is, by all odds, one of the most enlightened and fearless spirits in this country today.

Robert Gessner, son of one of the finest Jewish families in the Middle West, has gone a long way from his "Some of My Best Friends are Jews" to "Here Is My Home," which is a more febrile "Abie's Irish Rose." There was a time when Gessner seemed to think that the Jew only went looking for his trouble. Today, he seems to admit that trouble usually hunts up the Jew, no matter how he hides. His novel of early Jewish pioneer life in the Wisconsin country is an interesting addition to American Judaica.

Resting between the translations of major works, Sholem Asch has issued the stories embraced in "Children of



BEN HECHT

Abraham." Once again, Maurice Samuel has added to the stature of this Yiddish story teller. It is regrettable that Samuel has done so many translations that some people are inclined to overlook the fact that his own great literary ability has been poured into these renditions into English of works by other men. A novel of Jewish life might well be expected from Samuel, whose last great novel was "Beyond

(Please Turn to Page 46)

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THE VULGAR SPORT OF ANTI-SEMITISM

---THE ANSWER

By THEODOR HERZL

The prophetic aspects of the writings of Theodor Herzl, founder of modern Zionism, were never more apparent than in his historical work, "The Jewish State," published in 1896. The following extract from the book containing an evaluation of the Jewish position in relation to the anti-Semitic scourge, may well be applied to present-day conditions.—THE EDITOR.

I BELIEVE that I understand anti-Semitism, which is really a highly complex movement. I consider it from a Jewish standpoint, yet without fear or hatred. I believe that I can see what elements there are in it of vulgar sport, of common trade jealousy, of inherited prejudice, of religious intolerance, and also of pretended self-defense. I think the Jewish question is no more a social than a religious one, notwithstanding that it sometimes takes these and other forms. It is a national question, which can only be solved by making it a political world-question to be discussed and settled by the civilized nations of the world in council.

We have honestly endeavored everywhere to merge ourselves in the social life of surrounding communities and to preserve only the faith of our fathers. We are not permitted to do so. In vain are we loyal patriots, our loyalty in some places running to extremes; in vain do we make the same sacrifices of life and property as our fellow-citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers, and often by those whose ancestors were not yet domiciled in the land where Jews had already made experience of suffering.

The attempts at colonization in far off countries made even by really benevolent men, interesting attempts though they were, have so far been unsuccessful. I do not think that this or that man took up the matter merely as an amusement, that they engaged in the emigration of poor Jews as one indulges in the racing of horses. The matter was too grave and tragic for such treatment. These attempts were interesting, in that they represented on a small scale the practical forerunners of the idea of a Jewish State. They were even useful, in that out of their mistakes may be gathered experience for carrying them out successfully on a larger scale. They have, of course, done harm also. The transportation of anti-Semitism to new districts, which is the inevitable consequence of such artificial infiltration, seems to me to be the least of these evils. Far worse is the circumstance that unsatisfactory results tend to cast doubts on the utility of Jewish human material. But the following simple argument will remove this doubt from the minds of intelligent men. What is impractical or impossible to accomplish on a small scale, need not necessarily be so on a larger one. A small enterprise may result in loss under the same conditions

which would make a large one pay. A rivulet cannot even be navigated by boats, the river into which it flows carries stately iron vessels.

No human being is wealthy or powerful enough to transplant a nation from one habitation to another. An idea alone can compass that; and this idea of a State may have the requisite power to do so. The Jews have dreamt



THEODOR HERZL

this kingly dream all through the long nights of their history. "Next Year in Jerusalem" is our old phrase. It is now a question of showing that the dream can be converted into a living reality.

The artificial means heretofore employed to overcome the troubles of Jews have been either too petty—such as attempts at colonization—or mistaken in principle—such as attempts to convert the Jews into peasants in their present homes.

What is achieved by transporting a few thousand Jews to another country? Either they come to grief at once, or prosper, and then their prosperity creates anti-Semitism. We have already discussed these attempts to divert poor Jews to fresh districts. This diversion is clearly inadequate and futile, if it does not actually defeat its own ends; for it merely protracts and postpones a solution, and perhaps even aggravates difficulties.

The sun needs no inscription to distinguish him from darkness, and no sooner did the American governments display themselves to the world than despotism felt a shock and men began to contemplate redress.—Thomas Paine,

ISRAEL, LET OP UW SAACK

(Continued from Page 15)

a device to win the war or to squelch discussion, but that these men are in earnest. And to me "everywhere in the world" does not mean only London and Washington and Philadelphia and Paris and Amsterdam, but also Madaras and Calcutta and Canton and Korea and Jerusalem.

And in this respect I am no more anti-imperialist than the great majority of the British people themselves.

Freedom For All

We have often been told that this must be an all-out war, that we must throw in and exert all our resources, all our strength, all our energy. And that means we must exert all our moral power also. Morally we are compelled to say to the peoples of Asia, the billion potential democrats who are eager to rally to our side: The vision we hold out of freedom everywhere in the world definitely applies to you.

For then only will they rally to our side and help us to hurl back the aggressors, the black and brown marauders of humanity. Fifty thousand Japanese are ready to advance from Burma towards India. But there can be ten million Indian guerrillists barring their way tomorrow, if England gives the word. Rommel has a hundred thousand men in Lybia and Egypt—the British have fifty thousand. But if England gives the word there can be a hundred thousand Jews rushing to the side of the British and Poles in Egypt. There can be a change for the better almost overnight, if Britain gives the word. There can be a new spirit, a new will to live and conquer, if Jews and Hindus and Chinese are told: America is behind you; we will see to it that right is done.

Mr. Churchill is a great leader whom I admire for standing there alone for eighteen months under the fiercest onslaughts of the German enemy. Concerning the dangerous situation of the Palestinian Jewish community and the demand of the Jews for weapons, tanks, guns, airplanes and rifles—that they may at least have some means of self-defense, and not be slaughtered like cattle by Axis troops and Arab fifth column cutthroats—Mr. Churchill has made a pronouncement. Mr. Churchill has said that he is confident

that the ideals of the Prophets of Israel will triumph in this war.

That is a fine and even noble sentiment. And we are grateful for it. But it is not enough.

You may recall the story which Nietzsche tells in his "Zarathustra" about the sage returning from his mountain after years of meditation. He came into a village, and there, in the market place, he saw a great concourse of people. He stopped to investigate, and found that all those people were listening to an individual who announced himself as a tight-rope walker. He was telling them all about his art, how good one had to be to swing through the air with the greatest of ease, how nimble and how strong, how well-balanced mentally and physically. He talked and talked and talked—until finally some one in the crowd called out: "We have now heard enough about tight-rope walking. We would like to see something of it!"

We too have now heard enough about the ideals of the Prophets of Israel and about brotherly and comradely behavior and about justice. We would like to see some justice done.

And justice at this time, the essential demand of justice, is that the Jewish people be given the right to raise an army of their own, to fight under their own banner. And not merely the right to fight—though that must come first, of course—but for the Jews of Palestine a national status, just as for the Montenegrins and Greeks and Slovaks and Dutch and all the other nations.

We want to see the Jews—who have been by far the worst sufferers in this war, and whom Dr. Goebbles has promised total extermination for the bombing of Cologne—we want to see the Jews have a voice in the reorganization of the world. Not in the running of America or Britain or even Germany—but they must have something to say in the running of their own national affairs in Palestine.

The Talmud justifies man's active part in courtship and love with the argument that he has lost something (namely, the rib of which Eve was formed), and consequently cannot find rest until he has found it.

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A YEAR OF BOOKS

(Continued from Page 43)

Woman." Originally written for *PM*, the stories in "1,001 Afternoons in New York" show that history can change even skeptics like Ben Hecht. Staunch advocate of Jewish self-defense measures, protagonist of a Jewish Army, Ben Hecht is today a warmer human

of them were animated by good will and understanding. It is also a foreboding book inasmuch as it reveals that many of the intellectual leaders, among whom Jews might expect the best understanding of America's cultural pluralism, are no less impatient of Jewish differences than outright anti-Semites.

The late Stefan Zweig, whose autobiography is soon to appear, added "Amerigo" to his output. It was not a major literary contribution. Emil Ludwig, another traveler to South America, gave us "Simon Bolivar," an adequate portrait of the South American liberator. Other Europeans appearing on the publishers' lists were prolific Arthur Koestler with "Scum of the Earth" and "Dialogue With Death," his vivid life story; Rene Kraus, who gave us an exciting "Europe in Revolt," which may seem to optimistic to some but which nevertheless provides an insight into a sealed area of the



LUDWIG LEWISOHN

being than he was when he wrote "Erik Dorn," to speak of a generation ago, or "A Jew in Love," of a decade ago. "1,001 Afternoons in New York" should take the mythical award of being the finest collection of short stories published during the year.

In reviewing the "first" books of the year, it will be noted that only "The Song of Bernadette" has appeared on the national best seller lists.

Non-Fiction Group

If there be any poverty in the fiction field, it is compensated for by quantity in the non-fiction sphere. Instead of listing "ten," therefore, this reader will indicate generally the major volumes which have appeared. In ambitiousness of intent, the leading volume was "Jews in a Gentile World," edited by Isaac Graeber and Stewart Britt, to which leading scholars in various social sciences contributed. It was even in its seriousness but quite uneven in the value of its material. Few of the writers were realistic, even though all



WALDO FRANK

world. Gustav Stolper, who appeared in the news when Dorothy Thompson was bitten in the Cafe Royal fracas, is represented with another scholarly volume in "This Age of Fable." The former leading German social economist has tried to dissect current revolutionary ideas on the basis of his own experiences.

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There was a slim volume by the conductor, Bruno Walter, on "Gustav Mahler." Mahler's intellectual dichotomy is not at all touched upon by Walter, who himself ought to be familiar with the penalties of Jewishness. But Walter is another of the men who have come to us from Europe who feel that art is a pigeonhole that has no place in the total desk of human life.

Of quite different and more appealing quality was "First Papers," by Martin Gumpert, the former German newspaperman. This picture of his introduction to American life is both sensitive and informing. Its counterpart by a woman is Eva Lips' autobiography. Henri Torres, known to most American Jews as the defender of Hershel Grynszpan, is now in America and publishing as fast almost as the presses can run. This year he gave us his studies of "Laval" and of fifth column methods in Europe in "Campaign of Treachery."

Likable Books

One of the most likable books of the year, half-fiction, half non-fiction, was "Franklin Street" by the late Philip Goodman. This reviewer's attachment to these stories of a middle class Jewish family in Philadelphia is shared by George S. Kaufman, who is said to be planning a Broadway play. Among the political prognosticators, first place was taken by Maurice Hindus, whose early "Hitler Cannot Conquer Russia" the Soviet Union has been doing everything possible to vindicate. Hindus, at this writing, is in Russia absorbing more material for the continuation of his Russian studies, which were among the first unbiased, personal accounts of the U. S. R. R. to be published in the United States. Louis Fisher, who seemed to guess wrong at the crucial moment, is a less authoritative interpreter today. His "Dawn of Victory" suffered accordingly.

In the field of historical interpretation and analysis, an important contribution was made by Lewis Browne in "Something Went Wrong," a popularization of facts with which many Americans are familiar but whose restatement is well managed. Japan was studied by Wilfried Fleisher in "Our Enemy Japan" and by Joseph Newman in "Goodbye Japan."

Other books worth recording were Leo C. Rosten's pioneering "Hollywood," which was the first literate

statement on what the movie colony is: "Walt Whitman," a worthy interpretation of a great poet by Babette Deutsch, whose many contributions to American literature in both prose and poetry find a climax in this volume; "Ideas for the Ice Age," a refurbishing by Max Lerner of the provocative articles he has contributed to the liberal weeklies and the lectures he has delivered on the platforms. Lerner has retreated from positions which he held ten years ago to become one of the most eagerly accepted mediators between the democratic and revolutionary concepts of the post-war world, "King News," the autobiography of Moses Koenigsberg, famous newspaperman who created the King Feature Syndicate; "Lord Broadway," a biography by Dayton Stoddart of Sime Silverman, the late founder of "Variety," one of the most important contributions to



FANNIE HURST

American journalism; "Business as Usual," in which I. F. Stone, former editor of the *New York Post*, continued to poke his fingers into the administrative deficiencies of Washington; "The Coming Battle of Germany," in which William B. Ziff, the publisher, added to the testimony of Major de Seversky as to the means whereby Germany could best be subdued by air.

Jerome Frank, who won notoriety by his inept article in the *Saturday Evening Post*, proved how unwise it is to leave one's self open to enemy inspection by writing a book "If Men Were Angels," a rehash of ideas in several previous books and articles. Marvin Lowenthal's compilation of the letters of Henrietta Szold added to the historical record of this outstanding American Jewess.

(Please Turn to Page 84)

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THE DUTCH DEFY HITLER

(Continued from Page 17)

But among the Dutch masses this policy of moral cowardice met with little enthusiasm. The only public reaction to it was one of irritation and unconcealed impatience with German-imported practices of intimidation. These first anti-Jewish actions had a rather curious result: they brought about a friendly variety of the general "Jew-consciousness" of that period. People who had hardly ever given a thought to the religious adherence of their friends or business acquaintances now found reasons to exclaim, in a tone of mild surprise: "Fancy that—did you ever think *they* were Jewish?"

The natural consequence of this state of mind was that the help given to tens of thousands of Jews from Hitler-Germany was not considered a problem for Dutch Jewry alone, but a humanitarian action which every decent person wanted to share. Best proof of this came soon after one of the most glaring Nazi excesses, the pogroms of November, 1938, in retaliation for the Paris murder of a German Embassy attache. Swiftly a collection was organized throughout Holland to obtain the funds with which to assist the stream of bewildered, haunted refugees which was overflowing the country.

On a cold, drizzly December day nearly half a million *guilders*—approximately \$275,000—were contributed by men and women of all classes and all creeds. The Dutch Nazis helped, too—though very much against their will. Some of these frustrated anti-Semites had deposited worthless German mark-notes—hailing from the worst inflation years—in the collection boxes. In some cases they had inscribed the bits of colored paper with diatribes of hate and complicated curses against all Jews, German or otherwise. Fortunately for them, an ingenious mind thought of selling these "gifts" by special auction. High prices were paid for those confessions of unbalanced minds, and thus the Nazis "gave" more generously to Hitler's victims than the average man in the street.

Resistance to Anti-Semitism

In view of the bond between Dutch Jews and gentiles, it was by no means astounding that the post-invasion Nazi

onslaught on Holland's Jews was seen in an unusual light. It was not looked upon as an attack on a minority of more or less unwanted foreigners who happened to have been tolerated on Netherlands' soil. It was felt as a dastardly campaign directed against a small, but not an abandoned, section of the Dutch people. It might as well in all its fiendish perfection have been launched against members of the Reformed Church, or against those belonging to any other religious group in the country.

With their usual incapacity to understand the psychology of other nations, the Germans failed to recognize the true state of affairs. Going by the popular attitude in the Reich, where since time immemorial it had been an integral part of "a good education" to treat the Jew with open disdain, they took it for granted that the Netherlands had no more use for its Hebrews than did Germany.

But since the autumn of 1940, when the first anti-Jewish measures were introduced in revenge from Dutch recalcitrancy and unwillingness to fraternize, the Germans have experienced over and again how sadly they were mistaken. Every decree against the rights of Holland's Jews has been followed invariably by a wave of protest, not from the impotent Jews themselves but from their gentile compatriots.

By threats of heavy punishments the Nazis have vainly tried to end this; and their Dutch henchmen, the "brave" followers of Anton Mussert, have used their now important papers to vent their ire. Only recently one of these weeklies gave a scathing comment upon the manner in which the gentiles behaved after the compulsory introduction of the Star of David as a distinguishing mark for Holland's Jews.

"A Christian schoolteacher twice entered a school class," the paper reported, "and held up a Star of David, adding: 'Children, the Jews must now wear this. The people of our town should do like those of Amsterdam, who raise their hats when they meet a Jew wearing his star'."

And the Dutch Goebbels, the former journalist Max Blokzijl, in a broadcast on May 27th complained: "All kinds of people now act like Jews and show

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their sympathy with them. Those who demonstrate their sympathy with the Jews in public," Blokzijl continued, "will without exception be regarded as enemies of the occupying force and will be treated accordingly."

Clearly, the underlying German intention: to estrange Dutch Christians entirely from Dutch Jews, to make a schism so thorough that these two elements would never fuse again, has turned out a miserable failure. On the contrary, the last vestiges of a certain awkwardness vanished entirely under constant Nazi Jew-baiting.

An amusing example of this change is the case of a well-known Amsterdam industrialist, who until the invasion could not exactly be called a Judeophile. After the Nazi looting of Holland, in which he suffered great losses, this man was heard to exclaim: "The Germans? . . . they have taken everything: my house, my stocks, my money . . . they have even taken away my last remnant of anti-Semitism."

In what measure has this unmy and brotherhood maintained the precarious position of the Dutch Jew? No one could reasonably expect the Nazis to drop their pet hobby of Jewish persecution because of this general unwillingness to conform. They are, in fact, actively occupied in applying their Nuremberg laws, with all their degrading consequences. But they go about this vile business with more circumspection than they have shown anywhere else. If they have imprisoned, tortured and killed Dutch Jews, their number—though surpassing a thousand—must be called small if compared with that of Czech, Polish or Rumanian victims of the Jewish faith. If they have taken away most civil rights from the Dutch Jews, there are still many gaps in the application of those rules, while in other occupied countries they were applied with fanatical exactitude. If among the defenseless hostages of the Netherlands there are some well-known Jewish citizens, they do not—as in other occupied regions—form the majority but are mingled with a numerically much higher percentage of gentiles.

And only very recently the Germans have dared to introduce some sort of ghetto-rule, by which they intend to eliminate the Jews from every town and village of Holland except Amster-

dam. There they will be forced to vegetate in three small districts, with overcrowding, forced unemployment and the paralyzing awareness of their impotence for daily companions.

But already Dutch Christians have arisen to demonstrate their disdain for this latest German insult. In the various places from which the Jews are "evacuated," the gentiles are seeing their Jewish co-citizens off at the stations. They insist upon carrying their luggage and put themselves out to give them every possible proof of their friendship and sympathy.

In such circumstances all Nazi incitement against the Jews must continue to fall short of its aim: anti-Semitism will never flourish on Holland's soil. Should the German occupation be of very long duration, the Nazis will doubtlessly succeed in segregating the Jews completely and in degrading them to pariah level. Many more will be killed in concentration camps and through the poisonous fumes of Austrian sulphur mines. But even at the peak of such undeserved suffering and humiliation the Jews of the Netherlands will find strength in the awareness of constant and courageous gentile efforts to assuage their pains.

When the day of liberation has dawned and the Hitler hordes hastily retreat in a vain effort to find safety in their utterly ruined *Vaterland*, there will be no Jewish problem to solve in Holland. The Christian and Jewish elements, separated only by the force of a tyrant, will find each other again and mix with the same ease, but on a basis of still broader understanding. In its darkest hour Holland has proved that the much-vaunted Hitler slogan, "one People, one Reich, one Fuehrer," is no more than feeble humbug when compared with the Dutch device: "Two races, two creeds . . . one people."

**Message from
SPESSARD L. HOLLAND
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As our Jewish neighbors and friends approach another New Year it is appropriate that all of us re-dedicate ourselves to the great principles which have welded us into one people in a United Nation. The close of another fruitful year in a long procession since the ancient origins of Jewish culture commands the admiration of the civilized world.

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Henri Bernstein has been honored by the nations of Europe for his greatness as a dramatist. Owner and producer of scores of theatrical productions, many of which he himself wrote, Bernstein is today in America—a living symbol of what Nazism has meant to every type of Jew in Europe. This program for Jews was formulated by Mr. Bernstein as his contribution to the Jewish Section of the Interfaith Committee for Britain.—**THE EDITOR.**

BECAUSE I have been known as a fighter all my life, it is not likely that I bring much comfort to those who like soft words. I saw Europe fall. You know what that meant to the Jews of the continent—humiliation, confiscation, torture and death. I received a letter a few days ago from a rich and influential French Jew who is now living in a drab hotel near Avignon and who writes: "Will I be free a year from now or will I be in a concentration camp? Will I be alive or will I have been beaten and killed?"

That man is nearly 70, and in his days of glory he lavished his fortune upon his country.

It is not the fault of the Jews that the Nazis conquered country after country. But if the policy of the Jews had been sound—rather, if they had had a policy—I strongly feel that Hitler could not have sown his envenomed seeds of anti-Semitism on such fertile soil.

Like others, I have a program in mind for the Jews, but it is a fighting program. The time has come for us to stop complaining, to stop asking for justice. Of course, the situation of the Jews is awful. Everyone knows it—and very few people care. The world has grown callous to suffering. And the Jews, after all, are no more unhappy than the Poles today, or than the French are now.

People have no time to listen to the laments of the Jews, and the Jews have no excuse to lift their voices in complaints. It is not the sole business of the world to protect the Jews. It is high time that the Jew sets to work constructively to show the things that he is instead of the things that he is not. Let's drop forever that eternal position of defendant at the bar of human justice. We do not want to be acquitted. We want to live!

I am a Jew—but I have never been apologetic. In fact, my nose would have stopped any tendency of that kind. I attacked powerful men in France—Joseph Caillaux, the Prime Minister, for instance, chief of the pro-Germans—attacked him publicly in 1941 in a court of justice before the press and the most distinguished men of France. And I won my point.

I have had disputes with many others, the leading anti-Semites of France, and I fought duels with them, absurd as that may seem to you Americans, and I have learned that the only strong man is the man who is not afraid, and that power without courage cannot stand before courage without power.

I firmly believe in God, but not in any specific God. I believe in a God who dictates my mission toward my fellow men. I have always thought and acted primarily as a Frenchman; and when I become an American citizen I shall act primarily as an American citizen. That has never meant to me that I must compromise with my name and my long heritage.

It seems to me that there are three ways in which Jews can help themselves. The first is the exercise of charity toward the needy among us—and that, I think, is done splendidly in the United States. The Jewish charities in America have a magnificent and amazing record of achievement.

The second of these duties is to attempt to uphold so high, so blameless a standard of citizenship that criticism on this ground would be patently unjust. Upright Jews should assume the responsibility of seeing that the others do likewise.

The last, and the most important of these three points, is a tangible demonstration of the fact that the Jews are physically courageous. Every epoch makes its demands. In this epoch many men, and some great women, are volunteering to fight and die. There must be more.

All over the world today there is a whispering campaign to the effect that the Jews are cowards, that they are afraid, that they prefer to shield themselves behind others rather than to come to their own defense as other people do. This is a shameful attack. I saw Jews in France enlist in large numbers in 1939 because they knew this was the last-ditch stand and they preferred to die on a battlefield rather than in a torture chamber. But, I repeat, unjust as these attacks on our courage have been, refutations are worthless. There has never been a better time nor a more urgent need for the Jews to come forward and give telling evidence of the gallantry which I, for one, have never doubted.

I can give you that advice because I have followed it. After all, war isn't such a terrible thing. I am sorry to refer to myself again, but I enlisted in 1914 at 41 when I was a rather sick man. I fought in Flanders and flew in Macedonia, and I found it thrilling. As a matter of fact, I have been in good health ever since. Last but not least, I have found it amusing, when attacked by anti-Semites, to ask them publicly: "Where and when did you fight? And where do you keep your medals?"

In the past few years I have seen too many generous and gentle Jews in Europe—so-called shrewd people—who believed compromise a better course

than action. They were even encouraged in this by Christian friends who genuinely had their well-being at heart. I need not tell you what their fate has been—that of those Jews and their Gentile protectors.

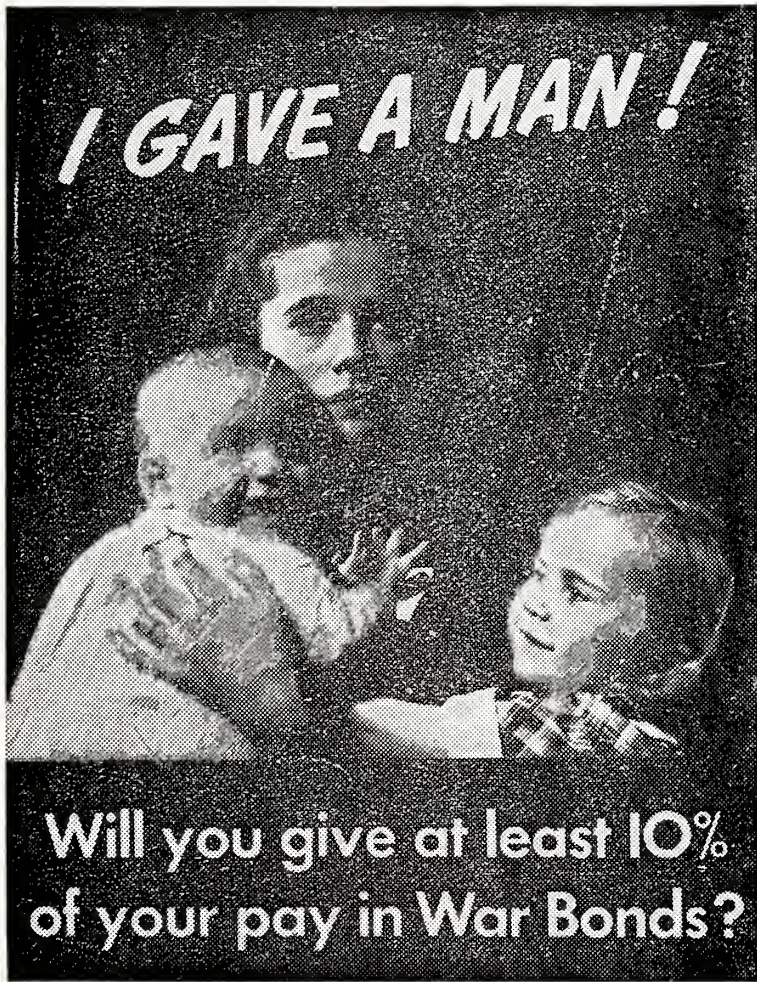
To speak only of France, among the backers of Pierre Laval were many rich Jews, poor idiotic creatures, with more regard for their comfort than for their lives, who thought that it was possible to make a deal with Hitler by conceding a number of points, and by acquiescing in the continued torture of the Jews of East Europe—so long as those of the West were spared.

Some of these "objective Jews," as they call themselves, are to be encountered everywhere in the world. I don't even take the trouble any more

to remind them of the place to which their aloofness is bound to lead them. I will only remark that I have met Jews in America who seem to believe that Petain is a grand old man and that Vichy is all right.

Wherever they are, good luck to them!

The only Jews—however kindly and charming they may be—with whom I do not wish to discuss these topics, are those who believe that we will escape this frightful menace by trusting that some morning the whole problem will be miraculously forgotten. I don't indict—I don't attack the Jews who believe in lying low. They are simply a living proof that we are not as smart and as shrewd as our enemies claim when advocating our elimination.



The Bible and Democracy

(Continued from Page 37)

come the pattern people of religion and the priest people of the world.

This is what has formed the democratic nature of Israel's religion, that barks back for its origins and much of its outlook to the Bible. It has been a religion of the people, by the people and for the people.

Democracy today is under fire. Many people question its fundamental assumptions. It is not strange that the dictators of all shades of opinion oppose the Bible and religion. From their point of view, rightly so. Democracy is inherent in the scriptural outlook, in true religious profession. If you want to reduce men to military robots, or economic stereotypes, if you want them to fight, work, hate and persecute—then you must forbid the Bible and abolish democracy. The greatest single

weapon that democracy possesses is true religion—a faith that is the distilled essence of the Bible—belief in God and faith in man. Without these we shall fail as a race, with them we shall again make this earth a fair isle for men to dwell in.

The Red Cross and National Unity

(Continued from Page 32)

Their voluntary services doubled the value of the relief made available through the Government. Hundreds of thousands of chapter workers volunteered long hours to direct their work. Every section of the country, every religious faith, every race and nationality making up our cosmopolitan population had a hand in this vast humanitarian undertaking under the Red Cross emblem.

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Highlights of History in the Embattled Isles

By DR. S. LEVENBERG

The developments of Jewish life in Great Britain are regarded as especially important for the laboratory view they offer of what happens to a free Jewish community under the impact of immediate war. Dr. Levenberg, a leader of British Jewish public opinion and prominent editor, here touches on some of the high spots of English history in 5702; from the rise of anti-Semitism to the effects of evacuation.—THE EDITOR.

THE war has inevitably overstrained all other pre-occupations of British Jewry during the past year. Along with their fellow-citizens of all classes, Jews have played their full part in the Services and Civil Defense; their number in the Services is estimated at about 45,000, including more than 7,000 in the R. A. F. alone. A very large number of Jewish families are represented in the fighting Services by two or three sons; there are even two families which are each represented by seven sons. It is obvious that the impact of the war has already made a deep lasting impression on the Jewish community; there can hardly be a family whose life has not been affected.

One of the most characteristic results is the geographical re-distribution of British Jewry. The number of Jews in such traditional centers as London's East End has considerably decreased; on the other hand, evacuation has brought about the formation of many new Jewish communities in all parts of the country. It is true that the last year, which has been almost free from air raids, has to some degree arrested the rapid process of dispersion; many families have even returned to London, but the results of the evacuation period will be felt for a long time to come. There is hardly any statistical material dealing with the economic position of British Jewry, but it is no exaggeration to say that the face of the Community is changing with great rapidity.

The war has made the question of Jewish education, which has always been acute, one of the most important problems facing Anglo-Jewry. The ignorance of Jewish affairs among the younger generation is great, and the older people, too, are in many cases completely indifferent to the Jewish education of their children. One result of the difficulties created by the war has been disruption of the Jewish educational system, which was very weak even in peace-time. The Board of Deputies launched a special Appeal for Jewish religious education. Great efforts have been made by the Jewish educational authorities to save Jewish children from complete assimilation. A Jewish Educational Conference which took place at the beginning of August showed some gratifying results, but the position is still bad. A high percentage of Jewish children in Great Britain do not receive any Jewish education whatsoever, and the majority of those who attend classes of one description or the other acquire only a superficial knowledge of Judaism and of Jewish life.

Influence of Refugees

The influence of the refugees on the life of the Community has steadily in-

creased throughout the period under review. They are gradually becoming a part of British Jewry and their presence is felt in many spheres. Last year saw the almost complete liquidation of the internment problem which was an important feature of Jewish life in 1940. The economic position of the refugees has substantially improved. Many are working for the war effort and, although there are still some complaints, the bulk of the refugees have found employment. This makes their life more normal and gives them more opportunities to devote themselves to other problems. At the same time the fact must not be overlooked that the majority of the German and Austrian Jewish refugees are themselves "assimilated," and cannot, therefore, be regarded as a nationally-conscious element. There are, however, some Polish and Belgian refugees who brought with them a knowledge of Jewish life and the Yiddish language; they play, to some extent, the same role which the emigrants from Russia played after the revolution of 1905, but their number is not large and, therefore, the results are much more modest than those brought about by the great wave of Jewish immigration at the beginning of the century.

Zionist activities have played the most important part in the life of the community. It is impossible to imagine British Jewry without Zionism. Palestine and its problems are of the greatest possible interest to the active elements in Anglo-Jewry. Zionist societies are in existence in the most remote parts of the country. The position is, of course, very far from perfect. There is a keen criticism among Zionists about the lack of real Zionist education and about the organizational weakness of the movement. But, on the whole, Zionism is a powerful factor in the life of British Jewry.

The three most outstanding events in the Zionist Movement in the past year were: (1) The extension of the work of the Jewish Agency's Information Department, (2) The affiliation of the Poale Zion to the Zionist Federation, and (3) The visits of Dr. Abba Hillel Silver and Mrs. Archibald Silverman.

British Zionism has always been active in the political field. London is the seat of the Mandatory power, and Jews throughout the world have looked to the Movement in Great Britain to represent their case in an effective way. Since the beginning of the war, Zionist political activities have been mainly concentrated on two problems: (1) The Jewish war effort; (2) Palestine in the postwar world. The specific conditions of war have produced a situation in which these problems have been discussed more exhaustively in

private than in public. Various talks have been held with members of the Government and important personalities, but the public has been told little about Jewish problems. The lessons of the Jewish Fighting Force negotiations compelled many Zionists to reconsider the existing methods of work. The suggestion that closer contact was needed with the Jewish and non-Jewish public gradually met with an increasingly sympathetic response among leading Zionists, with the result that a special conference was held in November, 1941, when it was decided to extend the work of the Jewish Agency's Information Department. The task of the new officials is to keep closer and wider contact with the press and public opinion, both Jewish and non-Jewish. The decision proved fruitful; one can already see that the extended work of the Department has helped to establish new and useful contacts in all parts of the country.

The affiliation of the Poale Zion with the Zionist Federation was received with great interest in all Zionist circles. It is considered to be an important step on the way towards the unification of all Zionist forces in Great Britain. The Poale Zion have retained their full political autonomy, their contacts with the World Poale Zion Movement and the British Labor Party. The significance of the affiliation lies particularly in the organizational sphere.

The visits to Great Britain of Dr. Abba Hillel Silver and Mrs. Archibald Silverman made a profound impression. They helped considerably to make the Second Palestine War Appeal a great moral and financial success, but this was not the only result of their fruitful stay in this country. They helped to bring British and American Jewry more closely together; they revealed to non-Jewish public opinion in all parts of the country the deep interest which Jews and non-Jews in the U. S. A. take in Zionism—and this was one of the most important features of the two memorable visits.

In spite of the overwhelming difficulties created by the war, British Zionists carried on their activities and continued to represent the most vital force in British Jewry. Apart from good financial results—the drives of both the Keren Hayesod and the Keren Kayemeth were highly successful—there was a greater appreciation of the political and educational factors. The Hechalutz, whose ranks have been increased by hundreds of pioneers from the continent, the youth organization, Habonim, and other Zionish youth organizations—have continued their activities unabated. Zionists from the continent have formed a number of new groups which have played a useful part in enlivening the Zionist movement and in enriching it with discussions on ideological problems. Socialist Zionism has penetrated into those Jewish labor circles which were hitherto hostile or indifferent. A new organization, "Friends of Jewish Labor in Palestine" has been created consisting of leading members of the *Arbeiter-Ring* and Jewish Trade Unions.

The Jewish year 5702 has been a year of great changes for British

Jewry, a year of great anxieties. But it has been, on the whole, a year of important activities on behalf of the Jewish people. As the only free Jewish community in Europe (apart from the small communities in Switzerland and Sweden) the majority of the Jews in Great Britain have held high the banner of freedom and are looking forward, together with their fellow citizens, to the day of victory and liberation. They hope to be able to contribute their share to the work of building a free Jewish Commonwealth in Palestine and to the securing of full equality for Jewish communities in all parts of a liberated world.

New Year Message from the Secretary of State



CORDELL HULL

In extending cordial greetings to American Jewry at the season of the Jewish New Year, I desire to give expression to the faith and the hope which we all cherish of the revivification of peace through united effort and of the lasting victory of the creed of human brotherhood. May the early achievement of that goal be vouchsafed by all-wise Providence.

Pearl Buck's Reply

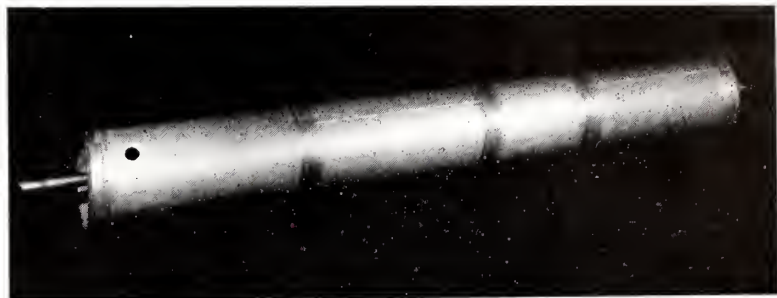
(Continued from Page 29)

human beings. They share what the Chinese have of life, and they become a part of the nation. These earlier Jews have long since forgotten the differences in their religion, they have forgotten their Jewish names, so long have they been Chinese. China has treated them as human beings. She has not kept them in the ghetto of prejudice.

If we must learn of some one, let us learn of China and not of Europe. China has lived for 40 centuries as a nation, as a people, and besides her Europe is only a quarrelsome child. China has lived when others have died, and the secret of her long life and of her strength today is that she believes and practices, and no other nation does, the truth so much greater than any fact, that "all men under heaven are brothers."

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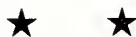
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He Teaches Toughness To Soldiers

By PAUL B. GREENE

The secret of victory over Hitler is "toughness." That is the slogan now ringing through the declarations of military experts. One man who is being shuffled from one of the United Nations to the other to teach their soldiers "toughness" as guerrilla fighters is Bert "Yank" Levy, who has learned in the "school of hard knocks" what he is now teaching trained squads of American troops.—THE EDITOR.

"THE life of a guerrilla fighter is exhausting — physically, mentally and nervously—lonely, perilous, hard in every way. The guerrilla must sometimes work in isolation, must lurk in the shadows and take terrifying risks in broad daylight."

That is how Bert "Yank" Levy, world's foremost expert on guerrilla fighting, defines his craft, a skill which has saved Yugoslavia for the United Nations—only because of the 250,000 trained, savage guerrilla warriors; a trade in war which has made the Russian guerrillas the most feared battalions in the heroic Red Army; a type of warfare which has made possible resistance to the Nazis in such small lands as Greece and Norway, in such outposts as Crete and Java.

Now that the United States is in this war to the end, with all its resources and all its imagination, guerrilla fighting is being looked upon as a definite means of fighting the strong enemy. And the man who is teaching Americans how to battle the Axis with as few weapons as possible, with as many ingenious devices as the human brain can create, is a 120-pound, black-haired, mustached Jew, born in Hamilton, Ontario in 1897.

Bert Levy is an outspoken man with clear ideas as to how this war must be fought. He believes that guerrilla bands are needed in America because the Axis is capable of invading South America from Africa and thus could endanger the United States. As a matter of fact, Bert Levy thinks that guerrilla fighters can do more harm than most army units. During the past few weeks he has been lecturing on his specialty at the State Guard School of the 1st Corps Area in Concord, Mass. He has been putting the American boys through a schedule which, in effect, can be described in this fashion: "If you sur-

vive, you'll be a guerrilla fighter."

But Yank Levy need not take a back seat for any of the adventurous men throughout the world who are labeled "soldiers of fortune." He has quite a record himself. Here is part of it:

His active life really began in 1916, when he got a job as a stoker in the merchant service. Before that date he just grew up in Cleveland and attended public school and a couple of years' worth of night high school. "My real education," he declares after the fashion of many self-made men, "was in the school of hard knocks." After his sailing—to which he later returned—Yank fought in Palestine and Trans-Jordan during the First World War. Not satisfied with that bit of soldiering, Yank took part in a few revolutions down Mexico way, and then did some gun-running in Nicaragua. In 1937 he decided to join up with the Loyalists in Spain—the first men who fought Hitler in Europe—and quickly became an officer in the machine-gun company of the British Battalion. He was captured by Franco's troops and spent six months in Fascist prisons.

Through with "foreign" wars, Levy returned to Great Britain and became an instructor of the British Home Guards. For more than 15 months he talked about guerrilla fighting. He is proud of the 2,000,000 Home Guards in Great Britain. He says they will help turn the tide if the Germans should ever decide to invade England.

"England can't be invaded," he said. But the British are cautious. Yank has orders: he has to return to Great Britain after school in the United States ends. He is to give a new series of lectures in guerrilla fighting.

For those to whom guerrilla warfare is new, unknown and mysterious, a perusal of "Guerrilla Warfare," Levy's opus on what some bright ad-

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jective-smitten phrase-maker has termed "the art of unmodified murder," is in order. In this slim volume Levy pours out his guts. In it he includes all the knowledge he has picked up of guerrilla warfare. He tells about guerrilla heroes from the days of William

out Banners" and Denis Rietz' "Commando" are other volumes to which Levy alludes.

Yank Levy lays down the law for guerrilla warriors: "Know your own territory, and know it both by day and by night." He then goes on to tell



We can't all go... but we can all help!
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The Conqueror to the moment when the Russian guerrillas began to torture and halt the Nazis. It is with considerable military skill that he explains the fighting theories of Lawrence of Arabia, one of the topnotch guerrilla experts, of Liddell Hart and of many more guerrilla men. That Levy is extremely well-read is indicated by his liberal references to books dealing with his particular phase of war. He turns to Ernest Hemingway's "For Whom The Bell Tolls" to point out guerrilla methods in fighting north of Madrid; he refers to Edgar Snow's "Scorched Earth" to stress Chinese guerrilla methods; E. O'Malley's "Army With-

of the value of knowing each ridge, every factory, every landmark, all the strong buildings, the blind sides of edifices.

"We must get to know people," is another axiom. "People who can be of use to us, who have an intimate knowledge of some aspect or other of our territory. Men and women who can give us useful information now, and who will give use invaluable information if ever the enemy is all around." One more bit of pungent advice is this: all guerrillas should be "sons of guns"—their rifles should be handy. He repeats an old line: "My rifle is my (Please Turn to Page 93)

5703

1942-1943

GREETINGS

from the

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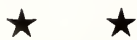
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C. L. DAVIS



NORFOLK, VA.

Poland Will Rebuild On Justice

By JAN STANCZYK
Polish Minister of Labor

In view of reports that emanate from London of alleged discrimination against Polish Jews in the distribution of relief, and in view of the continued activity of the anti-Semitic group known as Endeks, a representative of the Polish Government was asked to state the views of that Government on the future of Poland and the attitude toward its Jews. The answer is provided by the Polish Minister of Labor.—THE EDITOR.

RACISM, as a "scientific" conception, originated in Germany. The doctrine was necessary for Prussian militarists, junkers, industrial and financial magnates to recover their power over the German nation and State, a power that had been greatly reduced by German defeat in the last war. Hitler and the Nazi party are nothing but an organized movement of reactionary forces, subjected to iron discipline, and following the traditional course of Prussian militarism in their endeavor to impose upon the world the rule of the German nation of "Herrenvolk."

To conquer the world, an army is not enough. The creators of Nazi Germany fully realized that. It became necessary to provide an ideological justification for their conquests and to inspire the souls of the Germans with hatred for other nations. In the initial state of their preparations for war, the Germans could not openly say that they were out to destroy the Poles, the French, the Russians and the British. They knew that so brutally frank an expression of their intentions might have united the menaced nations and have nipped in the bud all the plans of the Third Reich. So at first they confined the application of their racist theory to the Jews, and encouraged hatred of the Jews.

They began by arguing, not only to their own people but to the peoples of the whole world, that the Jews were responsible for the economic crisis and the sufferings of the masses, not only in Germany but all over the world. So the destruction of the Jews would put an end to the economic crisis, unemployment, and the sufferings of the masses.

Anti-Semitism Deflects Masses

Provided with this economic "justification," anti-Semitism gave the Nazi movement and German militarism a perfect and, as it transpired, a very effective propaganda weapon. It deflected the attention of the working masses, the proletarianized intellectuals and unemployed youth, not only in Germany but elsewhere, from the real causes of unemployment and want, and directed their hatred against the Jews.

Thus in the hands of the Germans the anti-Semitic racial theory became a perfect weapon of propaganda not only at home, but also for the disintegration from within of the nations Germans intended to destroy, and for which purpose they were building up their powerful military machine.

But racial hatred has always been repugnant to the Polish nation. All through their history Poles have been

compelled to fight for their own freedom, and they have understood, as no other nation ever did, the aspirations of other peoples to freedom. Remember how Tsarist Russia tried to direct the Polish nation's desire for freedom along the lines of hatred of the Jews; remember how the Polish people and especially the Polish workers actively resisted that plan. And Christian Austria did not hesitate to exploit the sufferings of Polish peasants in Galicia, as a weapon against the Jews. Yet nowhere did anyone succeed in instilling racial hatred into the souls of the Polish people.

Poles Against Anti-Semitism

And so, as a Pole, I am proud to be able to tell the world that the Polish people, the nearest neighbor to Hitlerized, racist Germany, have been preserved from the poison of racism, which the Germans endeavored to instill into Poland not only by ideological arguments, but also by active anti-Semitic propaganda. When one takes into account the general poverty of the Polish people, the some six million unemployed in towns and villages, the excessively low salaries of those employed and the fact that there were some 3 1/2 million Jews in Poland, occupied mainly in trade, it is clear that the Poles as a people have shown amazing power of resistance to the poisonous anti-Semitic propaganda.

However, I have no intention of concealing the fact that a small section of our Polish university students, who saw no hope of getting work on the completion of their higher studies, fell under the baleful influence of anti-Semitic propaganda. Nor shall I try to minimize the fact that prior to the war certain Polish organizations, of no great importance, it is true, attempted to introduce practical restrictions on Jews, and also that the administration lacked the energy to oppose such tendencies. But this movement never extended to the masses of the Polish people; it was restricted to student's circles, as shown by the fact that attempts to bring anti-Semitism into Polish villages and labor circles were not only unsuccessful, but were actively opposed by peasants and workers alike.

How repugnant and irreconcilable anti-Semitism is to the psychology and sentiments of the Polish people, is shown by the fact that no really serious attempt has ever been made in Poland to create an ideological justification for anti-Semitism. A few anti-Semitic Poles tried to do so, but even they had to avoid arguments based on Rosenberg's barbarous doctrines, and

confine themselves to telling the impoverished Polish people that if the Jews were eliminated from Poland, the Polish unemployed peasant, worker, craftsman and employee would be assured of work and prosperity. Exclusively economic arguments were used to justify anti-Semitism for the Polish people.

Many Jews ask me will future Poland, in whose resurrection they firmly believe, be democratic and will all her citizens including Jews be guaranteed equal civic rights.

In the name of the Polish Government and of the Polish people I am glad to be able to answer that question in one word: "Yes."

I firmly believe that the New Poland, which will arise after the defeat of

and devastated towns, but we shall have to rebuild our economic life out of ruins. We shall need not only raw materials, machinery and financial assistance, but also human hands and brains for work.

So, if we desire every man and woman in that Poland to be assured not only of freedom, but of work, wages and well-being, all we who are living beyond the reach of the enemy's hatred and of the hell he has created on earth, must be ready to do all that is in our power not only to mobilize the means essential to the restoration of our country, but also to convince the richer nations that it is in their interest to make these means available to us. For it is true that the world will be unable to ensure lasting peace and liberty and



New Year Message from the Chairman of the War Manpower Commission

This year the Jewish High Holy days have special significance for millions of Americans of the Jewish faith. As they assemble once

more to rededicate themselves spiritually to the principles of Justice and Freedom, they will be conscious of a common bond of fellowship linking them with millions of other men and women of all races and creeds. These men are engaged in a mighty struggle to maintain justice and freedom as a way of life.



Paul V. McNutt

The roots of the "four freedoms" are deeply embedded in the teachings of the spiritual leaders of all peoples, foremost among them the prophets of Israel. The world of tomorrow, in which these freedoms must prevail, is the world described by these sages. To maintain such a world for ourselves

and our children, we Americans, regardless of our racial origin or of our religious beliefs, are prepared to struggle and sacrifice as never before. In this great common effort we have our separate tasks allotted, whether in the armed forces, on the production line, or in the social services or religious institutions.

To my fellow citizens of the Jewish faith, who know so well the tyrannical brutality of our enemies, I extend Rosh Hashonah greetings and best wishes for a blessed New Year. May this New Year witness the reappearance of light and freedom in all lands and for all peoples now under the yoke of pagan despots. May it see the restoration of the spiritual value we cherish and for which we are prepared to give all. In the words of the prophet Isaiah, may this be a time "when the voices of weeping shall no more be heard . . . when men shall build houses and inhabit them, plant vineyards and eat the fruits of them, and when men shall not labor in vain nor bring forth for terror."



Hitlerism and the elimination of the barbarous racial theory, will be a land of freedom and equality in civic rights and social justice for all her citizens. I also firmly believe that all the world will be dominated by the rights, principles and ideals for which the freedom-loving peoples are fighting the Hitlerite and Fascist tyranny.

In that Poland, towards which we are moving through the torture of concentration camps, the shame of ghettos, mass murders by firing squads, and the heroic struggle of the common people at home, as well as of our soldiers, airmen and sailors, outside Poland, side by side with our mighty allies, in that Poland there will be no place for political, economic and social injustice.

I know we shall return to a free and independent Poland, a Poland with justice for all. But we shall return to a Poland terribly devastated by the enemy. We shall return to a people who have lived through a hell of persecution. In that new Poland we shall

have to rebuild not only the burnt-out well-being to mankind, so long as side by side with men who possess in superfluity, you have men denied work, wages and means of existence.

Out of This Dark Hour

(Continued from Page 16)

But miracles do not happen as they did in biblical days. We must create one. And perhaps out of this dark hour something wonderful and unique will emerge—we Jews will have become united. We will stand up for each other, we will put aside the differences that have been cleaving our ranks, we will only recognize our common fate, our common danger and common future.

I hope that in later years, when you will be telling your children and your grandchildren of this ordeal humanity has had to pass through, each of you will be able to say: "We have lived through the most terrible time in our history only by helping each other—and I did my share."

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A NEW LAW For the New Year

By LAWRENCE LIPTON

A novelist who startled the book critics of the nation to a reevaluation of the Jewish problem with his current "Brother, The Laugh Is Bitter," goes with equal directness to the means of dealing with anti-Semitism. Make anti-Semitism as socially abhorrent and as legally punishable as murder, Mr. Lawrence Lipton suggests in this striking New Year article. —THE EDITOR.

While Jews have many a score to settle with Hitler, but there is one thing we will have to admit. We are the only people to whom he has kept all his promises. However inconsistent his policies and his acts may have been in domestic politics and in international dealings, his acts, where we Jews are concerned, have been consistent with his policies from the first. From the first he denied us the right to live, and ever since he has been doing us to death, by the hundreds of thousands, and by every diabolical means he can devise.

The right to be what one is—what one was born to be and can't help being—is the right to life itself. When you deny people the right to be themselves you deny them the right to live. You have condemned them to death.

To every man the right to be what he is—white, black, blue-eyed, brown-eyed, light-haired, dark-haired, short, tall, an Apollo or a hunchback—is the most fundamental of all rights. No one can possibly abridge the rights or

endanger the liberties of another by being any of these things. Black skin may be offensive to a snob or a bigot with white skin, but it does not, in itself, constitute a menace to his own basic right to be white-skinned. You may cherish a preference for the com-



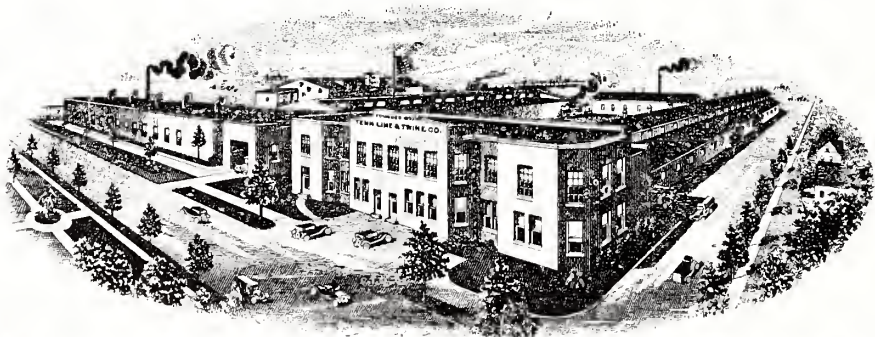
LAWRENCE LIPTON

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lenge. Like other human rights, that right is on the defensive today. It is necessary to redefine and reassert it. Many meanings have recently been read into the famed Atlantic Charter. Perhaps it would not be too much like wish-thinking to read into one of those Four Freedoms, Freedom from Fear, the right to be free from the fear of being persecuted or done to death for the crime of being what one is—what he couldn't help being even if he wanted to.

For us Jews, freedom from fear means, more than anything else today, freedom from the fear of being hounded and humiliated and, as in most of Europe today, done to death sooner or later, by one or another form of pogrom. Here in America it means freedom from the fear of inflammatory propaganda by rabid anti-Semites, freedom from discrimination in employment, freedom from the insulting effects of racial prejudice publicly displayed, as in newspaper advertising and on renting signs, freedom from race-libel of the "general" kind that so often results in very specific instances of individual persecution.

Jews As Human Beings

We have a right to that freedom, not because we are Jews and have the right to be Jews, but because we are human beings and have the right to be human beings. Since being a Jew is not a matter of choice, since it is neither a vice nor a virtue, it is a cause for neither pride nor shame. It is simply a condition of being—a name that is applied to one of the many varieties of human beings that some idealistic zoologist once classified as homo sapiens. It is not a religious right, or a political right. One may choose one's religion or one's political creed. It is simply a human right, like the right to life, liberty and the pursuit of happiness. Why, then, should it not be written into law, as other human rights are?

Such a law need not attempt any crude definitions of race or color. The customarily accepted meanings of these terms would suffice. It need only prohibit and penalize all propaganda and practices, whether perpetrated by individuals, corporations or groups, which are motivated by prejudice and designed to abridge the rights of any person or persons by reason of their race or color, or by reason of any character-

istic, physical or mental, allegedly due to race or color. It should be a federal law, equally binding in all states, and enforced by the agencies and courts of the federal government.

It won't work? Neither has the law against murder. Murders are still committed. But—and this is the point—murder is not as popular today as it was in the days before it became a punishable offense. And those who commit murder are not as likely to brag about it. Or advocate it. Men still kill, but if they do they must reckon with the penalties it involves. And not the least of these penalties (and deterrents) is the shame and the sense of guilt that law and social condemnation impose on the murderer. That is all that any law can accomplish. It is enough.

A law against racial discrimination, like any other law, would give written expression to the social conscience of the American people. It would serve notice on all would-be anti-Semites, negro-phobes and other assorted xenophobiacs, that if they try to spread their mental diseases by contagious agitation they will have the arm of the law to reckon with, and the equally potent force of public condemnation. It would stamp their prejudices as anti-social, even in their own private thinking, and act, like other laws, as a deterrent to action. And it would make those whom it does not deter, those who act on their prejudices anyway, as conspicuous as any hooligan who hurls a brick through a plate glass window on Main Street. To that extent the law would "work." And that is enough.

Go Into Court

There are some who, although they are not averse to such legislation, point out that there are already provisions in the Constitution, in the federal, state and local statutes, that indirectly afford a remedy at law against injury and damage sustained through acts of racial prejudice. The answer to this is: try going to court with the complaint that you have been denied employment because of your race or color; try bringing an action against a speaker at a public meeting who has advocated that "we do with our Jews what Hitler did with the Jews in Germany;" try invoking the law of libel against the hate-monger whose writ-

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THE MEN WHO MADE "MRS. MINIVER"

By PAUL B. GREENE

The motion picture industry is a powerful weapon for truth and justice in the molding of American opinion. How two noted Hollywood personalities, combined to produce "Mrs. Miniver," the greatest picture of this war, is told in this article, which also traces the careers of both men.—THE EDITOR.

HOW democracy manages to survive against Hitlerism, how a closely-knit family, decent, genteel and warm-hearted raises itself to a new pitch to rebuff the Nazis and what totalitarianism stands for is tellingly, dramatically and unforgettably described in Metro-Goldwyn-Mayer's sterling production called "Mrs. Miniver."

"Mrs. Miniver" has been acclaimed by film critics, professional actors and just plain everyday Americans as the finest motion picture in history. In New York, Radio City Music Hall broke all marks in exhibiting this masterwork, with a run of ten weeks. Frankly labeled as "propaganda," "Mrs. Miniver" is already on the list of "the best ten of all time" of all those who have seen the film.

"Mrs. Miniver" was produced by a Jew and directed by another Jew. To those who decry the Jewish "influence" in Hollywood, the answer is thrown back at them with this work of art which incorporates the dreams, aspirations, struggle and humanism of all mankind.

Sidney Franklin, five feet, six inches tall, weighing 130 pounds, brown-haired and brown-eyed, San Francisco-born and conversant with the film industry from the ground up, is the producer responsible for a picture which is the climax of a career dotted with sparkling productions. Now 49 years old, Franklin always wanted to be an actor. When the pioneers of the silver screen struggled to win over the millions of Americans to a new type of entertainment, David Wark Griffith was the top producer and director of the age. It was he who offered the young Franklin

his first acting opportunity. Franklin played in "The Sheriff." One would think that he would be satisfied to continue in his chosen profession. But once introduced to the magic of the industry, he decided to step out on his own. He began by deserting the life of the thespian for a job as assistant cameraman to George Hill, now dead but then a topnotcher.

Franklin did well enough, but he was not pleased with his not-too-rapid progress. In 1914 he wrote "The Baby," directed, photographed and edited by himself. Griffith looked at a few hundred feet of the film, was amazed at the potentialities of the young man and offered him a job as a director. Franklin accepted. Following a few jobs, he became an honest-to-goodness director in his own right in 1916, making "Babes in the Woods."

Within a short time Franklin won the job of directing Norma Talmadge, one of screenom's earliest greats. "The Safety Curtain," "The Forbidden City," "Her Only Way" and "Smilin' Through," all Norma's most memorable hits, were directed by Franklin. He later took over Norma's sister Constance. In 1927, hooking up with M-G-M, he directed Norma Shearer's major films. Think of Norma's hits. Here are the ones directed by Franklin: "The Last of Mrs. Cheyney," "Private Lives," "Smilin' Through," "The Barretts of Wimpole Street," which was one of Hollywood's most expert productions. Here are some more of his finest jobs: Alfred Lunt and Lynn Fontaine in "The Guardsman"; "The Dark Angel," with Merle Oberon and Frederic March; "The Good Earth," starring Paul Huni and Louise Rainer. It was with this last picture that Sidney Franklin came to the end of his directing career. Fresh with the taste of victory brought on by "The Good Earth," undoubtedly a Hollywood immortal film, Franklin won his spurs as a producer. "On Borrowed Time," "The Mortal Storm" and "Mrs. Miniver" are three of his products.

It is sufficient to list his accomplishments to make one realize that quiet, scholarly, book-reading Sidney Franklin is a powerful force in the world of entertainment which blends, at this time, amusement with preaching of a caliber which makes men fight for what is dear to them.

No Escape From Reality

Intense William Wyler, director of "Mrs. Miniver," is also quite eloquent in his belief that Hollywood must not fail in the present crisis. "When," he said, "I read this story of a middle-class English family, which could also

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NORMAN CORWIN

Poet of Radio

By M. A. KLINE

NORMAN Lewis Corwin, 6 feet tall, brown-eyed, moustached, is one of the most important figures in the radio world. He has opened the air waves to poetry. He has helped make of radio a medium of expression for thinkers and creative artists who attempt to reach adult minds. He has set precedents, as in helping to put across the sensational "Ballad for Americans." It was Corwin who wrote

Norman attended East Boston High School for two years and then switched to Winthrop, when his family moved to that section. At the age of 17, not yet through with high school, the youngster wrote letters to the editors of 80 daily newspapers in New England in an attempt to land a job. He found one with the *Greenfield Daily Recorder*. Tall for his years, and clever, he readily persuaded the editor that he was 24. Within one month he became sports editor of the paper. By so doing he followed the tradition in the newspaper world that one must know something about sports before getting anywhere. Or so it seems. Westbrook Pegler, Heywood Broun, Paul Gallico, Hug Bradley—all of whom later won fame in other writing fields—started out as sports writers.

For three years the boy covered sports, did feature work, court reporting and wrote movie reviews. Being an independent soul, he wrote what he pleased. This, however, displeased the motion-picture theater owners, who banned the enthusiastic crusader from their theaters.

Things looked pretty bad for a while, but it was at this time that Norman's oldest brother, Emil (who helped him later in his career), first came to the rescue. Emil, who had been working on the *Springfield Republican*, joined the *Providence Journal*. Always keeping his little brother in mind, Emil recommended Norman for his former job. Norman got the job. When the most poetic of the Corwins left the *Recorder*, he suggested that his brother Albert take his place. He did. As a result of this brotherly-love angle, for one year the three brothers did editorial work on three New England newspapers.

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NORMAN CORWIN

and produced the unforgettable "Bill of Rights" program which thrilled the nation. And it was Corwin who made America laugh with "My Client Curley," the story of a dancing caterpillar, and cry with "They Fly through the Air with the Greatest of Ease," a keen and bitter poetic-drama of Fascist bombers wrecking happy homes.

And Norman Corwin, the boy-wonder of radio, the pride of the Columbia Broadcasting System, the man who has often worked himself into a state of collapse, is only 31 years old.

Corwin was born in Boston on May 3, 1910, the third son of Samuel and Rose Corwin. His parents are not only proud of Norman, but are happy that their other boys, Emil and Albert, are also good writers, fine newspapermen.

Like Louis Untermeyer and Heywood Broun, Corwin was a poor student. He calls himself an "undistinguished" student, which about describes it. He couldn't fathom foreign languages and flopped badly in his math courses. So did Untermeyer and Broun, but all three "victims" bore up remarkably well in the literary world.

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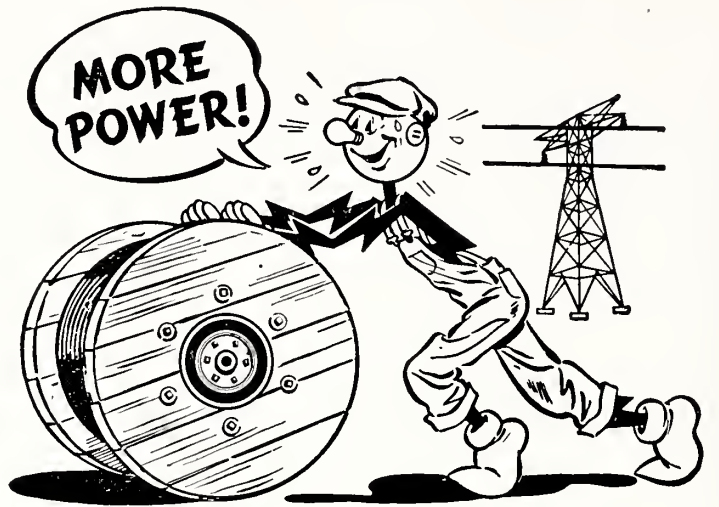
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NOT PEACE BUT A SWORD

By DR. MICHAEL AARONSON

A review of Biblical, post-Biblical and rabbinic writings enables us to draw at least four conclusions: first, war was accepted as a manifestation of the wrath of God, that the sword was an instrument of divine punishment; second, that universal military democracy; third, that the priest, service was the basis of the Jewish prophet, and occasionally the sage, were assigned an important position in the conduct of battle; and fourth, that while peace was fervently prayed for, it was more in the nature of a hope to be fulfilled in the last days.

A complete understanding of the duties and responsibilities of the rabbi in time of war calls for a thorough grasp of the far-reaching sway of the cycle of war. As with so many colleagues in other religious groups, the rabbi is usually the last to accept the truth, the reality of war, and the first to flee from its horrors when peace is promulgated. For purposes of clarification, I shall divide the cycle of war into three parts.

The task of warning the people sometimes can be done without benefit of uniform or war excitement. It is essential to the proper education or preparation for life's realities. Mothers, wives, fathers and children ought to be trained mentally and spiritually to withstand the shock of war as they should be taught to accept the shock of adversity, frustration, infirmity and death. If, on the other hand, they are not so fortified, the mental and spiritual breakdown in the community will seriously strain the morale of the men in camps and on the battlefield.

During the past quarter of the century, the Jewish clergyman has been in the vanguard of pacifist movements. That is in accord with the dylic teachings of Isaiah and Micah. But it does not conform to the lessons of history nor to the four principles enunciated above.

Effect of Pacifism

Sometimes knowingly, sometimes injudiciously, the pacifist clergyman contributes to the lamentable state of unpreparedness of a democracy. It does not require hard thinking to appreciate the serious effect that will have upon the condition of the recruit who may be ordered to the front lines without adequate preliminary training, without sufficient weapons and without vital experience with the tools of his new profession. That was the fate of many men in the last war. That may account also for the large number of cases of shell-shock and tuberculosis. Washington's admonition: "In time of peace prepare for war" is not outmoded light of wisdom, even for the most liberal clergyman.

Another example of the ill effects of over-much optimism and over-zealous humanitarianism is the attitude voiced by a Baltimore Christian clergyman in 1930. Said he: "There is no more justification for being a chaplain in the

No man in America has a better right to say what soldiers expect of their rabbis than heroic Michael Aaronsohn, rabbi-soldier, who was blinded as a member of the American Expeditionary Force in the battle of the Argonne and who returned to America to resume his career, despite his handicap. For 25 years he has known the battlefield, the soldiers' hospitals, the veterans' organizations and the men in the fighting ranks—as well as the members of the Jewish community. Taking exception to the pacifistic role of many rabbis in the pre-war period, Rabbi Aaronsohn says rabbis have a vital function to prepare for the peace as well as to serve in the war. But he also has very firm convictions as to what Jewish chaplains should NOT do.—THE EDITOR.

army or navy than for being a chaplain in a speakeasy." Nor was our Christian colleague lacking in Jewish support. How serious was the surge of pure pacifism may be judged from the statement prepared by Dr. Julian Morgenstern: "This Hebrew Union College, in November, 1935. Said Dr. Morgenstern: "This entire pacifistic movement in the Central Conference of American Rabbis, and in particular this pacifistic resolution, constitute an empty, meaningless and somewhat flamboyant ges-

Whatever may be the accomplishments of chaplains in camps and on the field of battle, the greatest service a clergyman can render to a soldier in wartime is to bring him in close contact with the synagogue, the home and the society of civilians, particularly of children. Every other service to which a chaplain may be assigned in the camp and on the battlefield can very well be discharged by non-sectarian workers. In our day it was the Red Cross. Today it is still the Red Cross,

the battlefield will reflect the same serenity and confidence. The rabbi ought also to take a special interest in the families of the soldier. If he cannot do this himself, he might appoint a deputy. Who is better qualified to comfort a bereaved mother or wife or children when news comes of a loved one missing in action? Who is better qualified than the rabbi to send a recruit away with a word of cheer and enduring friendship? And a way ought to be devised by the rabbi to maintain lines of communication between his congregation and himself and every man—and woman—in the Service. There is no more effective medium of preserving and reviving the religious as well as moral ties.

Anti-Semitism Personal Problem

The Jewish chaplain should not be called upon to fight anti-Semitism in the camp or elsewhere. As far as I have been able to learn, anti-Semitism is never a group problem. Where it exists, it is ordinarily a personal affair. He is a poor excuse for a soldier or sailor who is never able to win this battle, to fight for his own rights. If he must run to the Jewish chaplain, it is either because the exposure is necessary for the good of the Service, or it is because the soldier or sailor is lacking in those very qualities which should fit him for the battlefield.

Being Jewish is no more of a handicap in the Army or Navy than being a Catholic, or a Protestant, or a Greek, Italian, German—or being very fat, very thin, quite short or quite tall. Anyone who has a modicum of knowledge about camp life knows that railery is part of the stock-in-trade of a soldier. It is as foolish to be over-sensitive as it is akin to childishness to run to the chaplain as a child would to his mother to report unpleasant experiences with the boy across the street.

Any concerted effort to set off the Jewish soldier from his fellows in the Army is not only harmful to the spirit of the fighting unit—it is an interference with the natural tendency to bring all men together as men and thereby to promote fraternity and brotherhood through common service and common suffering. There is no better way of fighting anti-Semitism than to encourage our Jewish men in the Service to mingle freely with all their comrades in arms, and, as the Apostle Peter has it: "That with well-doing they may put to silence the ignorance of foolish men."

And this runs true all the way to the front lines. The chaplain belongs to every man in the battalion or regiment. The soldier does not ask for special religious or denominational attentions or favors until the approach of a Jewish holy day. And then he wants above all things to worship in a *schul*, a synagogue or a temple. Our government and our military chiefs recognize this

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To the Young Jewish Women of America

I am very glad indeed to have this opportunity to send a message to the young Jewish women through the medium of the American Jewish Times.

The problems which the young Jewish women face in this crisis are similar to those of other minority groups, while at the same time they face the problems which face all the women of this country. We have in this country worked for many years on a great adventure, the experiment in Democracy. We have not as yet achieved a perfected government or a completely satisfying way of life for all of our people, but our way of life seems to us to provide the best means of progress.

Unfortunately we still have prejudices and discriminations, even instances of prejudice in one minority group against another, but by and large I think we are honestly trying to eradicate these prejudices. My message to young Jewish women, and to all women, young and old, is that we all work for the four basic rights of all citizens, the right to equal education; the right to an opportunity to earn a living commensurate with one's abilities; the right to equal justice before the law; and the right to participate through the ballot in our form of government. I am sure that when these rights are recognized and acknowledged, the discriminations which now exist will disappear.

We must get to the point where we consider all Americans alike, regardless of race, creed or color. This means a subordination of one's particular background, and will, in the end, work toward the achievement of real democracy.

There is hope for all in the increased willingness, especially on the part of young people who eventually will be our leaders, to recognize the dignity of human beings and the destructive results of prejudice. So on this Jewish New Year's Day, I send you my greetings, and my hope that every group will work for the ultimate good of all human beings in this country and in the world.



ELEANOR ROOSEVELT

ture. It is unJewish, unreal, misrepresentative, self-deluding. And before our rabbis permit themselves to be swept off their feet by an unreasoning hysteria for peace, just in time of war most of them would assuredly be swayed by a hysteria for patriotism and national honor and glory, let them beware; let them think twice, let them act responsibly, let them be sure that they mean truly and will enforce with their lives even to the ultimate of martyrdom every word which they resolve and every thought and principle which they affirm."

plus the United Service Organizations, which can quite efficiently come to the aid of the soldier.

The rabbi who carries on his professional duties as usual will find many opportunities for war service. There is enough work to be done to insure satisfaction of spirit though he may not be in uniform. It is natural that he should take a leading part in all war campaigns for relief and contributions. But more than this, he ought to take the lead in maintaining a high spirit of faith and courage so that the letters sent to the soldier in the camp and on

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GOOD WILL IN ACTION

(Continued from Page 13)

on the boy's head, and said, "Go ahead, son."

Col. John W. Oehmann of Camp Claiborne, La., is the hero of another piece of good will in action. So the men in his command could worship as they fight together—Colonel Oehmann assembled the entire body of enlisted men, officers and their wives in three groups, each according to his faith. Voluntarily and simultaneously, Jews, Catholics and Protestants gathered to pray, each according to their own conscience, with chaplains of their own faith participating in the services.

Something even more unique happened in Wilmington, Del. When word came that Sgt. Benjamin Fineman was Delaware's first war hero, hundreds of men and women thronged St. Anthony's Catholic church to pray for the soul of the Jewish soldier. Father J. Francis Tucker, pastor of the church, who conducted this requiem mass for a Jewish soldier, lit a vigil light in the altar of St. Anthony's as a continuing prayer for the health and welfare of Rabbi Henry Tavel, of Wilmington's Temple Beth Emeth, when the Rabbi enlisted as a chaplain. "The light will be kept burning until Rabbi Tavel returns to his home and congregation," Father Tucker said.

And if you think that's strange, look at Jefferson Barracks, Mo., where a Roman Catholic and a Jewish soldier, both sculptors, did the statuary for the chapel used by all faiths. Private Benjamin Kaplan from Columbus, Ohio, and Private Martin Pucetti, completed a crowned head of Christ as the first piece. And they worked in the house of the Protestant chaplain!

No wonder Lt. William Nolan of San Diego, Calif. could say that "Pearl Harbor created in me a love for my fellowman that I never had before. Race, creed or color makes no difference to these men. They work side by side. . . . There wasn't one man who felt that he was any better than the other. All of us were Americans and proud of it."

But this kind of good will in action

is not confined to the men in uniform. It is being practiced by war workers on the home front, too. The B'nai B'rith Women's Auxiliary of West Warwick, R. I., were anxious to organize a Red Cross first aid class. But because many of their members live in East Greenwich, where they are enrolled in a local first aid class, the West Warwick women could not enroll the 30 members needed to form their own class. They then requested the Red Cross to add to the B'nai B'rith unit any other women not already enrolled in first aid classes. As a result half of the B'nai B'rith-sponsored class includes Protestant and Catholic women, and the instructor is a Catholic of Italian parentage.

In San Francisco common wartime problems have created a novel "Know Your Neighbor" movement, with whole blocks of neighbors of all races, creeds and colors organized in local clubs which meet in churches, synagogues, cellars, garages, and private homes. One of the principal purposes of the clubs is to break down all racial and social barriers between neighbors by getting them together for social purposes during blackout periods. Today you find men and women who never knew their neighbors and cared nothing about them playing cards and chatting amicably in these clubs during blackouts.

As a matter of fact, civilian defense officials everywhere report a striking increase in neighborliness attributed to the contacts arising from mutual service in civilian defense projects.

These dramatic examples of good will in action growing out of the war are matched by others in the sphere of religious cooperation. What is destined to become one of the major centers of interfaith amity in the country has been established in New York City as the Sara Delano Roosevelt Interfaith House in the former town house of President Roosevelt and his mother. Purchased from the President by an interfaith committee of citizens on the initiative of B'nai B'rith, and presented to Hunter College, the Roosevelt Interfaith House was created as a kind of laboratory of democratic living for the 12,000 Hunter College girls who are of all races, creeds and colors.

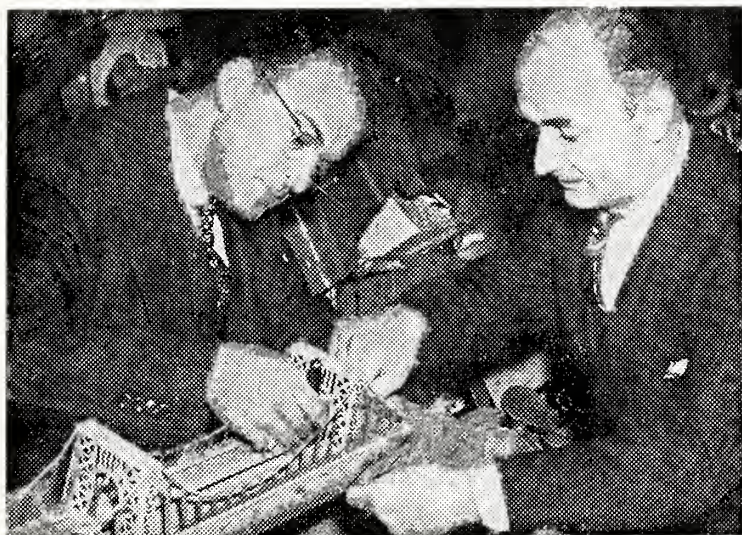
Omaha's Dundee Presbyterian church was the scene of a unique venture when Catholics, Jews, Mormons, Episcopalians and Presbyterians joined in sponsoring an educational exposition designed to clarify the meaning of their many individual religious rituals, ceremonies and customs. Special rooms in the church building were set aside for each group, with representatives of the various faiths in attendance for two days to explain their displays to those of other faiths. Missionary collections featured the Presbyterian room, while the Jewish room had separate tables set for the Passover Seder and Chanukah and another displaying a Torah. In the Catholic room was a display of vestments, cruets of Holy Water, and an altar equipped for the celebration of the Mass.

At Ohio State University, the B'nai B'rith Hillel Foundation sponsored a

"third" Seder for the benefit of 75 Christian students representing 12 denominations, who sought an opportunity to see what a Seder was like. Hollywood's Temple Israel has inaugurated a weekly class for the study of the New Testament, while in Springfield, Ill., Rabbi Herman E. Snyder is giving a survey course on the fundamentals of Judaism at a community school for adults. The course is an outgrowth of a demand for authoritative information on Judaism from residents of all faiths. Communicants of Chicago's Warren Avenue Congregational church celebrated the Passover in their own church together with members of the Washington Boulevard Temple, whose rabbi conducted the service.

significant in the field of human relations. Three close friends of the Protestant and Jewish faiths who found that they would be unable to join the same fraternity at the University of Connecticut started one of their own on a non-sectarian basis. With the avowed aim of having the various faiths "living harmoniously, side by side, cooperating in social and academic life," the new fraternity, known as Phi Kappa Lambda, is open to Catholic, Jew and Protestant.

The Pittsburgh Optimist Club sponsors the Bond Toy Mission, which collects thousands of old or broken toys and then refurbishes them for distribution to needy youngsters at Christmas time. Heading this unique under-



Stephen Berger and A. A. Bluestone, of Pittsburgh, Pa., who are the moving spirits in the Bond Memorial Toy Mission, a project of the Optimist Club, which collects thousands of used and broken toys and refurbishes them for distribution at Christmas time to needy youngsters.

In Shreveport, La., where once the Ku Klux Klan ruled, the era of good will in action was ushered in when a bronze plaque containing the Ten Commandments was placed in the Caddo Parish courthouse lobby at exercises participated in by inter-faith leaders. Climaxing this sort of good will in action was the publication of an unprecedented declaration of fundamental religious beliefs held in common by Protestants, Catholics and Jews. Issued by the National Conference of Christians and Jews over the signatures of many of the leading clergymen and laymen, the statement, the first of its kind in American history, stated the foundation of common religious convictions on which American institutions rest.

The building of morale in the national war effort through an objective analysis of the social, cultural and educational aspects of group conflict and a diagnosis of the manifestations, causes and proposed solutions of inter-faith conflict is the ultimate goal of a pioneer inter-faith relations seminar being given as a full credit course at the University of Iowa School of Religion by Rabbi Morris Kertzer, Jewish professor at the school, and director of the Iowa B'nai B'rith Hillel Foundation.

That these are not exceptional incidents is evidenced by some even more

taking are two Jews, Stephen Berger and A. A. Bluestone. B'nai B'rith's Gotham Lodge in New York has adopted an East Side Boy Scout troop made up of Catholic, Jewish, Protestant and Chinese youngsters from underprivileged homes. The lodge equips the (Please Turn to Page 95)

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The Case of Unity

By FRANK L. WEIL

President Jewish Welfare Board

THE Jewish Welfare Board program in connection with the war effort is essentially a program of service. Its membership is a membership of organizations: 34 national Jewish organizations, 328 community centers, 9 regional organizations; its membership is not composed of individuals. It attempts to bring together into a common cause differing points of view, not in the field where they differ but in the field where they have a common objective and where the possibility of unity exists. That has been done effectively. Our experience sets a pattern which may be of guidance for us in certain problems that lie ahead.

First of all, we must serve the war effort. We must do our utmost that the war shall be won. We must serve in whatever way our particular abilities enable us to serve. The Jewish Welfare Board, and its organizations are serving through community centers, through the Army and Navy program. That work must be continued and expanded.

Secondly, we must work out our common problems in such a manner that while we serve in the war effort, we may help preserve the basic values for which the war is being fought. It would be ironic indeed if we won the war and lost the peace; and we could lose the peace if we lose the basic values which we are fighting to preserve. Those values are represented by the type of activity and program which has been carried on by various philanthropic organizations throughout the country. The will to serve in programs based on the love of fellow man, on the spirit of cooperation, on the joys of freedom and liberty—all these must be preserved, and we have an affirmative task and a definite responsibility to see to it that they shall be preserved, while we serve in the war effort.

There is a third problem we face. The peace will come. When it comes it must be won. The preservation of the basic values for which we fight in and of themselves are not sufficient. There must be erected a sound structure of peace.

Today many organizations are already studying those problems. They are preparing themselves, they are preparing material, they are studying the difficulties that we all know lie ahead. There will be differing approaches to that solution. But there should be unity in action. How that unity may be achieved cannot easily be said. There may be the possibility that in the example of the operation of the Jewish Welfare Board, which was created by organizations, and which serves them, there may be a pattern whereby there can be reconciliation of differing points of view, all seeking to strive for a common end and the common good.

If these are the three problems which we must face; the fighting of the war, the preservation of the way of life we

love, and the preparation for the conflict and difficulties that will confront us after the war is over, are there any methods we can pursue that will make the solution of these tasks relatively simpler? Can we of the Jewish Welfare Board in our common thinking and experience draw certain basic conclusions which we may use as guides? I think there are.

It is essential that we differentiate between the special interests of groups and individuals and the general interests of the people. There must be adopted a yardstick to the endeavor of the individuals and the groups in the community, which will indicate whether the interests to be served are special interests or general interests. If the interest to be served is a special interest, then it must be submerged to the general good.

This is the time for self-sacrifice. We cannot hope to preserve those things with which we surround ourselves as our own personal possessions.

We cannot feel that the other man must make a sacrifice, and that we can get by, holding onto the things that are our own prerogatives and our own special methods of enjoyment of life. We must endeavor to adopt for ourselves a vision, not cast on the ground before us to help us place our next step, but an elevated vision of the common good. It is essential that we recognize that inherent, for example, in this program of cooperative service, and as the measure of its success, has been the measure of its ability to see the common and general objective and to get away from the special interests of participating groups. This, then, is the first yardstick that we can attempt from our experience to adopt to the solution of problems facing the country.

The second yardstick, applies to the efficiency of our effort. In winning the war it is essential that objectives be attained as quickly as possible. We cannot spend our effort, we cannot spend our energy, we cannot spend our time quarreling as to method. The war effort and the war need must be met; it must be served. It is time to fight about the method after the end is served. It may be a method on which one or more may disagree, but the true test is whether the objective is served.

One of the reasons why USO has been so successful is because in the training course of the workers who go into the field they are told that the important thing is service; and it does not make any difference who renders it, the Catholic, the Protestant, or the Jew. We tell this particularly to our own Jewish Welfare Board workers; if somebody is undertaking to do the job, and is going to get it done, help to get it done the quickest way possible, and don't get lost in any attempt to get for yourself any share of the credit. That is utterly unimportant. If

the job gets done the method ultimately will take care of itself.

It is essential that we shall effect the unity which will submerge our unnecessary differences in order to attain the main objective.

There is a third yardstick we can set for ourselves in trying to meet the problems with which we will be confronted. Lost effort and lost money are fatal. This would seem to be in conflict with what I have just stated—that the important thing is to attain the objective, and the method does not matter. Consistent with that, it is essential that each individual endeavor to make his or her service felt to the utmost where it is needed, and that competition, as such, shall cease. Money must not be wasted. Subordinated to the first essential of the doing of the job, money in local endeavor must be made to go as far as it possibly can go to serve the essential objectives that need to be served in this emergency situation.

The time for special pleading is behind us. There must be a composite picture of the general good for the community; and as that general good is met special goods will take care of themselves. The individual problem will be solved in the general good of the community. Organizations differing from each other will find that they will benefit when the essential objective is served and the cause won.

None of the 34 national agencies serving in the cooperative program of the J. W. B. has lost one whit of autonomy, one whit of dignity, one whit of self-respect. Each has served,

and conflicts have been avoided.

We submerge difference, but do not extinguish difference. We can still be the individuals we have been but we must subordinate those phases where our individuality will slow up the process of progress. We, as Jews, in our Jewish Community Centers, in our Jewish Welfare Board, can only find strength, and comfort and inspiration in the lessons of the past and in our Jewish beliefs of the present day, and nothing requires that we shall submerge our Jewish identity. Our Jewish identity will survive as we have pride in it, which will bring the respect of others, and as we serve the objective which must be met in the war effort that lies before us.

There are basic responsibilities each of us must meet in these difficult days. We must serve selflessly. We must serve with dignity, and with courage. We must have vision to see broad goals. We must make the self sacrifice necessary to achieve unity. In unity, we can face the problems we know that lie before us. We can meet them effectively, and successfully.

VACANCY

St. Helena, Napoleon's famous country retreat, is still in existence and in pretty good shape. The house, though ample for an Emperor 120 years ago may need enlarging to accommodate a Fuehrer, a Duce, and a Mikado all at once. It is rumored in official circles in Washington that F. D. R. will, in due time, use his influence to have some lend-lease money allotted for that purpose.

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Egypt Another House of Bondage?

By WALTER D. LORBER

ONCE the people of Egypt said of their Jews that they are "too many and too mighty." It is a slogan which Hitler is trying to fasten upon the credulity of the world. The cycle of history seems to have turned full circle as a handful of Jews in Egypt watch the struggle between the United Nations and the Axis invaders for possession of the Nile delta. What might have been for Americans a distant scene of battle takes on personal urgency because of the presence on the Egyptian battle front of great numbers of American troops, whose guns, tanks and planes are playing an increasingly important role in the struggle for this crucial sector of the war.

Is it possible that Egypt, after thousands of years, shall once again become a house of bondage for the Israelites? Egypt has some 75,000 Jews, less than half of one per cent of the total population. These Jews feel the link to a great history, which began with Joseph, who became a Prime Minister; continued with Moses, thought by some to have been a son of a daughter of Pharaoh; and which, through the centuries, has been bound by a thousand ties to Jewish tradition and development, ending with the Jewish industrialists and financiers of our own time who have helped transform Egypt into a modern nation.

For a long time, Jews were not permitted to enter Egypt, and Turkish possession. In modern days it was Mohammed Ali who, in need of foreign capital, encouraged the influx of Jews. That was in the early nineteenth century. The contribution of Jews to the growth of the Egypt which is today a prize sought by Germany and Italy has been written in countless chapters. Most of Egypt's Jews live in Cairo, Alexandria, Port Said and in the smaller towns. The overwhelming bulk were born in the country and the others found their way to Egypt from North Africa, Syria and Palestine. Cairo's Jews include some 25,000 Sephardim and 7,000 Karaites, the largest segment of that Israelitish sect which believes implicitly in the Bible but not in the Talmud and similar post-Biblical writings. Cairo has some 39,000 Jews altogether. Alexandria has 27,000.

The recent dispatches from Cairo have repeated the brief items which preceded the Juggernaut of Hitlerism across the face of Europe. Jews, mostly those who had found refuge in Egypt from Germany and other countries overrun by Nazism, have been looking for other places of refuge. But the native Jews, sure of their unbreakable link with the country, are almost as confident as the cafe patrons of Cairo and Alexandria who danced and drank while General Rommel moved from the Libyan frontier toward Alexandria.

One can hardly blame the Jews of Egypt for feeling so sure of themselves,

considering the role which they have played in the modern history of that land. The fact that Great Britain is able to take a stand in this Nile valley is due entirely to a Jew.

It will be recalled that it was Disraeli's imagination and resourcefulness which put the Suez Canal into British control and led eventually to the British Protectorate over Egypt. In 1875, when the Khedive of Egypt was in need of funds and was prepared to offer his 177,000 shares of the 400,000



MOSES MAIMONIDES

ordinary shares of the Suez Canal, Henry Oppenheim, financier interested in Egypt, passed on the story. Eventually Disraeli pushed the deal through, despite great internal opposition. Corry, Disraeli's chief private secretary, tells the story that it was essential to give the Khedive the money before Parliament could meet. Disraeli sent Corry to New Court, the Rothschild banking establishment. Corry told Baron Lionel de Rothschild, that Disraeli needed £4,000,000 (a huge sum in those days) "tomorrow." With astonishment, Corry records that Rothschild picked up a muscatel grape, ate it, threw out the skin and asked quietly: "What is your security?" "The British Government," was the reply. "You shall have it," was Rothschild's instantaneous answer. That is the origin of Britain's power in Egypt and her capacity to defend India more effectively.

Egyptian Jews Today

The contemporary history of the treatment of the Jews in Egypt is a bright page—more recently flecked with danger spots. For the Jews who escaped from Nazi-held Europe, current events have been a source of dismay. The Egyptian military authorities, a few weeks ago, prohibited the employment of refugees from Axis-occupied countries or their engagement in any financial, commercial or agricultural activities. Employers were told to dismiss such refugees within two days of the proclamation under threat of fine or

(Please Turn to Page 81)



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AMERICAN JEWRY COMES OF AGE

By JACOB FISHMAN

Dean of Jewish American Journalists

One of the greatest editors American Jewry has produced, founder of the world-wide "Jewish Morning Journal" cable service and leading commentator on American-Jewish affairs, the author of this article is uniquely qualified to observe trends and to make forecasts.—THE EDITOR.

EVERY observer of Jewish life in the United States must have noted a remarkable trend in recent times. In my own experience, I would judge the trend to be completely novel in the history of the last 20 or 30 years.

I refer to the awakening, among a section of the Jewish community, to the errors and shortsightedness of its leaders. I would say quite categorically that in the last 50 years of American-Jewish life of which I can speak there has never been so strong an expression of dissatisfaction with men of affairs and persons of influence in the Jewish community as exists openly today. The direction of public opinion might even be described as a "people's revolution."

One of the forms of dissatisfaction found expression among the upper middle-class group, among the larger givers to all types of Jewish drives, including those of domestic interest, those for overseas purposes and those for Palestine. The criticism and reproof found a channel through the Council of Jewish Federations and Welfare Funds, whose greatest development occurred during the last five or six years, with inclusion of scores of cities which had formed Welfare Funds during the period. The dissatisfaction with national leadership first finds expression in the local Welfare Funds or Jewish Community Councils and is then relayed to the Council.

But it cannot be assumed that bigger givers are the only ones to indicate their impatience. The general public has also showed its restlessness. There

may not be many occasions during the year when the average American Jew gets a chance to register his displeasure in a public forum, but he criticizes privately or else conveys his views quite vigorously in letters to Jewish newspapers.

What is the chief reason for the open rebellion of large sections of the Jewish community against the lay and professional leaders of many of the national Jewish organizations?

Primarily it is due to the lack of harmony between the great Jewish agencies, those in the philanthropic field, those in the civic-defense field and those concerned with Jewish demands in the postwar period.

In the first place, insofar as fund-raising is concerned, the general Jewish public is insistent that there shall be no competitive campaigns, whether for domestic, relief or Palestine purposes. The "revolution of the contributors" first manifested itself in connection with the United Jewish Appeal when, in 1941, that agency was dissolved because of the differences between the Joint Distribution Committee and the United Palestine Appeal. The "revolution" was successful, even after the leaders had not only resolved on a break but had actually established separate organizations. The power of public opinion forced them back together again. The process had proved so effective that in 1942 discussion of differences was comparatively short-lived.

The controversy regarding the General Jewish Council is back on the agenda. The discussion is reaching a

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climax as to the separate fund-raising activities for four agencies in the same field of civic-defense—that is, the American Jewish Committee, The American Jewish Congress, The B'nai B'rith and The Jewish Labor Committee. The meeting of the Council of Federations in Chicago last February

the other side was completely in the wrong and prevented unity.

The third area in which dissatisfaction can be felt is that involving differences between the organizations preparing to represent the Jewish case at the peace conference after a United Nations' victory. In that category might be put the current discussions between Zionists and non-Zionists for the purpose of arriving at a formula for common action in the postwar period.

The problems in the field are, of course, complex and yet inextricably related. They cannot be neatly classified and differentiated. Only a group like the Jewish "Bund," still breathing in the atmosphere of a prewar Poland, could have suggested that the Zionists should concern themselves solely with the Palestine problem at the peace conference while they, the "Bundists," would take over the representation of the Jewish case for Jews everywhere else in the world.

Preparation for the peace involves innumerable difficulties and contains as many problems as the field of fund-raising and civic defense. There are certain basic principles of conscience which the two differing elements in American-Jewish life find it hard to bridge. But, according to preliminary reports, encouraging progress is being made and the possibility of unity in this third field does not seem unattainable.

All of these issues are being slowly influenced by the public revolt to which I referred originally. As I see it, the determination of leading members as well as of the rank and file of the local Jewish communities to express their points of view, even in defiance of the heretofore completely authoritative expressions of "national leaders," is to be eagerly welcomed. It is a sign that American Jewry is coming of age,

(Please Turn to Page 85)



JACOB FISHMAN

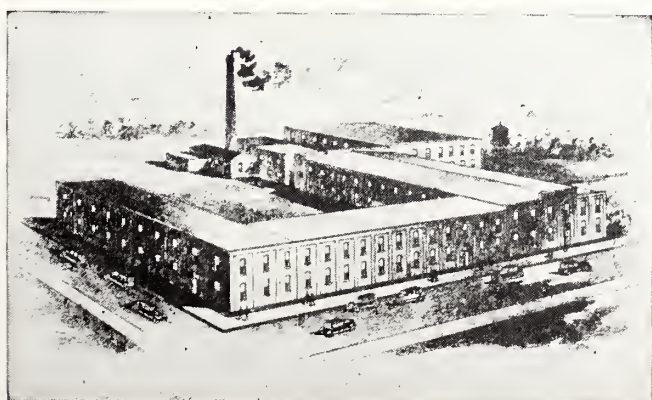
reared with protests of delegates from all parts of the country who expressed their resentment against continued division in fund-raising. There was an indictment of the leaders for their failure to have one campaign for the one purpose in which all four were interested, in order to eliminate duplication.

But that "revolution" has not yet borne fruit. Committee meetings are still being held. But each group remains stubborn; each side believes that it will be able to "demonstrate" that

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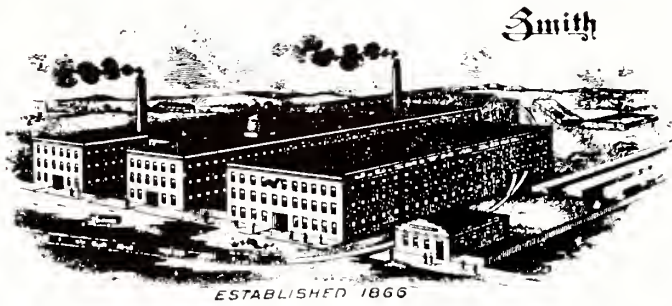
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HE LIVES

(Continued from Page 25)

behind him. They would not add to his sadistic pleasure.

IV

They left the town on a road that took them through forest and field, until they finally reached a small bridge that crossed a broad ditch that stretched through the fields on both sides of the road. The soldiers who had been riding in the truck that followed the procession jumped down. They had spades in their hands, slung them across their shoulders like rifles and walked along the right side of the ditch.

The officer in command pointed his finger at the rabbi, who was standing with his wife in the midst of the weary group of Jews. "Come here, you swine!" The rabbi did not budge. It was not his place to understand that he was the one meant.

Promptly two soldiers grabbed him by the arms and dragged him toward the officer, who clutched at the rabbi's beard and twisted it. "Take him over there!"

As the soldiers pushed the rabbi across the bridge toward the soldiers with the spades, the rabbi's wife, his son, his daughters raised their voices in protest.

"Search them all!" came the command. It was then discovered that the Jews were wearing too many clothes. To the accompaniment of slaps and blows, the Jews had their clothes forcibly removed by the soldiers until they were half-naked and the truck was piled high with the garments of the Jews and the contents of their pockets.

The Jews were then taken to the ditch to face the rabbi. They were shoved close together, their eyes toward that long hole.

"Measure him!" the officer shouted to a soldier standing near the rabbi. With his spade, the soldier noted the rabbi's height. "Dig, but only up to his throat" was the next command.

"Why shouldn't the Jew dig for himself?" the soldier demanded.

"It would take too long."

All the soldiers began to dig. It was not a grave but a well—not long, not wide, but deep.

One of the soldiers emptied the rabbi's pockets and found his various books. "Tear them up" came the order, as two soldiers vied for the honor. The rabbi sighed as he saw the sacred pages torn to bits.

The soldier who had been examining the contents of the bag brought out the *tallith* and noticed the silver collar ornament. "Silver!" he shouted, as he brought the garment to his superior. At an order, the soldier tore the silver from the praying shawl and, as a comrade grabbed one end of the shawl, both pulled at it until the silken garment was in shreds.

The soldier finally came to the *tefillin*. "What are these?" he demanded. The officer took and examined the objects.

The rabbi shuddered as he saw their callous hands defiling his phylacteries.

He stretched forth his trembling hands and pleaded: "*Tefillin* . . . used for morning prayer . . . on the hand and on the arms."

The soldiers roared as they saw the Jew tremble. The officer ignored the outstretched hands and tried to dislodge the arm-piece box but it resisted his tug. He took out his knife and cut the box open. He unfolded the rolled piece of parchment. It was covered with an unknown alphabet.

"What is this?"

Quickly, he applied his knife to the forehead box and discovered four other rolled pieces of parchment; and all seemed to have the same writing.

"Espionage!" the officer shouted.

"God forbid!" the rabbi said, as tears overflowed his eyes. "Those are verses from the holy Bible."

The officer ignored the explanation; he stuck the parchments into his pocket and crumpled the torn boxes under his feet. The soldier was told to search the rabbi's pockets, where he found some coins, a silver tobacco pouch and a silver watch and chain. The rabbi did not feel the search. He kept looking at the officer's pockets, where the sacred symbols lay defiled, and at the boxes, crushed and broken as though they were human. His eyes traveled to the skies: "See, O Lord!"

The man who had taken his measurements with the spade returned and placed his spade against the rabbi's back as though to reassure himself on the exact height. He returned to the hole, pushed in the spade as far as it would go and returned to the officer with word that "It's ready."

One soldier tied the rabbi's hands with a rope; another one bound his feet. They forced him to his knees and then pulled his feet from under him so that he fell flat on his face, his hands outstretched. One carried his legs and the other his hands as they went toward the hole that had been dug.

As the other Jews saw what was being done with their rabbi they could be heard saying to each other: "They are burying him alive!" And among the cries and protests could be heard the plea of the rabbi's wife: "Let them take me too."

Fatigued, terrified, a number of the Jews fell face downward into the open ditch along which they had been lined up. As a soldier came forward to see what had happened to his charges, he remarked to another: "Saves us the cartridges."

The rabbi had been lowered into the hole. Only his head was visible above the ground. What was to be the form of his death? he wondered. The soldiers began to throw back the soil, to fill up the hole. This, then, was to be his fate! The Holy One, Blessed Be He, had chosen for him this death! Confess! I must confess quickly, he thought. If his kinfolk had been near he would have recited his traditional death confession in their presence. But they were not at his side. However, they could hear him. They must hear

him. Raising his voice to its highest pitch, drawing out the syllables slowly, he called out in firm tones:

"*Sh'ma Yisroel* (Hear, O Israel)."

They heard him. A shudder passed through the crowd. They followed after him. "*Adonai Eloheinu Adonai Echad* (The Lord, Our God, The Lord Is One)."

The soldiers who were pouring the earth into his grave were taken aback by his voice and halted for a moment in their work. Having recovered from his momentary fright, a soldier to the rabbi's left hurled a shovelful of dirt directly into the rabbi's face. His aim had not been good and only a small part of the dirt entered the rabbi's mouth. But it was enough to stop him, for he had to pause to cough.

The Jews across the road could no longer see their rabbi, for he was completely surrounded by soldiers. His "*Sh'ma Yisroel*" was his parting message. He kept on coughing and reciting the *Vidui*. "Blessed Be His Holy Name; May His Kingdom Reign Forever. God Is Ruler; God Was Ruler; God Will Be Ruler Forever And Ever." He closed his eyes and concentrated on his confessional prayer, drowning out the thought of those who surrounded him, as though unconscious of the earth that was now beginning to press against his body. He must quickly finish his earthly talk to God, for the earth was already up to his neck. Soon it would be above his head. He hurried on with his praise of the Lord.

Gradually it came to him that the flow of earth had stopped, that his head was free and felt the sun and the gentle breeze. He halted his *Vidui*, opened his eyes and saw that the soldiers were leaving him. Across the road, he saw his people.

He saw his wife. She was tearing at her clothes in an agony of bewilderment. He saw his son; he was swaying in his grief. But he didn't see his daughters. What had become of them?

It was strange: all of them over there were higher than he. The sky seemed farther away and he was as low as the grass in the field. He then

understood what had happened to him. He was buried, except for his head. How would he die? When?

The Jews saw their rabbi at last and a great, painful cry rose from them. They saw that great head on the earth, with the white beard spread on the surrounding soil. His head had been cut off! His head was a tombstone at the point where his body had been buried!

Suddenly there was the crack of a gun. The soldiers at some distance were firing into the crowd of Jews. Some of the bullets missed their target; but as others hit, Jews fell face forward into that long ditch. Their cries were cut off as one after another was silenced by the rattle of gunfire. A number of the soldiers came forward to inspect their work. They looked over the edge and saw life stirring in several of their victims. A few more rifle shots and all was silent.

Tears flowed freely down the cheeks of the rabbi, who had witnessed that awful scene. Once again he recited: "*Yisgadal, Veyiskadash, Sh'mai Rabbo*," as he mourned for those who had fallen, his own flesh and blood and those who had been his flock.

The soldiers kept jesting about this old Jew. One of them lifted his gun to his shoulder and wanted to take aim to show what a crack shot he was. The strong hand and the sharp tongue of an older man stopped him. Who had asked him to try to shoot the rabbi? Let him die as had been intended. If they had wanted to kill him like the rest, they would not have buried him that way!

The commanding officer peered into the mass grave, seemed satisfied with his work, lighted a cigarette and gave the order to march. The rabbi hardly noticed.

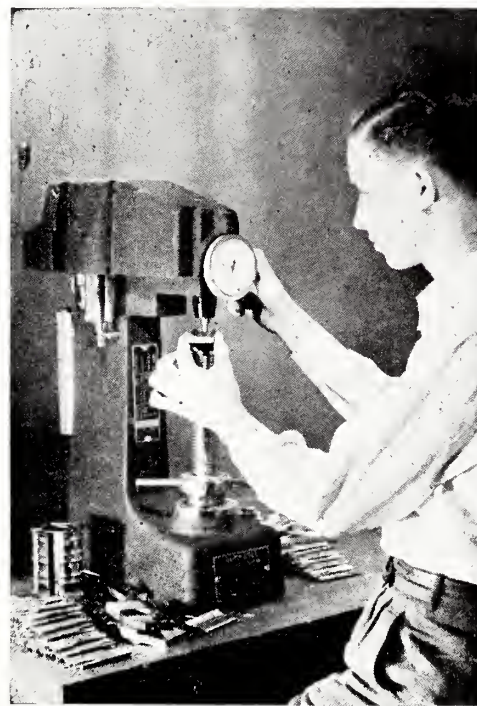
"Everything comes from Thy hands . . . Surely Thou knowest what Thou doest," he said, lifting his eyes to heaven. As he did so, he noticed, for the first time, that his hat was gone. He could not tolerate the thought of a bare head in the presence of his

(Please Turn to Page 76)

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Religion In Our Day

By DR. MANUEL LADERMAN

Rabbi Hebrew Educational Alliance, Denver, Col.

RELIGION comes to exalt like, to give an overtone of sanctity to prosaic existence, to add holiness to hollowness, to contribute beauty to banality, to free the fettered spirit, and to bestow the mysticism of worship upon work-a-day beings. Thus Judaism gave to its devotees the Sabbath for holiness, Christianity set aside Sunday, and the Mohammedan rests on Friday. Each, in its own way, takes man out of the humdrum of humble tasks, the monotony of mercantile interests, and substitutes a time for free souls to worship their Creator, and to contemplate the greater possibilities of all His creatures.

In that much discussed book, "The Nazarine," by Sholem Asch, there is a lyrical passage describing the impression on the pagan Pilate of the holy joy in the Sabbath and festivals that he sees on his visits to Jerusalem. Men seem lifted out of themselves in their exaltation on holy days. He has expected to see only laziness, and instead he finds laudatory service of God. Joy is not sensual, but has about it the consecration of man's happiness in worship.

But great religion comes not only to imbue the relationship of man and God with reverence. It has equally the task of glorifying man's relationship with his fellows. Great religion does not restrict its message to days of rest and to ceremonial observances. It endows all of life with holiness. It stamps upon every man God's image, and exalts his kinship with others who should be equals. Great religion, under whatever name it takes form, purposes to bring men closer to God, and also, to one another.

At times religion speaks to us individually. Thus Ten Commandments are all in the singular, as though God were addressing each of us in his own

time and place in the words of that classic formulation of religious duties. At other times, religion recalls to mind the social obligation that we bear. Thus the Talmud, second only to the Bible in importance for the Jew, teaches that one should always express his prayers in the plural form, to include the needs of the community. Thus the Protestant churches of America have given emphasis in recent years to what is called the "Social Gospel," and the Catholic church has sought ways of implementing the broad social vision of Pope Leo, in his bull "Rerum Novarum," and the reiteration of those principles in the encyclical letter of Pope Pius called "Quadragesimo Anno." Because great religion must be as zealous in elevating the personalities of men as in glorifying God's name, Jew and Christian alike pray in the words, "Our Father."

Religion is eternally true, but different times require the accentuation of different aspects of its truth. A few years ago the main preoccupation of religionists seemed to be with war against science. There were many who felt that religion was on the defensive against what were considered the onslaughts of science. That time seems happily passed. In one way or another, each religious organization has made its peace with the achievements of science.

Today religion has a task to perform, in facing the ugly realities of our world, which are age-old. It must reassert the sacredness of life. It must do battle, as of old, with those who would reduce life to some form of slavery. In a warring world peaceful religion must wage war on those doctrines which would make tools of men, for purposes which pretend to be more man-like, but are in truth inhuman. Against exclusive loyalties that are postulated toward state and party, toward nation or race, religion must affirm the supremest of all loyalties, to God on high, and to the improvement and alleviation of the lot of all men. Where others would set up as ideal, any one race or group or culture, religion must avow the higher ideals that class, color creed are less important than mankind, the handiwork of the Almighty.

As Judaism teaches in the tenet of freedom, expressed in the beginnings of Jewish national history of the Exodus as Christianity proclaimed when it opposed itself to pagan Rome, and Roman regimentation of individual conscience to the idolatry of the state—in the same manner, with the fervor that has ever characterized religion in action when challenged as to its prerogatives—the role of religion in the world of today is to emphasize that aspect of its truth that places man at the epitome of creation, and his right to freedom, to live in the full light of his conscience and courage, at the center of its creed.

In our own country, when freedom of the individual is threatened by his slavery through economic want, when there is danger that our new appreciation of greater social responsibility will be stifled, and the need for an elastic economy which will assure to all a share in the good things of life

Not by face or form, by race or religious affiliation, by class or kind, but each by his own actions are we judged by God in Heaven, and should we be weighed and measured by His creatures who hold power here on earth. Towards this purpose does religion in our day set its face.



White House Receives First All-Nylon American Flag From B'nai B'rith

The first all-nylon American flag (left) ever made is unfurled at the White House as a gift to President Roosevelt from the B'nai B'rith Executive Council of Metropolitan New York. To the right is an improved all-American rayon flag presented to the White House by B'nai B'rith. L. to R. Murray Director, chairman of B'nai B'rith Americanism activities in New York, presenting the flags to Major General Edwin M. Watson, secretary to the President, in the White House.

will be forgotten—or in other parts of the world, where mistaken measures have been planned for denying the right to live to large masses of people, so that our time has become one of a new search for shelter by the unfortunate children of men—religion must uphold that universal truth which an ancient Palestinian rabbi expressed in these words:

"I call Heaven and earth to witness that man or woman, Jew or non-Jew, free man or slave, each is judged only by his own actions."

COFFEE IN GREEK IS POISON

The Columbia Broadcasting Station relayed the following story from Nazi-occupied Athens, as broadcast by the BBC from London . . . — Three German soldiers entered a cafe and called for the waiter.

"Three coffees," they ordered, in German.

"Three poisons," the man behind the counter called out in Greek.

"Hey," said one of the soldiers, in perfect Greek, "two poisons and one coffee. I am an Austrian."

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HE LIVES

(Continued from Page 73)

Maker. His hands, bound and covered, instinctively twitched to reach up to see if at least his skullcap was on his head. But his hands could not obey their master's wish. Heaven help him! He had said his confession and his Kaddish, had pronounced God's Holy Name and all with uncovered head! He wrinkled his brow, tugging downward at his scalp—and he left the weight of the skullcap. Blessed Be His Holy Name! His fears were gone.

Now, again, he would recite his confession; he would intone the Psalms for the souls of those who had been killed, the martyrs. He would recite the afternoon prayer . . . As long as his Father in Heaven left him a breath of life, he would utilize every minute, every second to thank and praise Him, Whose Holy Law he had learned.

He would have to begin the *Mincha* at once. The sun was already beginning to set. He should wash his hands . . . but then he sighed. God would have to forgive him this time. He began . . .

The Nazis wanted no quick death for the rabbi. The writer did not want the rabbi to die at all. He saw that whole tragedy so clearly, and in such detail; but he could not see the rabbi dead. How easy it would be to conceive of his death, natural or unnatural. But he could not. The rabbi was alive!

Miracles have happened and may happen again. There were good people, ordinary peasants, workers in the fields, who found that white-bearded head. First, they shared their bread and salt and water with him. He did not need much. He was accustomed to fasts. They would wait until night to dig him up and release him, hoping to hide and save him.

He lives! The rabbi still lives! And he teaches and he prays!

And once, when he had finished his "*Ani Maami* (I Believe)," he lifted his eyes to heaven and piously, joyfully said:

"Creator of the world; dear God. Is not Thy people Israel likened unto me? Up to the very chin in the earth—and yet believes in Thy redemption!"

THEY HELP ENTERTAIN THE NATION

(Continued from Page 35)

in "Lydia," and that splendid character actor, S. Z. Sakall, who appears in most of the Deanna Durbin pictures.

This, of course, is only a partial listing of the European artists who have come to this country, found refuge and a welcome and, in turn, have given the best of their artistic selves. They have given entertainment and uplifted the spirits of those who have heard and seen their work.

These men and women have made their home here. They will, with perhaps even greater enthusiasm and earnestness than any native, do everything they can to help preserve this home in freedom and security.

Even greater than Moses is he who gives charity in secret.

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**HIGH POINT,
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NORMAN CORWIN, POET OF RADIO

(Continued from Page 61)

Now begins the real career of Norman Corwin. He worked for the *Republican* for seven years. During these long, hard, interesting years he learned how to write rapidly, with ease and with color. Although recognized as the best "color" writer for the paper he never won a byline. The policy of the staid daily was that the news, not the reporter, is important.

Like many other newspapers, the *Republican* realized that it had to keep in touch with its public through radio, if it was to hold on to its popularity. So it started a 15-minute news broadcast. Because Corwin had a pleasant baritone voice he was elected the announcer. For the first time he received credit for his work. His name became popular. He was, in a way, a success. But the man was restless. He wanted to see the world. He had saved up a few hundred dollars for a trip abroad. In 1931, his second year on the *Republican*, he took a leave of absence, and went to Europe.

His experiences were horrible. He got colitis in Italy, the land of the Fascists, and fled to the United States on the next boat home. His trip lasted three months.

After a few years he became radio editor of the *Republican*. It seemed that he had gone as far as he was destined to go. But again Emil popped up. This time the job was a really good one: radio director for Twentieth-Century-Fox Films in New York. His

task was to write a weekly script which movie commentators could spill to their movie-hungry listeners. Like a good boy, Norman rolled up his sleeves and went to work plugging Fox. *Film Daily*, noted his work and cited him editorially as a good craftsman. A new field had opened up to him. This, too, was not enough for him. Inherently an artist, Corwin wanted to step out on his own and experiment.

He penned a letter to Elliot Sanger, program chief of WQXR, one of New York's "classic" stations. Corwin suggested that he attempt to make poetry sound poetic on the air. Sanger agreed to let him work it out. For 40 weeks Corwin turned out verse plays, experimental dramatizations and other scripts which fitted into the whim of the moment.

This constant plugging, experimenting and thinking of new ideas finally bore results. He was invited to make a guest appearance on NBC's then popular Magic Key of RCA. His work was noted by a CBS official who offered him a job as a director-performer. Applying himself to his task with unusual vigor, Corwin, after a short spin of writing plays for radio, conceived the idea for "Words Without Music." For 25 weeks he turned out scripts. He wrote them, adapted them, cast and produced them, did research when necessary and sometimes composed his own music to fit the plays. The result? Physical collapse.

Corwin rested. He took a protracted vacation. On his return his imagination was a glow. He wrote "The Plot to Overthrow Christmas." Then came "They Fly through the Air with the Greatest of Ease." It caused a sensation. Both audience and critics turned to this young man who was doing things with radio. When "My Client Curley" hit a startled public, the American radio audience knew that a true artist of radio had arrived. In 1939 Corwin took over the "Pursuit of Happiness" program. He met Earl Robinson, who talked with him about a ballad he had written, called "Ballad of Uncle Sam." Corwin listened to it, suggested minor changes, including changing the name to "Ballad for Americans," presented it over the air after getting Paul Robeson to sing it—and the rest is history.

Now that Norman Corwin has won popular acclaim, the question hits serious critics: Is he a first-class artist? Is he a poet? Or is he a propagandist, with a flair for verse?

Corwin, first of all, knows how to use the radio. He is aware of the sound of words, the impression sounds alone make on an invisible listener. Archibald MacLeish, a prominent poet as well as Librarian of Congress and chief of the Office of Facts and Figures, proved with his poetic-drama "Air Raid" that the radio is a wonderful medium for poetry. Corwin, untutored, young, zestful, bears him out. Corwin, by the standards of great poetry, is not a first-rank poet. He has good technique, but sometimes his dramat-

(Please Turn to Page 92)

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Flight From Holland

ON the night of June 20, 1941, a young man slipped past the German guards of Nazi-held Rotterdam to the docks of the town. With the aid of a friend, he was able to launch a 14-foot canoe in the perilous waters of the North Sea. Paddling for 50 hours, the two boys struggled to reach the coast of England. They got there—“totally stiff and exhausted,” on June 22nd.

The courageous youngster who executed this daring escape is 19-year old Robert _____, today in training with the Students Training and Flying School at Moose Jaw, Saskatchewan, Canada. At the end of this month he will receive his “wings” as a sergeant pilot in the Royal Air Force, and return to England to continue what to him is a personal war against the forces of darkness that have cut him off from his home and his people. Robert doesn't want his last name printed because it would place his family in danger of reprisals from the enemy. They are still in Rotterdam.

In a letter to his uncle, Montifiore G. Kahn in New York, written shortly after Robert's arrival in Canada, he tells of his attempt to get his people out of Holland on the very day of the Nazi invasion. In his own words:

“As you know, Holland was invaded on May 10, 1940. After four days of war in which fifth columnists, parachutists and local Quislings did their work in a ‘perfected’ manner to get their climax in the ruthless destroying of Rotterdam, I advised my people several times to take a last chance and try a crossing to England. We tanked up our car and off we went, but after having driven a few hundred yards my people saw friends, got out, talked, and all my efforts to get them in were in vain.

“The same evening Holland surrendered.”

Unable to rescue his family, Robert succeeded in escaping with his friend a year later. As he describes it, “I decided on an adventure which could and should easily have cost my friend's and my own life in case of failure. We tried a crossing of the 160 mile wide North Sea in a canoe. After having passed through the German machine

gun posts and guards, we paddled away in the middle of the night of June 20, 1941, and reached England 50 hours later, totally stiff and exhausted.” Arriving there, Robert was first “interrogated by the concerned authorities,” as he explains to his uncle. Then he joined the Dutch Legion in England. After preliminary training with that group, he was able to volunteer for the R. A. F. Following eight months' training over the skies of England, he was transferred to Canada. He was sent first to Monoton and later to Montreal, eventually being transferred to Flying School at Moose Jaw, where he is at present.

Robert has been making good progress as an aviator, although it is hard work and, as he tells his uncle, “sometimes it takes a week before we really have some spare time.”

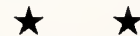
“Last week,” he continues, “I had my first flying test (we only got about two!) and I passed quite satisfactorily. Also we had two exams on radio which I passed with good marks. If nothing changes, we will finish our course on August 28. That means we get our rank wings on that day.” He is looking forward to a 14-day furlough after that, but “first we have to do our ground examinations, and to pass our second flying test, which is quite hard.

“At the moment I am L. A. C. (Leading Air Craftsman) which classification I hold until I pass as pilot and get my R. A. F. ‘Wings.’ Thereafter I'll be promoted to sergeant-pilot.”

Robert hasn't heard much news from his people in Holland. A Red Cross cable from his father, which arrived in November, 1941, stated that “All is well, let us hear soon again,” but Robert is worried about them.

“I cannot tell you exactly how Grandfather and Grandmother felt about the invasion,” he told his uncle in one letter, “but I think the whole war broke them and let them down, especially as it takes so long, and because they seem to believe what is written in the papers. They don't seem to realize that the papers since May 10, 1940, are not the same reliable news sources as they were before. As they have no radio (only municipal radio distribution, which of course gave Ger-

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MARTINSVILLE, VA.

man news) they could not hear the B. B. C. and thus had nothing as a support for the war."

During the year before his daring departure from home, Robert used to hear his father berate himself for his failure to take flight in time. "Father was very pessimistic," he says, "and worried a lot about our future and made, I think, selfaccusments that he had the blame of not going to England with the whole family, before the war broke out. However, he did not show his anxiousness to mother."

As for Robert himself, he is not crying over spilt milk. His one ambition now is to complete his training in Canada, "to return in a not too long time to England as a qualified pilot and give the Germans a hundred times back what they have done to our nation in general and my people in particular.

"I hope that all my working and training proves to be useful and that I get the chance of hitting back—and hitting hard."

Once in a while Robert hears of a *landsman* who has the same idea. Last month one of his Dutch friends, whose acquaintance he had made in England, arrived in Canada and was shipped to the very air base where Robert is stationed. "No need to tell you how pleased I was!" Robert wrote about that.

Having an uncle in New York to confide in and, later perhaps, to visit, also is excellent tonic for Robert's morale. Several months ago Robert actually spoke to "Uncle Monti" over the telephone, by long distance.

"It is really impossible," he wrote afterwards, "to explain how delighted I was to be able to speak to you and hear your voice. It is the first time in one whole year that I spoke to somebody of my family. Although I had some friends and some of my father's friends in England I still felt lonely from time to time, but I assure you that feeling left me since I spoke to you this afternoon."

Robert left home by canoe in the depth of night, but he plans to return another day—not in darkness, nor in chains, when the windmill turns again.

There are great treasures in the Word of God, but few people do more than scrape the surface.—*Abraham Lincoln.*

The Men Who Made "Mrs. Miniver"

(Continued from Page 60)

be an American family, I realized that it was the most important motion picture I have ever been privileged to direct." Listen to a few other ideas which pour out of this man, the fellow called one of the hardest taskmasters in the industry, but who gets results. "People say we should be making escapist pictures today. I say, 'Why? This is a hell of a time to escape from reality! We're in an all-out war—a people's war—it's the time to face it. Let's make propoganda pictures, but make them good!'"

Born in France, now 40 years old, Wyler is a major in the Air Corps. He directs about one, sometimes two, pictures a year. He never takes on a film unless he completely believes in it. He worked his way up from Universal publicity man, to directing Westerns, to masterpieces like "The Little Foxes," "Jezebel," "Mrs. Miniver." When his fellow craftsman, Sidney Franklin, brought the script of the Jan Struther novel to him, Wyler knew that he could make a great picture out of the slim book. He carefully chose the actors and actresses for the various roles. He upset Hollywood tradition to get the players he wanted. The result was the east has won rave notices. To Wyler "a motion picture is exciting and alive." To those who have seen "Wuthering Heights," that statement comes without surprise. He manages to impart a powerful sense of aliveness to all his films. That is why he holds an unequalled record in the annals of the film industry. For seven years in a row, he has directed an Academy Award nominated film. "The Little Foxes," "The Letter," "Wuthering Heights," "Jezebel," "Dead End" and "Dodsworth," added to "These Three" in 1935, make up the list of extraordinary pictures. And now "Mrs. Miniver."

Franklin and Wyler — remember them, for they are the artists who have combined to present to American audiences a portrait of a family in deadly peril because of a man named Hitler. Wyler is now actively in the war. His work, and Franklin's, will haunt all American warriors who go out to do battle against the danger to our way of life.

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STATESVILLE, N. C.

EGYPT ANOTHER HOUSE OF BONDAGE

(Continued from Page 68)

imprisonment. Moreover, these refugees were ordered to special internment camps, unless friends or relatives could guarantee their maintenance.

A few weeks ago, too, a time bomb was discovered by the police in a Cairo synagogue. This was the climax to a campaign of sabotage and propaganda which the numerous Axis agents in Egypt have conducted against the Jews. There is no need to dwell upon the peculiar position of Egypt, which, though invaded and seemingly threatened by conquest, still refuses to engage in war upon her enemies.

The Axis-inspired Arabs who made an abortive bombing attempt on the Cairo synagogue might better have relied on their German masters, who have already caused numerous casualties among the Egyptian Jews. In the visits which Nazi raiders and bombers have paid to Cairo and Alexandria, many Jewish victims have been claimed. During a trip to Alexandria, the Germans completely destroyed one of the old synagogues.

Ever since Hitler came to power, Egypt has been fertile ground for the fantastic creed of "Aryanism" dressed up as "anti-Jewishness" for the Semitic Arabs. A group calling itself "Young Egypt" distributed "*Mein Kampf*" under Italian direction. Numerous incidents of terrorization against Jews occurred at Cairo and Port Said, with police having to step in to arrest Arab students.

But it should not be assumed that anti-Semitism was a creed fostered by the Egyptian Government or permitted to pass unchallenged by Egyptian citizens. In 1939 *La Riposte*, a Cairo paper, non-Jewish, complained to the Egyptian authorities because of the wide circulation of the World Service Bulletin issued by the Nazis at Erfurt. It was this same material which Coughlin and Pelley were circulating in the United States. *La Riposte* demanded police intervention.

Egypt also has a Section of the International League against Anti-Semitism. One of the most interesting indications of the attitude of the Egyptians was provided in 1935 when the Government co-operated with the Jewish community in arranging a series of meetings and lectures in honor of the 800th anniversary celebration for Maimonides, proudly claimed as a citizen of Cairo. Maimonides Street in Cairo dates from that time, when the Royal Minister of Education joined with Jews in acclaiming Maimonides' contribution to Egyptian and world civilization.

Perhaps the foremost figure among Egyptian Jews was Joseph Cattau Pasha, who died last year. One commentator called him "the modern Joseph of modern Egypt." The great irrigation systems of Egypt, its modern hotels, its flourishing sugar industry owe their origin and strength to Joseph Cattau and to his father-in-law. The huge Misr bank grew out of the series of financial institutions they established to modernize Egypt's monetary system. Cattau was the first Jewish Cabinet member in modern Egyptian his-

tory, becoming Finance Minister in 1942. He had served his country in various capacities before that, going to London for the 1921 peace talks. In the following year he helped frame Egypt's liberal constitution and in 1924 was elected a deputy in the newly created Parliament. He was considered for the last two decades of his life the outstanding Jew of Egypt. A commentary on his European fame was provided in 1939 by Queen Wilhelmina when she made him a Commander of the Order of Orange Nassau.

Other Jews have been prominent in Egypt's modern development. Its Chief Rabbis have usually been recognized by the government. Thus Yom Tov Israel, head of the Cairo rabbinate in the last part of the century, was named a member of the legislative assembly by Khedive Ismail. In the year when Cattau became Finance Minister two other Jews, Joseph de Picciotto Bey and Haim Nahcum Effendi, became Senate members. Such names as those of the Cattaus, the Rolos, the Mosseris, the Saurezes, the Harraris and the Smouhas have enriched the life and development of the Egyptian people. Agriculture, industry, finance and culture have known the beneficent gifts of the Jews in the last 60 years, during which they have enjoyed civic equality.

The Jewish life of Egypt used to be mirrored by a press which consisted of two weeklies and a monthly. But in 1937 *Kadimah*, the monthly, was forced by the Government to suspend because of protests by the German Embassy at Cairo.

Like most other Jewish communities in the world, there is also division in Egypt.

The Ashkenazim, Sephardim and Karaites are sharply divided, although less so in the last few years. Each group has its own synagogues, schools, charitable organizations and community councils. The overwhelming majority follow the ancient Orthodox ritual. One important source of harmony between the various divisions have been the B'nai B'rith lodges, which have provided a platform to which all could subscribe. It is noteworthy that in the last year or two these same B'nai B'rith lodges have also been used as entertainment and hospitality centers for the great numbers of Jewish soldiers from the United Nations who have landed and fought in and for Egypt.

Seven years ago a significant case was tested in the courts of Cairo. Umberto Jabes, Italian Jew living there, sued the German club for issuing an anti-Semitic pamphlet. In those days Mussolini had not yet begun to parrot German anti-Semitism. Today, the Jews of Egypt wonder whether fate will once again transform this rich land which they have helped to prosper into a "house of bondage" and thus bring to a climax the prophetic case of Umberto Jabes.

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HE HELPED FREE AMERICAN SOCIETY

By ZANE MEKLER

Abraham Epstein is recognized as America's foremost authority on the subject of old age and social security in general. As Executive Secretary of the American Association for Old Age Security, he has seen his ideas, at first vigorously resisted, become embodied slowly in the legislation of many states and of the Roosevelt Administration. Recently a group of the nation's leading social welfare experts joined to pay tribute to him for 25 years of untiring service.—THE EDITOR.

Of the millions of Americans who once knew the rigors of bread lines, insecurity and poverty and who now know the protective provisions of social legislation through State and Federal laws, Abraham Epstein stands as one of the little-heralded heroes of social vision. Hailed as symbolizing the well-being of the nation's 2,600,000 insured aged folk by New York City's Mayor Fiorello La Guardia, the tireless crusader—risen from a humble immigrant Jew to the nation's top-ranking social welfare authority—celebrated his 25 years of social service to his adopted nation by renewed challenge and demand for social progress.

In the midst of widespread New Deal legislation in almost all fields of national welfare, one hardly remembers the ignorance and hostility which faced social welfare pioneers as little as 15 years ago. Yet when Abraham Epstein first took the helm as Executive Secretary of the American Association for Social Security in 1927, only two states and only about 1,000 aged and 200,000 children were beneficiaries of social legislation. Constructive thought regarding unemployment insurance and health security was at a premium. America, when Mr. Epstein shouldered his titanic task of educating a whole nation to planned social legislation, stood alone among the civilized nations in its neglect of its aged, its unemployed and ill.

"The great progress which has been made in social security in this country," Senator Taft acknowledged in tribute to Abraham Epstein's anniversary of service, "is largely due to Mr. Epstein's initiative, intelligence and sound analysis."

Interviewed in the offices of the organization he has nurtured from inception to its present power of appeal and zeal of activity, Mr. Epstein launched into the gentle education of this reporter on the finer points of social security with all the youth and pride of a passionate crusader. Presenting so genial and radiant a figure, gray and dapper in his fiftieth anniversary of life, it was hard to believe that the burning enthusiasm and yet merciless logic of this social crusader of Russian-Jewish origin had caused the radical reorientation of social legislation to the definite protection of millions of aged and unemployed workers. It was he who, almost single-handedly, had revamped the Social Security Act of the nation.

"Three reasons make social security legislation imperative today," Mr. Epstein said of his life's work. "One is the civilized desire to feed and shelter the helpless and destitute in the least degrading manner. Another is the sound political instinct that, unless a minimum of economic protection is established, the suffering masses may be-

come politically dangerous. The third reason is that social security is regarded as the best medium for underpinning the purchasing power of the masses which is essential to the maintenance of production and the stability of the national economy."

The whole struggle in social security legislation centers on the positive, contributory role that Government must take in the economic fluxes which characterize modern capitalist industry. When industry cannot provide a respectable, steady wage which will allow of adequate medical, emergency and retirement funds to its workers, then the State must of necessity fill the gap and provide the protective legislation for the security of health and of future which is the right of poor as well as rich. Yet the very core of Governmental effort must be that once having set up a "social" program in which the individual's welfare becomes a social responsibility, the State must socialize the cost and the benefits of the Act.

From the very outset of the Social Security Act in 1935, Mr. Epstein militantly fought against the questionable economic wisdom of its provisions. He viewed the past experiences of both Germany and England in social insurance, knowing that in the former case it failed through lack of and in the latter succeeded because of strong Governmental support during the critical years of economic depression. No pay-as-you-go policy to which the Government contributed its own funds was set up by our early Security provisions, but rather a fund to which worker and employer alike contributed, and from which the worker benefited both in old-age and unemployment benefits to the extent that he had earned money and thus paid premiums.

The fallacy of our social security laws, Mr. Epstein maintained, is that "our laws give most to those least in need and little, if anything, to those most in need." Only the most tiresome campaigning and educational work has enabled the complete reversal of this policy in regard to old-age pensions, by which the Social Security Act revision of 1939 bowed in great measure to Mr. Epstein's judgment and instituted a more social policy of judging the aged's benefits by his needs and his dependents, rather than by his specific earnings. Somewhat as a birthday gift at his fiftieth anniversary dinner recently in New York City came the news that the Social Security Board was bowing to Mr. Epstein's logic in the last hold-out of conservative procedure—the weak and unshapely unemployment insurance statutes. In theory at least, and soon, Mr. Epstein hopes, in codified law, there will be a more rational allowance or involuntary idleness among the nation's underpaid workers.

Born in Lubau, Russia, in 1892, and

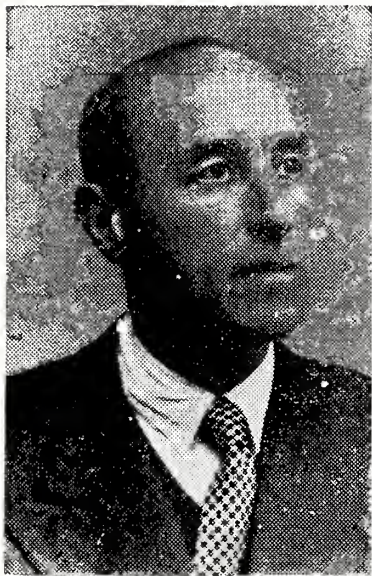
having arrived in this country as an immigrant boy in 1910, Abraham Epstein emerged in 1918 from the University of Pittsburgh with a post graduate degree in the Social Sciences, which, thanks to his student research on Negro migrants on Pittsburgh, immediately gained him the post of Research Director of the Pennsylvania Commission on Old Age Pensions, which position he held from 1918 through 1921 and again from 1923 to 1927. Smilingly, Mr. Epstein recalled that his efforts had resulted in Pennsylvania, never the hastiest of states to ratify progressive social legislation, being among the first to adopt an old-age law which lasted until the court nullified it in 1923.

For thirty years a member of the League for Industrial Democracy, which has long educated for a more cooperative economy of production for use, not profit, Mr. Epstein marks his 25th year of pioneering activity in behalf of a concept of social responsibility and economic justice in which he has found his life's happiness.

For most of the Jews of America who may have some pride in the pre-eminence of one of their brothers in the field of social justice, Mr. Epstein has words of critical and impatient comment. Fewer than 5 per cent of his organization's members and active supporters are made up of Jews—and this with the organization's headquarters in the metropolis of New York. Aside from himself, virtually no Jew has interested himself in the field of American labor and social welfare, he asserts. Conceding that Jewish effort must of necessity devote itself somewhat to its own philanthropic and ideological interests, nevertheless he is scarcely reserved in his disdain for a partisan approach to a vital national problem of infusing social and economic content into the term "democracy." He did pay tribute to Rabbi Stephen Wise and to the late Rabbi Edward Israel as having been active in the struggle for social legislation of a progressive character.

The contemporary crisis in the economic life of world society, which indeed began just as Mr. Epstein founded his present educational Organization for Social Security, makes clear the impelling motives which drive him so energetically in behalf of social progress. Noting historically the excesses of an unplanned capitalism which for long paid little attention to the welfare of its working classes, Mr. Epstein believes that even when the State undertakes the task of social insurance, as Germany did, the dangers and tragedies of unplanned social control and impoverished workers are enough to cause the resort to such desperate political escapist doctrines as those with which Hitler tempted the Germans. With the full consciousness that the State enters a vital area in which the daily life of its teeming millions becomes meaningful only when theirs is a creative opportunity for work, for leisure and for contemplative old age, Mr. Epstein calls anew for Jews and Gentiles alike to dedicate themselves to the assuring of secure social opportunity to the citizens of this nation both in the present emergency and in the postwar era of needed planning and democratic opportunity.

French Leader Here



PIERRE DREYFUS

M. Pierre Dreyfus, son of the famous Captain Alfred Dreyfus, arrived in New York recently with his wife and four children. An engineer and industrialist, he devoted his talents to his last moment in France. He was the co-author with his father of "The Dreyfus Case."

Looking Into the Future

(Continued from Page 40)

peal must be appraised against the background of the world Jewish situation and the relationship of its agencies to the destiny of the Jewish people everywhere, rather than on the basis of its semi-annual expenditures. Those who keep their noses too close to the figures often overlook a fact of tremendous significance for the morale of the courageous Jews of Palestine and the Jewish communities in Nazi-controlled Europe and the refugees in all parts of the world. That simple fact is that throughout these years of brutal war, the rescue work has been continued and broadened, in the face of the spread of the conflict to every corner of the earth.

That fact alone has kept whole the faith of our gravely threatened people in the ultimate victory of democracy. That fact alone has signified the recognition on the part of American Jews that the fate of our people everywhere, like the fate of free men throughout the world, is indivisible. Days of great decisions face American Jews in the very near future. When victory comes it will, in a great measure, be our task and our responsibility to lift the Jewish people out of the status of degradation imposed upon it by the Nazis. Whatever our program, whatever the magnitude of the problem, the agencies of the United Jewish Appeal must be in the forefront of this extraordinary undertaking.



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*By SOLOMON GOLDMAN
Rabbi, The Anshe Emet Synagogue,
Chicago, Illinois*

Americans are resolved to win the war. Nurtured in freedom and democracy, they detest totalitarianism more than any other people on the face of the earth. Solicitous for their way of life, they will fight to the finish to crush Nazi bestiality and Japanese treachery. And Americans will win because, by the grace of God, they have the wherewithal to do it. It will require money and morale to win the war, and in the hands of every American there is the opportunity to contribute both, through the purchase of United States War Savings Bonds.

Bonds mean production. Bonds mean submarines, dreadnaughts and flying fortresses. Bonds will keep our factories open, our workers toiling, our tanks moving, our ships sailing, our planes flying, and our soldiers fit. Bonds will do more. They will help build the nation's morale, and they will record every American as a champion of liberty, human decency and dignity, civilization and religion. A bond in the vault will make the possessor feel closer to the pilot in the cockpit, the sailor in the submarine and the soldier on the field of battle.

The purchaser of a bond will see himself standing shoulder to shoulder with our fighting men, putting weapons in their hands and courage in their hearts. The sale of bonds will lift the morale of the Army, for the soldier fights with zeal when he knows that the civilian is fighting along with him. Reports of large sales of bonds will enthuse the Army as much as good news from the front cheers the civilian population. Americans will win the war because, by the grace of God, they have the wherewithal.

A Year of Books

(Continued from Page 47)

Saul K. Padover, assistant to Secretary of the Interior Harold L. Ickes, wrote "Thomas Jefferson," a rounded study of the Virginia democrat with overtones of comparison with a present President. Cecil Roth's "A History of the Jews in England," Dr. Abraham A. Neuman's "Cyrus Adler," Franz L. Neumann's "Behemoth" and Egon Erwin Kisch's "Sensation Fair" are also on the list. One of the most memorable is Lion Feuchtwanger's "The Devil in France," a summation of the brutality of men.

Perhaps an unfairness has been done in not listing in detail the volumes issued by the Jewish Publication Society, Behrman's Jewish Book House, Bloch Publishing Co., etc. These houses, and, pre-eminently, the Jewish Publication Society, deserve commendation for the patience with which they go forward

with their tasks in the face of an indifferent, almost hostile, potential Jewish reading public. The year has seen greater alertness, more effective publishing methods, better understanding of the needs of the American reading public, both in terms of format and material, on the part of the Jewish Publication Society.

The year has revealed few enduring "classics" although it has not been barren of entertaining, informative, even stimulating interpretations, in fiction and non-fiction, of some of the more important trends of our time. But few of these books lifted life onto its own enduring level.

Geneva — The Reverend Bernhard Lichtenberg of St. Hedwig's Roman Catholic Cathedral in Berlin was arrested on a series of charges, including prayers of intercession for Jews, according to a story permitted out of Germany by the Nazi news censors.

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American Jewry Comes of Age

(Continued from Page 71)

that it is becoming increasingly conscious of its responsibilities.

It would be a grave loss to America if the awakening were not to take continuingly concrete forms. It would be a serious hurt to the development of the community if the echoes of that resounding expression of dissatisfaction were to fall on deaf ears among the leaders.

But if the influence of "public opinion" on "leadership" is to be effective and produce results, it is essential that the "new spirit" beginning to arouse American Jewry should be informed and crystallized. Dissatisfaction is the origin of every progressive movement, but dissatisfaction alone is not enough.

Up to this time there has been only one cry that has filled the atmosphere: But a great number of these making that demand refuse to understand with the differences between the groups in order to understand what principles or situations divide them. To urge peace merely for the sake of having quiet is hardly a sound social objective in itself. The discontented must become the informed. They must adopt a certain position toward fundamental principles from which no Jew dare shy away—such as the need for unity among the Jewish people or the importance of the Jewish homeland in Palestine.

It is not enough to belabor the leaders with the slogan: "Make peace at any price!" A peace at any price on such fundamental Jewish problems can only mark the beginning of new differences which can be costly to all Jews.

It is a healthy phenomenon that the Jewish community is beginning to put its leaders on the witness stand; but to harass them is to frustrate any effectiveness on their part. The Jews of America have a responsibility to themselves not to be content with traditional leadership and yet they cannot

Symphony of a Democracy

By WALDO FRANK

Let us never forget that a democratic nation means a symphonic nation, a nation of many voices and many themes, each keeping individuality and freedom, and yet all harmonized together. The man who thinks to benefit our country in its hour of need by wiping out the loyal differences between us ignores the meaning of democracy,—whether he knows it or not—is tainted by the false doctrine of our foes. In union there is strength. But union implies diversity, even as strength requires diversity of forms, expressions, functions. The difference of the Jew is in deep harmony with our land. For the Jew's sole, special gift through the ages has been his creative loyalty to the kind of life which we are fighting.

In our community there are Jews who openly reveal their difference as a peculiar people, let us not fear them. They belong here by an old right and a deep bond. If we run across a Jew—they are getting rare in the United States—bearded and scullepped, speaking an outlandish tongue or a crude guttural English, following his antiquated dietary laws and refusing to work or ride on the Saturday Sabbath, we may be sure of an ally in our cause; a veteran ally, an ally so devoted to the brotherhood of man that he has fought for it, often alone, perhaps shrunken and narrowed by the fierceness of his struggle, but ever uncorrupted, through a hundred bloody scourges like Hitler's.—*Saturday Evening Post*, March 21, 1942.

abandon leadership until it has proved its own incompetence and bankruptcy.

The more that national leaders express the cross-section of opinion of an increasingly intelligent American Jewry the more will they give evidence of the rise of democracy in American-Jewish life.

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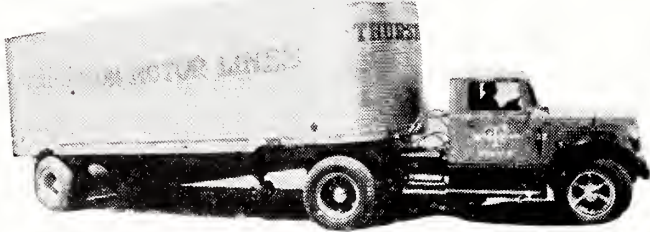


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The Aims of Zionism

By DR. SELIG BRODETSKY

President, British Board of Jewish Deputies

The forthright speaking of British-Jewish leaders on the future of Palestine has been especially notable because they have been addressing their own Government. Dr. Selig Brodetsky, who presents this clear-cut statement of the political program of the Zionist movement, is political representative in London of the Jewish Agency Executive as well as President of the British Board of Jewish Deputies, most authoritative agency of British Jewry. Dr. Brodetsky is Professor of Mathematics at Leeds University. His views are especially important in view of current discussions in America between Zionists and non-Zionists as to the aims of Zionism.
—THE EDITOR.

WE Jews have for nineteen centuries stood alone. We have fought battles in our own way. Much of that freedom which democracy is fighting to save for the future is due to Jewish resistance during all these centuries.

In 1933 once again Jewry stood alone. The great aggression against humanity began with the attack on the Jews of Germany. It has taken the world nine years to realize this. In the last war Jewry was divided in sentiment. Today all Jews are on one side. Now I should have thought that this fact would have been welcomed by those great powers that now constitute the great world front against Nazidom. But this is not so. The Jews still stand isolated.

There are two great things that we Jews have to strive for today. They are both equally important. The first is the recognition of the Jewish people in the fighting of the war, and the second is the recognition of the Jewish people in the making of the peace. The fact is that the Jews do not constitute a state—and technically, therefore, one can say that the Jews are excluded from Allied councils because of this technical difficulty. But the great genius of statesmen consists in by-passing technicalities. And I think that history will show a good many acts of statesmanship in the by-passing of technicalities on the part of both Mr. Churchill and Mr. Roosevelt. And I think it is not beyond their statesmanship to give the Jews the place they ought to have both in the waging of the war and in the reconstruction that is going to take place after the war.

We have not yet been given the privilege of fighting as a people in the war. It is true that 12,000 Jews in Pales-

tine have managed to be accepted as volunteers in the British Forces. They have had to develop the art of breaking through a jungle of obstruction and administrative opposition. Nevertheless these Jews are fighting. And is there reason for any one of us to hang our head in shame at their achievements? When General Wavell writes to the Vaad Leumi praising the deeds of the Palestinians in his army, when Admiral Cunningham writes to Zebulun praising the deeds of the Palestinians on the sea, we know these Palestinians are camouflaged Jews. I would like to know why British statesmen have found it necessary to hide the word "Jew" behind a smokescreen of that kind. Are they afraid that the Axis will say that the Allies are fighting the war of the Jews? Has the Axis waited to say that?

You can almost divide Jewry into those who are positive on the Palestine issue, and who are therefore in favor of a Jewish Fighting Force, and those who are against Zionism and against our objects in Palestine, and to most of whom therefore the question of a Jewish Fighting Force is taboo. The idea of the Jewish Fighting Force is the emancipation of the Jewish people from what has been the greatest discrimination in history. I refer to the fact that for centuries the Jews have been condemned to be the victims of world policy, and not the participants in world policy.

Zionism consists fundamentally of the emancipation of the Jewish people from that inferiority position which excluded it from the councils of the world and made it the recipient of the wickedness of the world.

I think that past events have shown that in the Prime Minister of Britain the Jews have a friend; and in the

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President of the United States Jewry has a friend. It is a remarkable fact that among those who are the leaders of humanity against Nazidom are just those men who for many years have been the supporters of our great Zionist policy. None of us will forget the great message of General Smuts. None of us should overlook that significant

war. We are, therefore, surrounded by dangers—the danger of appeasement towards the Arabs, of minimizing, of camouflaging, of entirely denying the value of the Jewish participation so as to prevent what are supposed to be further dangers. This is a very serious matter for the future. We must today determine, just as we want the Jew-



The Smile of Victory

The critical military situation in the Middle East has not daunted the spirit of the Jewish settlers in Palestine, many of whom are facing the enemy on the Egyptian desert. Women have taken up the ploughs and the tools laid down by the men who have joined the British forces. With the aid of the United Palestine Appeal the women have been retained to push ahead with full-speed agricultural and industrial production for the defense of the Jewish homeland in Palestine.

message of Colonel Knox, who pointed to Palestine as a thorn in the side of Hitler—what we Jews have been saying for many years in relation to the policy of Palestine. But it is too early to say that the future is going to bring. We have not reached the climax of the war.

The position of the Jews of Palestine becomes a fundamental issue in the

ish people to be regarded in the war, that it is to be the prelude to the real recognition of the Jewish people in the making of the peace. As regards the Atlantic Charter—and I am specially now referring to the clause that all men should be free from fear and want—we should like to ask the statesmen who drew up the Charter whether Jews (Please Turn to Page 88)

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THE AIMS OF ZIONISM

(Continued from Page 87)

also are human beings, and are thus included in the Charter.

Our Fundamentals

We cannot yet lay down any clear-cut and dried formula in regard to our policy of the future. But we can lay down certain principles.

tunities of the land should be closed to us because we are not the governing body of the land. In other words, if there is to be a policy in the future in regard to Palestine that shall be worthy of the present crisis in Jewry and of the great struggle of humanity, it



Palestine Jewish Soldiers Here on Secret Mission

Four Palestine Jewish soldiers, members of the Palestine Buffs, arrived in the United States on an undisclosed military mission. Visiting the headquarters of the United Palestine Appeal, the men described the development of the U. P. A.-built agricultural settlements in the Jewish homeland in which they had been farmers before the outbreak of the war. The Jewish soldiers said that food production was being greatly increased in the Palestine settlements to supply the allied armies now stationed in the Middle East. Shown in the photo pointing out the location of the colonies from which they came are, from left to right: Pvt. Isaac Bonah of the colony of Shaar Hagolan in the Jordan Valley; Sgt. Sinai Leichter of Jerusalem; Pvt. Samuel Schwartz of Tel Aviv and Pvt. Isaac Puttermilk of Ein Hahoresht.

Jewish rights: yes, we are told by some Jews, do not talk about Jewish rights; talk about Jewish service. When have we Jews denied service to humanity, and how often has humanity appreciated the service that we Jews have offered? How often indeed has humanity repudiated the services offered and persecuted us for the immensity of these services? Look at Germany and you will see how this service is appreciated. We must demand our rights in every country of the world where a Jew lives. If in Europe we are denied the rights of human beings, then in Palestine we shall be denied the rights of a people. But with everything that will be done and could be done in order to re-establish the position of Jews in all countries, let us be clear about one thing. Every Jew saved from the hell of Europe is a Jew saved for the future.

must be one which gives the Jews everywhere without exception the right of entry to Palestine as the land of their forefathers and the land of their children in the future. It must remove from the path of Jewry those obstacles against development which have char-

The real and only aim of Jewish statesmanship today can be to set up that country to which Jews can go as free men and women, and work out their own future. We must once and for all refuse to accept the conception of a Palestine into which immigration is to be something doled out by an unwilling bureaucracy. We must once and for all object to the principle that we are to build up a land—and that the advantages of building up that land, the resources of the land, the oppor-

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acterized the policy of the last twenty years.

If this means that under these conditions Palestine must have a Jewish Government, then there must be a Jewish authority responsible for immigration, for land settlement and development, for the resources of Palestine, for the great immigration into Palestine. If you say that means a Jewish State, then it means a Jewish State! We are told that we may mean discrimination against others who are not Jews. But that is the greatest insult to the Jewish people. Can all others be trusted to behave as human beings, except the Jews? The ideas of Federal Union, of a world state, of a federal authority, are things which have to be worked out and in which Jews should take their share; and these will all determine what is to be the meaning of the word "state" after the war.

Relations With the Arabs

There is nothing in Jewry, in Zionist policy, that can in any way be interpreted as an obstacle to any line of policy that Arabs may desire to adopt in regard to their own affairs. But let not this be used as a screen behind which to make invisible the question of Palestine as the future state of the Jewish people. What position Palestine may have to take in regard to future Arab policy, in regard to any kind of readjustment of the problems of the Empire—that is a matter which we must leave for the future. It will be disastrous policy not only to Arabs but to the British Empire if plans for the future are to be worked out behind our backs, with the ideas of Munich and the ideas of the White Paper, with the idea that somehow the great Jewish problem cannot be linked up with Palestine.

Unless freedom is allowed for the development of that Jewish state or commonwealth, in which there will be real opportunity for free Jewish immigration and development, and the real opportunity for the Jewish people to take its place among the makers of humanity, then that policy in regard to the Middle East will be disastrous and will not be able to stand.

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**Not Peace
But A Sword**

(Continued from Page 63)

desire and everything has been done to gratify it. At one time in September, 1918, Jewish soldiers were permitted to leave their posts in the front lines and transportation was provided so that they could worship 30 miles away in a beautiful never-to-be-forgotten French synagogue in Luneville. The contact with civilians—with men, women and especially with children—amid surroundings and services so reminiscent of civilization and home exerted a powerful influence over the minds and souls of those American soldiers at a critical period of their lives.

It is, comparatively speaking, easy to carry on during the time of actual warfare. But when the war is over, when the men are being demobilized, then all is forgotten. Few remain among the rabbis and the civilians to share the even greater problems of the returning soldiers. Few rabbis retain their interest in the veterans. Few join the veterans' organizations. Few care whether the former soldier has regained his civilian job. Very, very few visit the hospitals where some of the soldiers may be confined for the rest of their long lives—though then is when they want and need to see a rabbi.

The most critical days in the history of our country came after the victorious peace of Paris in 1783 and the victorious battle of Appomattox in April, 1865. The aftermath of World War I incubated the Nazi Party in Germany, the Communist revolution in Russia and the Ku Klux Klan in the United States. The reason is simple: war calls for all-out discipline; post-war is an invitation for all-out license.

The reconstruction of the battle-maimed and disabled, the reconstruction of the lives of the men who return home comparatively whole in body and mind, the reconstruction of the national life after a mighty convulsion of emotions and energies, call for an even greater exercise of spiritual control and leadership than during the war period.

The return to normalcy means the return to the old ways of denominational rivalry and a severe decline in patriotic devotion to public affairs. Our best men and women wash their hands of the whole tragedy of war. They will have little or nothing to do with the discharged soldiers and sailors, whose very presence among them serves only to remind them of the horrible nightmare.

A realistic understanding of the post-war tendency to revert to dreams of perfect peace among nations would compel us to labor with all our might and power toward the establishment of a peace through justice wherever possible in every part of the world. At the same time, it would recognize the truth enunciated by Moses and Spinoza that the basis of democracy is perpetual and universal military service.

There are no "rookie" dollars. Send yours to the front! Buy U. S. Defense Savings Bonds and Stamps!

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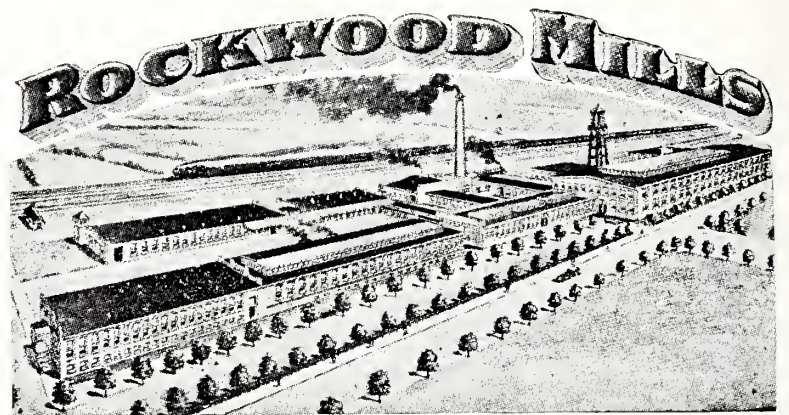
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Our Tasks for the New Year

By WILLIAM ROSENWALD
National Chairman, National Jewish Appeal

THE President of the United States has sent a message to the Jews of America on the observance of their New Year.

President Roosevelt says, "Upon the occasion of the Jewish New Year I extend to the Jewish people of America my heartfelt greetings. The tragic turn of events which has temporarily left many peoples of the world suffering under the harsh domination of foreign dictators has stirred America to the depths, and has strengthened our resolution that there shall be no compromise in the struggle against hate, intolerance and bigotry."

It is with such "strengthened resolution" that the American people go forward in today's great struggle for the preservation of our democracy. With "strengthened resolution" too, the agencies constituting the United Jewish Appeal also go forward. Despite the stress of war they continue their far-flung programs of relief, rescue and reconstruction.

In the past three years, America has become the great citadel of democratic hope and plannings. At the same time, the heart of America is responding more generously than ever to appeals for help. These come from the victims of war and persecution throughout the world. Our response to them is a natural one. As Americans we recognize that the war front of liberation encompasses great humanitarian causes. We see and understand democracy in action when Americans give to the point of sacrifice to such causes. By giving we make possible the survival of many peoples—democracy's allies.

President Roosevelt and Prime Minister Churchill have in recent days condemned the cruelties that are being perpetrated against the conquered peoples of Europe. They have given notice to the world that humanity is determined to fight and to sacrifice for the establishment of the Four Freedoms. As the spokesmen for the United Nations they advance the principles of the Atlantic Charter as the cornerstones of a new world order of freedom. In behalf of freedom, we have seen how the French people have defied their conquerors in order to protect the Jewish men, women and children marked for Nazi deportation. We have seen how both Catholic and Protestant churches have cried out against these inhuman deportations. Here, indeed, is a courageous stand by people whom Hitler has conquered, but whose actions show they will not be suppressed. It is inspiring evidence of a new brotherhood of religions and of peoples—one which must ultimately triumph over the forces of slavery.

As Jews in the United States begin their New Year they are prepared to make whatever sacrifices are necessary to assure a free world and a democratic victory. As Americans, they are carrying their share in every phase of the war effort. But they have this additional contribution to make—they

can offer a helping hand to hundreds of thousands of their coreligionists in many lands. These are people who face the New Year amid poverty, suffering, exile and danger. But the love of freedom is strong in their hearts.

To save these lives—to strengthen these hands—to encourage those who hope—these are the special tasks of American Jews during this New Year; these are the tasks which they perform through the three great rescue agencies constituting the United Jewish Appeal.

The Joint Distribution Committee is providing the means of survival, res-



WILLIAM ROSENWALD

cue and rehabilitation for hundreds of thousands of people in countries in Europe, Asia, Africa and Latin America.

The United Palestine Appeal is supporting the development and the strengthening of the Jewish homeland in Palestine. These same people are fighting, courageously, to defend the Middle Eastern front.

The National Refugee Service is aiding newcomers to our shores. These newcomers are, in turn, deeply grateful to the land that has given them a haven. They are giving their strength, their skills and even their lives, in the service of democracy.

The work of these agencies is, therefore, of the very essence of freedom—of the democratic way. American Jews are resolved to hold this sector of the "front for freedom." This is their added pledge to the cause of democracy, on this Jewish New Year.

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*New Year Message from the
Secretary of Commerce*



JESSE JONES

President Roosevelt and other national leaders have told us that the United States is fighting this war to establish freedom for all people.

This should be a particularly welcome thought to members of the Jewish faith whose sufferings have been tremendous and prolonged under the tyranny of the dictators.

It is the hope of all that we may soon herald the dawn of a new day, as well as a new year, for all of those who have been so harshly treated.

Norman Corwin

(Continued from Page 77)

zations lack fire. Robinson Jeffers has the genius for writing dramatic verse. Corwin is no Jeffers. But he knows that the ether can be used for poetry—and he does all he can to run the gamut of emotions. He is versatile. He has written uproariously humorous stuff as well as political plays which denounce statesmen and applaud the common people. He is a man who knows that his audience likes emotion, if presented with taste and with an adult approach.

His latest volume, "Thirteen by Corwin," reveals that radio can now approach the mature individual just as poetry can. The use of free verse, the effect of sound, the declamations and the clamor and the imagery that are connected with poetry are all used by Corwin with subtle and not-so-subtle effects. He has made radio come of age—he at 31.

That of the boy-wonders of radio (Orson Welles, Arch Oboler and Irving Reiss are included). Radio will play a significant role in this war. Its task is mighty; its potentialities yet unrealized. Men like Corwin will help win with their ambition, their imagination and their magic pens.

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He Teaches Toughness To Soldiers

(Continued from Page 55)

mother: it feeds me, it houses me, clothes me and protects me."

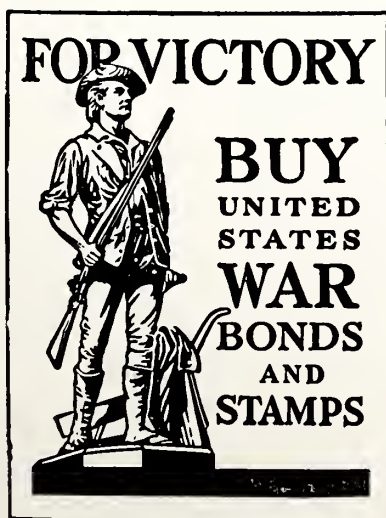
The fundamentals of guerrilla fighting are caution, invisibility and surprise. They need as their handmaids both initiative and obedience. With a startling comment, Yank brushes aside courage. "Courage is the commonest of qualities," he says. "Most men are naturally brave, just as most men also get scared."

At this point, Yank Levy gets in a few more words about guerrilla fighters. They deserve full quotation because they will give the uninitiated a glimpse into the task facing these partisans: "The good guerrilla fighter must out-smart, out-think the other fellow. He needs plenty of audacity, but audacity should only be used after he has studied every possibility of a get-away as carefully as he has studied the attack. We cannot afford to throw away guerrilla fighters. There are not too many of them. It is their job to badger the enemy, to wreak as much destruction as possible, and then to withdraw for the next attack."

Yank has coined some other phrases which tellingly describe the job and difficulties of guerrillas. "Invisibility is the guerrilla's fortress. The only one he can hope for . . . A guerrilla . . . must be a dim but sinister shadow, a mosquito in a darkened tent that stings first here, then there, his victims unable to trap him." These turns of phrase reveal that Levy can write as well as lecture, as well as fight.

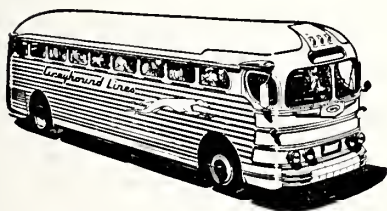
He offers, in his book, prosaic, invaluable advice. You must not forget to use the leaves of trees; remember not to carry anything that reflects light. Learn how to walk so that you always lift your feet clear off the ground. Don't tip-toe; don't slide your feet along the ground. The side-crawl is useful; so is the belly-crawl. Move with the wind. Watch the animals in the fields, so that you may get hints as to the environment. Carry silent equipment. Watch landscapes carefully. Rest whenever possible. Eat whenever you can. Even if you have eaten an hour ago, eat—for you may not get another chance to eat for days.

That's what Yank Levy teaches willing men of the United Nations.



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Wartime conditions tend to crowd transportation facilities on week-ends when soldiers and war workers travel. You can aid by going places during the mid-week when possible, and by getting tickets and travel information in advance. Going by Greyhound, you'll be saving your car and tires, saving materials America needs. And you'll be saving money for Defense Bonds at low Super-Coach fares!



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HOSIERY FOR CHILDREN



SCOTLAND NECK, N. C.

A New Law for the New Year

(Continued from Page 59)

ten or spoken word against "Jewish business" has incited some bigoted business competitors to gang up against you and endanger your livelihood. Or try going into court and filing a complaint against the anti-Semitic neighbor who has infected the whole block with her hateful gossip, till your life is made so miserable that you have no choice but to stick it out and suffer, or accept the humiliation of moving out of the neighborhood. You have been injured. You have suffered damage, in mind, body and purse. You know who is responsible, and how and why. You can prove it. But try and sue.

Yet who would sue on such grounds, even if there was a law?

That is a fair question, and an interesting one. For it is characteristic of racial discrimination that very often the victim is no more—yes, even less—disposed to expose his pain and injury to the eyes of others than the race-hater is to be exposed for his race-hatred. Like other social diseases, race-hatred is a secret disease. It takes its toll clandestinely, under cover, in the dark. And those who suffer from it try just as hard to conceal it as those who inflict it. Its most virulent forms are the forms that never come out in the open at all. The perpetrators never advertise it and the victims desire to conceal it, preferring to suffer in silence rather than exhibit their injuries before others. What, the question is asked, would a law avail against such forms of race hatred?

A partial answer to that objection may be found in our experience with another social disease: syphilis. One does not have to be very old to remember when the very word was taboo in public print, and even in polite conversation. In recent years, however, we have all seen how the efforts of a few determined men and women, notably Dr. Parran, have changed all that. Articles appeared in newspapers and magazines. Laws were passed making it compulsory to submit to examination for venereal disease before marriage certificates were granted. It is still a disease, and a dreaded one, but it is not the mental and emotional agony it once was. Its victims need no longer sneak into the backdoors of quacks or forego treatment till it is too late because they are ashamed to breathe the very word to their families, or even to their family doctors. It has been dragged out of hiding, into the open, where it can be dealt with by public and private agencies and treated by medical science.

Again and again the leaders of the democratic forces of the world have told us that only those deserve the rights of freedom who fear and without evasion, is one of those rights. It is one of the inalienable rights of man, and it is precisely that right which is denied by the political and social assumptions of the Nazi tyranny. We are doing our share to defend that right. As comrades in arms of all other free-

(Please Turn to Page 112)

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GOOD WILL IN ACTION

(Continued from Page 65)

troop, sends its members to camp and provides it with leaders and meeting places. Members of a Chicago chapter of Aleph Zadik Aleph developed a novel inter-American good neighbor project when they began sending pencils, notebooks and erasers to needy school children in several Latin-American countries.

In New Haven, 500 young people from 30 Protestant churches and Jewish synagogues and B'nai B'rith youth groups spent a whole year blazing a community trail in united social action for religious youth. With the volunteer guidance of 50 municipal authorities, each church group selected a specific area of research in New Haven government and then went to work to dig out the first hand information. As each report was completed, copies were circulated for study among all groups as well as to city officials, labor and industrial leaders and others affected by the areas studied.

The same kind of good will in action was displayed at Ohio State University where this year's B'nai B'rith Hillel Interfaith Fellowship for outstanding campus good will leadership was awarded to Louis Douglas Mitchell, a Negro, and Jane Frances Scott, an Episcopalian. In San Francisco the city council established the I. M. Golden Medal to be awarded annually to the citizen of San Francisco who has done most to create good will in the city. The medal is a memorial to the late Judge Isidor M. Golden, B'nai B'rith leader. Finally, there is the new classroom technique of documentary playwriting developed by the Service Bureau for Intercultural Education for high school students as a means of making them more aware of the contributions made to American life by various racial and religious groups, introduced in Westchester county by a committee of citizens and educators, with the financial support of B'nai B'rith.

The most continuing expression of good will in action is the frequency with which Christians voluntarily contribute to Jewish institutions and the

succession of Jewish benefactions to Christian agencies. In honor of the tenth anniversary of Bishop William Scarlett as head of Christ Church Cathedral, Temple Israel of St. Louis presented the Protestant Episcopal Cathedral with a pair of massive carved oak doors. At the same time Karl F. Johnson, a Catholic, and Glenn R. Hillis, a Protestant, went out to the non-Jews of Kokomo, Ind., to raise funds to construct a synagogue in the city. Philadelphia's Elmwood Methodist church has a Jewish tower and Catholic and Episcopal walls, all built by the voluntary labor of neighbors representing every faith and four races.

While Jack Haslin, an Irishman, who had been the landlord of the Nathan Brin family of Elgin, Ill., was bequeathing his erstwhile tenant \$3,000, including \$500 to each of Brin's four sons who enlisted in the army, Jacob J. Stein, synagogue leader in Fayetteville, N. C., was leaving \$500 to the Fayetteville Ministers Union, which is composed entirely of Protestant clergymen. In Pittsburgh, Hyman Goldenson bequeathed \$100 each to 18 Protestant churches and 10 Catholic churches. The Mount Calvary church in Springfield, Mass., a Negro congregation, rid itself of a \$2,400 mortgage when the Beth Israel Synagogue cancelled the indebtedness. In nearby Newtons, 27 churches and a synagogue united in a joint fundraising campaign to replenish their budgets in a 12-hour drive. And most striking of all is the case of Mrs. Gottfried Bernstein, of Chicago, who founded and still heads the Blind Service Association, which, while getting 90 per cent of its support from Jews, has a record of beneficiaries who are 92 per cent Christian.

These instances of good will in action for the year now ending are but samplings of many that have come to public notice and the thousands of others that made no headlines but added mightily to the bumper crop and once again gave proof in a practical way that the ordinary people of America who make our country what it is and who believe in the things for which we are fighting, not only preach brotherhood but practice it. Through good will in action they are showing that they understood that it is as important to fight against religious hatred at home as it is to give battle to the enemy whose creed is the antithesis of good will in action.

SPENDS OWN MONEY TO SELL WAR BONDS

Baltimore, Md.—Novel ideas aplenty have been evolved to stimulate the purchase of war bonds and stamps, but LeRoy Lipman, member of Baltimore Menorah Lodge of B'nai B'rith, is probably the first man to give away \$2,500 of his own money in 25-cent war savings stamps as part of a one-man campaign that is expected to net Uncle Sam \$187,000 in war bonds.

Recently Ben B'rith Lipman bought 10,000 25-cent war savings stamps which he has distributed free to people with a war savings stamp book. All that he asked in return was a promise that each person who received a stamp would fill up the book and convert the stamps into an \$18.75 bond.

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The French Deportations

An Eye-Witness Account

By EMANUEL ROSEN

*Member of European Executive Council of the
Joint Distribution Committee*

BACK in the United States after three and a half years abroad, my first impression is that there are very few people here who have any clear conception of what is going on in Europe. It is true that American newspapers, good to see after long months of propaganda instead of news, do a magnificent job of conveying to the American public the facts and figures and news which go to make up today's world. But beyond those facts and figures, interwoven with them and almost more important than them, is a feeling — an intangible, all-pervading feeling—a state of mind—and attitude—an almost sixth sense—which, thank God, one cannot perceive at all in America. There is an antiseptic quality in the free air of the United States which eliminates this element with

rible events which took place in France during these past few weeks. The tragedy of knowing how helpless men, women and children were dragged from their beds and packed into freight cars for shipment to an unknown destination, is almost too much to be borne.

"At 5 o'clock in the morning of August 4th, police officers arrived at two emigration centers in Marseille intended for women who were on the point of leaving France. They arrested the 160 women who were told that they had the choice of either taking with them or else leaving behind in France all children over the age of 5. Women who had children under 5 were told that they would be released. The next evening 1,000 Jewish internees at Camp de Gurs were assembled and



There's Still Some Sunlight in Europe

These youngsters are playing on the beach at Marseille, in unoccupied France, instead of being huddled in a dreary internment camp, because of the efforts of the Joint Distribution Committee, one of the agencies participating in the United Jewish Appeal for Refugees, Overseas Needs and Palestine, which also finances the United Palestine Appeal and National Refugee Service. Thousands of refugee children, many of them orphaned or separated from their parents, are cared for by J. D. C.-supported committees in France and other lands.

which all of Europe is charged. It is difficult to explain unless one has experienced it.

When I left Lisbon on August 16th, Dr. Joseph J. Schwartz, European Executive Chairman of the J. D. C., had just returned from a tour of inspection to France and Spain. He was gaunt and worn—and no wonder—for on the very day of his arrival in Marseille there had begun the mass deportations of Poland of thousands of Jews in internment camps, labor battalions and emigration centers. Almost the first words he said to me when he arrived in the office, were:

"Never, as long as I live, will I be able to erase from my mind the hor-

told to make ready for departure at 5 a.m. the following morning for an unknown destination. Similarly, 1,000 were rounded up at the Les Milles internment camp, 700 at Rivesaltes, 700 at Le Vernet. A total of 3,600 were rounded up during these first few days, and the quota was said to be 10,000. When the remaining 6,400 would be selected or sent was unknown."

This tragedy was rivaled in scope only by the events which had taken place a few weeks earlier in Paris when 12,000 foreign Jews there were arrested and shipped eastward.

Naturally, the J. D. C. is doing everything in its power to alleviate the suffering caused by these misfortunes.

We pause respectfully on the threshold of a New Year to express our sincere hope that all will enjoy a full measure of happiness and contentment throughout the coming year



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For the thousands of deportees who are even now in barren areas of Poland and occupied Russia, nothing, unfortunately, can be done by American Jews under U. S. war laws. But there are tens of thousands who were left behind—not only foreign Jews but native French Jews—men and women whose panic must be allayed, children who are orphaned at least for the duration, those who fled from city to city



EMANUEL ROSEN

seeking to escape deportation and are now far from home, penniless and empty-handed.

The J. D. C. has been spending \$75,000 monthly in France, but even this substantial sum is already being augmented.

As was announced during the past few days by Mr. Joseph C. Hyman, Executive Vice-Chairman of the J. D. C., one of the first steps taken by our organization was to enable 1,200 Jewish children to be evacuated from Paris to unoccupied France where they are now charges of the Ose, child care and medical aid agency which receives 90% of its income in France from the J. D. C. These 1,200 children are being quartered in the Ose's homes throughout the unoccupied zone where 1,500 children are already under care. Some of them will be boarded out with private families; for others new housing facilities are being built. The J. D. C. is granting an additional \$25,000 to the Ose for the balance of 1942, over and above the \$56,000 which constitutes its normal grant to the Ose for that period, in order to make this evacuation possible.

In addition, relief measures for homeless and destitute Jews, especially those who crossed the demarcation line from the occupied to the unoccupied area, are being intensified. The local committees through which the J. D. C. operates in unoccupied France are making maximum efforts to meet the new situation.

It is not only in France itself that the repercussions of this tragic situation are being felt. As has been reported in the press, hundreds of Jews crossed the border of Switzerland in their flight from France. The Swiss Government has generously permitted

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them to remain on condition that the Jewish community assumes responsibility for them as it has assumed responsibility for thousands of other refugees in Switzerland. Since the beginning of this year, the J. D. C. has been supplying the total budget for refugee aid in Switzerland—an amount of \$40,000 monthly. This has now been raised to \$50,000 monthly in order to provide for the newcomers.

A similar situation exists in Spain where several hundred refugees also fled from France.

When one is in Europe, specially on a relief mission, it is easy to become hardened to suffering. There is so much of it all around one, that it comes to be expected almost as a matter of course. We of the J. D. C. are always careful to guard against such hardening of the heart, and it is the plight of Jewish children in Europe which is most effective in preventing any such indifference.

If you could see the faces of European children and see how they are not children's faces at all, you would gain an understanding of what these boys and girls have gone through. A little girl of 12 acts as father and mother and guardian for her two younger brothers aged 7 and 9. She is a woman of the world in her experience and in her sense of responsibility. Youngsters of 8 and 9 have spent long months and years in concentration camps, in internment centers. They are set adrift in a hostile world with no one to guide them or care for them with the exception of the J. D. C. The J. D. C. has under its wing thousands of infants who have not other parents to care for them. Whether in child care homes, in schools or in training institutions, the J. D. C.'s effort is directed to preserving these young boys and girls for the world of the future.

Without attempting to go into the many ramified aspects of J. D. C. work in Asiatic Russia where, on a non-sectarian basis, we are bringing a measure of sorely needed help to some 2,000,000 Polish refugees of whom 600,000 are Jewish; in Iran (Persia) where thousands of Polish refugees have arrived from Siberia; in North Africa or Sweden or Turkey where there are acute refugee problems; or in Latin America where the J. D. C. is conducting an intensive program of integration for 123,000 Jewish newcomers—

without going into these, there is one other point which I should like to make.

It may be regarded as a contemporary miracle that since America entered the war nine months ago, the J. D. C. has made it possible for over 6,000 refugees to leave Europe for countries of permanent asylum in the Western Hemisphere. You may believe me when I say that we in Lisbon are most thankful that we have been able to give these thousands a lease on life which they would otherwise not have had. We feared that each Portuguese or Spanish steamer whose sailing we arranged might be the last refugee boat to leave Europe; and yet, over and over again, we were able to make arrangements for further sailings.

Anyone who has the facts at hand can testify that, were it not for the J. D. C., no group of refugees could have left Europe since the outbreak of the war. While it was possible until America entered the war to make individual arrangements for family groups, it was only due to the J. D. C. that transports involving hundreds of people could be sent on their way. Since Pearl Harbor, of course, even individuals have had to be booked on steamers whose sailings were arranged by the J. D. C. There simply were no other passenger boats crossing the Atlantic.

It is already known to the American public that, in arranging for sailings on these steamers, the J. D. C. has put up as much as \$480,000 in cash for a single sailing. Since Pearl Harbor, we have remitted for transportation purposes, the sum of \$3,150,000 under U. S. Treasury licenses. That no substantial losses have been incurred can be attributed to the most careful foresight and management on the part of the J. D. C. officers in New York and Lisbon.

One of the reasons why the J. D. C. has been able to accomplish so much, not only in the direction of emigration, but also in arranging for asylum for groups of refugees in various countries, has been that we have maintained consistently excellent relationships with foreign governments, whether Portuguese, British, Polish, Dutch or others. Our office in Lisbon is in constant contact with representatives of these governments as well as with representatives of our own government.

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THE QUESTIONS

1. Name the Hebrew song associated with *Yom Kippur*.
2. On what Hebrew calendar date does *Yom Kippur*, which will occur on September 21st of this year, fall?
3. Why is *Yom Kippur* the only holiday which even Orthodox Jews observe only one day?
4. Describe the ceremony of *Kaporoeth* (atonement).
5. Define *Shabbath Shuvah* (the Sabbath of Return).
6. A chapter from what Biblical prophet is read on that day?
7. How was the Dance of the Vineyards celebrated in ancient Jerusalem?
8. Translate *Yom Kippur*.
9. What is the *Neilah*?
10. What is the first thing a Jew is traditionally supposed to do when *Yom Kippur* ends?

(For Answers See Page 111)

We have never gone back on our plight-
ed word to any governmental body and
they respect the J. D. C. for that, as
well as for its unremitting humanitari-
an efforts.

We are deeply indebted to the Amer-
ican consulates all over Europe for
their fine cooperation. I recall one in-
cident last summer, shortly after the
withdrawal of American consulates
from Germany, Italy and occupied ter-
ritories.

A refugee couple arrived in Lisbon,
scheduled to depart on one of the
Portuguese steamers whose sailing the
J. D. C. had arranged. The boat's sail-
ing was delayed a few days and in
the interim the American visas of this
couple expired. They came to us with
their problem and we immediately con-
tacted the American consulate in Lis-
bon and asked whether it would be
possible to have the visas renewed. The
consul was most sympathetic. He said:
"Much as I would like to help, I am
unable to do so. The visas must be
renewed by the consul who issued
them; otherwise we have to wait for
instructions from Washington."

The refugee couple surely thought
that they would miss the boat. But it
so happened that the *SS West Point*
was in the harbor of Lisbon at that
time, ready to sail home with repatri-

ated Americans, particularly the cons-
uls who were returning home. We
contacted the American authorities and
were lucky enough to be able to locate
the consul who had originally issued
the visas in Germany. When we ex-
plained the situation, he was delighted
to put a renewal stamp on the visas,
and so the couple was able to sail
after all.

I could relate dozens of such instan-
ces where the J. D. C. has had to act
as intermediary with governmental of-
fices. Every governmental representa-
tive in Lisbon knows what the J. D. C.
is and what it can do, and they do
not hesitate to call on us for our co-
operation which is, of course, gladly
extended.

I would like to close with one last
thought. In these difficult days, the
J. D. C. has demonstrated beyond ques-
tion that it is able to carry on amid
shifting war conditions and under se-
vere handicaps. No task is easy today,
and the whole area of Jewish need is
so large that not everything can be
done which needs to be done. Never-
theless, if the confidence of the Ameri-
can Jewish public in us is sustained,
if the United Jewish Appeal continues
to receive their financial support, the
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The Story of Ernest Bloch

By SELIG BERMAN

The accomplishments in the world of music and the life of the artist are summarized in this article on Ernest Bloch, noted composer, who was awarded the gold medal of the American Academy of Arts and Letters.—
THE EDITOR.

I aspire to write Hebrew music not for the sake of self-advertisement, but because it is the only way in which I can produce music of vitality—if I can do such a thing at all."

The speaker is bearded Ernest Bloch, considered by many the greatest composer of all time, who was recently honored by the American Academy of Arts and Letters. He is the first composer to receive the gold medal of the Academy. In awarding to Bloch the Academy's highest award, which has been presented only five times in history, the last time 12 years ago, Walter Damrosch, President of the Academy, said:

"Bloch is certainly one of the most distinguished composers in the United States today. His music is highly idealistic and individual in character and brilliant in development. He is not influenced by any other composer or controlled by any school. Always it is Ernest Bloch who speaks from the pages of his scores. The Academy is proud to single him out for the highest honor it has to offer."

The accolade won by Bloch inspired other enthusiastic comments. One of the most sensitive and crude of America's music critics, Olin Downes of the *New York Times*, declared his fealty to the genius of Ernest Bloch. In commenting on Bloch's music, Mr. Downes writes with a good deal of ecstasy:

"We will never forget the thrill of standing in the presence of genius when he sat at a bad little upright piano and played and screamed that passionate and earthshaking lament ("Schelomo"), one hot summer day in a suffocating room somewhere on Lex-

ington Avenue in this city. The atmosphere was torrid, the music more so, volcanic in its passion, and gorgeous, even as tortured by the composer's fingers, with oriental purple and gold."

And Downes is not the only music critic to explode with adjectives when discussing Bloch. Words flow easily in describing his artistry. Before narrating his life, it would be fitting to allow Bloch to talk about his own art and his own ideas concerning Jewry and music. Listen closely, for the words are as acute as a Bloch melody:

"It is not my purpose or desire to attempt a 'reconstruction' of Jewish music, or to base my work on melodies more or less authentic. I am not an archaeologist. I hold that it is first importance to write good genuine music—my own music. It is the Jewish soul that interests me, the complex, glowing, agitated soul that I feel vibrating throughout the Bible . . . the freshness and naivete of the Patriarchs, the violence of the prophetic books, the Jew's savage love of justice, the despair of Ecclesiastes, the sorrow and immensity of the Book of Job, the sensuality of the Song of Songs. All this is in us, all this is in me, and it is the better part of me. It is all this that I endeavor to hear in myself, and to translate in my music; the sacred emotion of the race that slumbers far down in our soul."

There are few artists in any sphere, save perhaps writing, who have so eloquently exposed themselves, their origins, their aims and the spirit which moves them to create masterworks.

Ernest Bloch is 62 years old. He was born in Geneva, the son of a Swiss clock merchant. Somehow, the ticking of clocks throughout his youth made

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an impression on him. The rhythm of the clocks persuaded him to take up music. At the age of 14 he began to study the art of the violin with Rey and composition with Daleroze, exceptionally fine teachers. Within two years he wrote his "Oriental Symphony." When he attained the age of 17 he was already in Brussels, studying with Eugene Ysaye, a great violinist himself who later became even more noted for his outstanding pupils. He wrote his "First Symphony" in Munich in the years 1901 and 1902. But after trying to win a hearing for his work in some of Europe's music centers, he returned to Geneva, where he went ahead with the prosaic problem of earning a living. He worked as a book-keeper, clerk and traveling salesman. At the same time, however, he taught metaphysics at the University of Geneva. In 1909 he became conductor of orchestral concerts in some Swiss cities. At night he wrote music. The melodies which lingered in his heart.

The same year—1909—he composed his opera "Macbeth" and sent it to the Paris Opera Comique. He nearly swooned when the management accepted his work. When the opera was heard leading musicians — including Romain Rolland, who authored a book on Beethoven and who wrote his masterpiece "Jean Christophe" on a musical genius—spoke out and named Bloch a genius. Rolland came to visit him, heard his "First Symphony" and proclaimed him a master. "Your symphony," he said, "is one of the most important works of the modern school."

Bloch continued to write great music. But it was ten years after he composed his "First Symphony" that he definitely turned Hebraic. All artists are easily placed in "periods." During Bloch's "Hebraic period" he wrote: "Two Psalms," "Trois Poemes Juifs," "Psalm 22," "Schelomo" and the "Israel Symphony."

In 1916 he came to the United States. The group he conducted did not meet with financial success and he began to guest-conduct to be able to live. In

1919 he won a \$1,000 prize for his "Suite for Viola and Orchestra." The following year he was appointed Director of the Cleveland Institute of Music. It was during this five-year period that he composed the "Baal-Schem Suite," the "Quartet Pieces" and the "Piano Quintet," considered by many critics his most significant work. In 1925 Bloch moved to San Francisco, where he taught. It was here that he wrote "America," which won a \$3,000 prize as the outstanding American symphonic work in the contest sponsored by "Musical America." A patron in San Francisco made it possible for Bloch to give up teaching in 1931. Since then he has devoted himself to making music. His finest work of this period is "Sacred Service," about which he has said: "Though intensely Jewish in roots, the message seems to me above all a gift of Israel to the whole of mankind. It symbolizes for me far more than a Jewish service—but, in its great simplicity and variety, it embodies a philosophy acceptable to all men."

"Sacred Service" is built on a Hebrew text for Sabbath services. It includes countless characteristic Hebrew melodies and in it Bloch has given his own melodies as well as the Jewish chants which have stirred generations of Jews. It is difficult to explain the power of his music, for music can best be understood only by hearing it. Literature can to some extent be described and commented on; so can visual arts. But the beauty of music means many things to many men. Only indications can be given of the wealth of Bloch's music.

One thing which is clearly evident is his typically oriental style. His music is not American, but it is understood by all men. He captures all races and all peoples. There have been few musicians as classical and as melodic as Bloch. It is a tribute both to his own awareness of his roots and to the Jewish people that Bloch and his Hebraic melodies have won the applause of a world which is busy listening to the unholy music of destruction.

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RALEIGH, N. C.

Soldiers In Hawaii

By HARRY R. RICHMOND
Chaplain, United States Army

The remembrance of Pearl Harbor is still the keynote spurring America's fighting might. The nine months that have elapsed since America was plunged into war have brought about many changes, symbolized perhaps in Hawaii itself. Rabbi Harry R. Richmond, the only Jewish chaplain of the last war to serve again in the present war, enlisted in the ranks as soon as he realized the need for spiritual guidance in the armed forces. That was long before December 7th.—THE EDITOR.

THE Kabbalist, the mystic, the man who waits for a miracle: for the Messiah to gather under his wings the scattered remnants of Israel, would find this strategic Island today, a prelude to the promise of the Prophets. The vision of Isaiah, depicting the restoration of Israel to his patrimony, (vide Is. 49) is faithfully reflected in the pool of humanity gathered here from all the ends of the earth. Jews from every land, in American military uniform, fill this Island. Turkey and Persia contributed their quota; Palestine and Syria offered their contingent; Poland and Holland delivered their number; France and Belgium lead the parade of the exiled; Germany and Austria are not absent in the roll call of nations.

From many lands, over many seas, came these stalwart sons of Israel to America. There, they not only exchanged civilian clothes for a military uniform, but put on a robe of righteousness. Cast out from their homelands by a storm of hate that swept country and continent, they found in America a citadel of freedom. This newly-found gift they would not accept as pariahs, parasites, sycophants. They would purchase it with their lives, if necessary. Induction into the service was to them a priestly consecration; the donning of the uniform a call to a high mission; the rifle a spearhead in a holy crusade. You ought to see them now, on this Island, in this bastion of freedom, among the gallant Americans. Watch them marching with their head up, chest high, shoulders broad, facing

the sun undaunted, undismayed. They are no longer the outcasts of mankind; they are the hope of the world.

If Hitler could only see them now! What a weapon he forged to his own undoing!

The many sons of Europe are faithfully met by the rich outpouring of the sons of America. Every state has her favored sons, on this Island; and the Jews among them are in fair proportion. New York, Chicago and Philadelphia lead in Jewish quotas; the Eastern coast overshadows the Western border; the South, especially Texas, is preponderately represented. But even the small hamlets of the Dakotas, the sparse places of Wyoming and Montana, where Jews, if found at all, are one to a community, two to a county, are not absent. They are represented by one or two Jews in the parade of the states. Of New York Jewry, Brooklyn leads by a safe margin. Recently, paying homage to a group of new arrivals, I asked them, as they came in one by one to line up by states and cities. New York and Chicago were, at first, in a close race. Then New York took the lead and held it, for some time. In came a man of gigantic proportions. He looked like a dozen men. He saved Chicago by weight, if not in number.

II

The East supplies color to Jewry here. It becomes evident at the religious services. The greatest number is orthodox; and so is their ritual. The Hassidic element is in the lead among them; it becomes manifest in joyous

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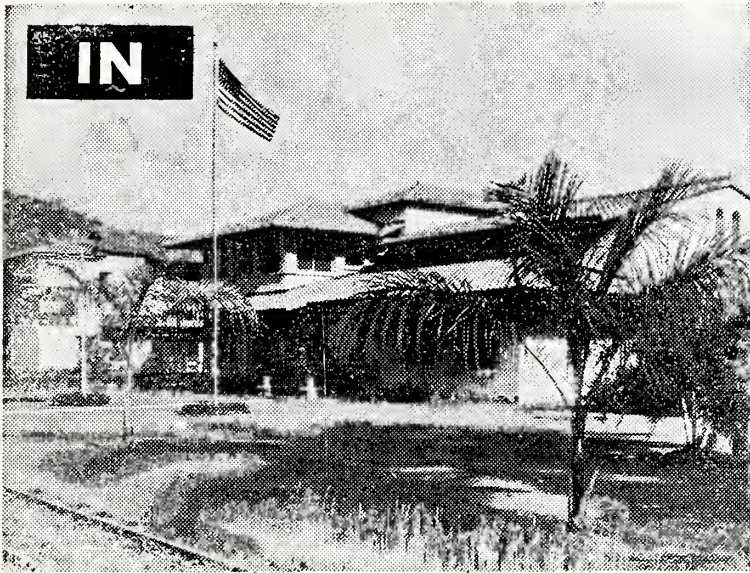
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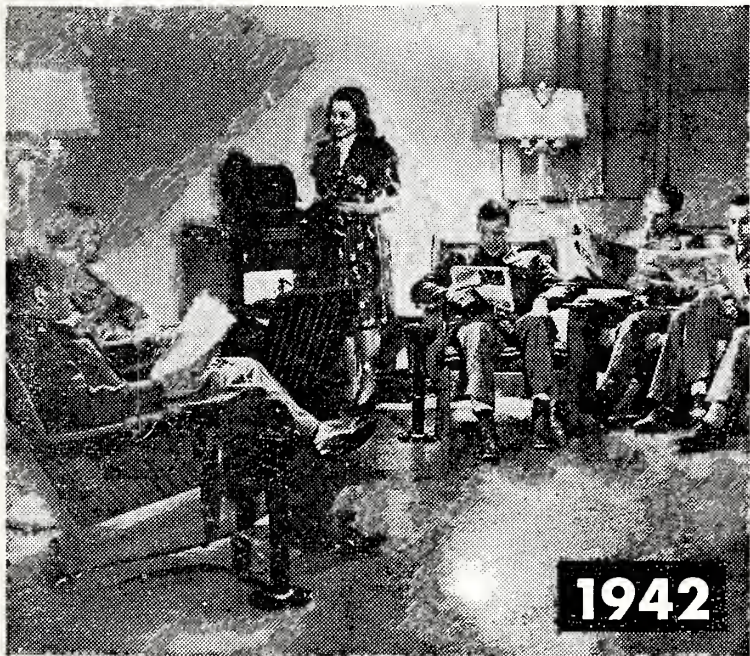
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In 1942, the Jewish Welfare Board, now a member agency of the USO, operates 95 buildings and units such as the one above to provide for the recreational needs of a new generation of American soldiers. This is the spacious Army and Navy Service Center maintained by the Board in the Panama Canal Zone, now serving as a USO club and occupied by the Red Cross, as well as by the local defense and civilian protective agencies.



They still have checker tournaments, but in the considerably brighter atmosphere of the 1942 variety of Jewish Welfare Board recreation center, soldiers relax and read, while a pretty USO hostess entertains them with recordings.

chants, in happy responses. Most revelatory is the fact that the Hebrew tongue is not foreign to the young American Hebrew. A complete service in Hebrew, in which congregation and leader share alike, is almost my daily experience. I confess, that was not my

experience in World War Number One. Then, judged by the observations of that day, I would have fallen in line with those who maintained that Hebrew was dead, but not buried. My contact with the men today inspires me with confidence in the prophecy of

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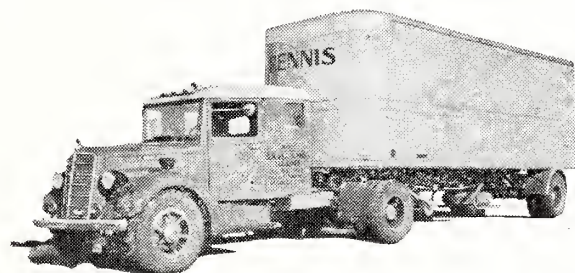
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Ezekiel: These dead bones shall live again.

The predominance of orthodoxy; the resurgence of the Hebrew tongue, which is no less reflected among the officers, leads the way, perhaps, to a better appraisal of the many fluctuations in the curve registering religious attendance. The significant difference in attendance before and after December 7th is not due to the increase of men in the military reservations. It is due to the religious background of the new arrivals. The Jewish men of the garrison, before December 7th, were men of the regular army; and their attitude to religious services was the attitude of the regular army. The newcomers are draftees, fresh from the metropolitan centers of America, missing the atmosphere of home and synagogue, which they hope to find in the assembled groups at a religious service. Before December 7th, the Chaplain sought his men; now the order is in reverse form. This is especially true upon the arrival of men from the mainland. It is then that they want the Chaplain; that they want religious services; that they want all else associated with home. In time the spirit of the army masters them, and the draftee becomes a regular. But the tug of tradition is strong with them and seeks its own level always.

The strength of that tradition is the conserving force of Jewish life among our men in arms today. Some observations that come to memory tend to support this inference. The past *Sedar* dinner was a happy, joyous occasion. About seven hundred men, representative of the three arms of the service: Army, Navy, and Marine were there the first night, and about half that number the second night. But they were the faithful few, who came there by the tug of tradition, whom nothing could keep away on *Sedar* night from a *Sedar* service. And I believe only the tug of tradition could make a soldier walk, every Saturday, four miles to attend the Sabbath service. The nine men who assembled in the chapel, on the last day of Passover, to say *Yizkor*,

in memory of their beloved departed, and waited, and waited patiently the whole noon hour, even to lose their meal, so as to have a *minyan* for *Yizkor*, were there only by the tug of tradition. Such steadfast loyalty to tradition, under the stress of war, imparts new meaning to an ancient legacy, and inspires due pride in the devotion of the American Jewish soldier to his God and country.

They and those who are not so traditionally-minded should make every American father and mother proud of their sons in the service, in Hawaii. Not only because of their self-sacrifice, heroism and loyalty to America, which they share alike with the Protestant and Catholic in the ranks. They should be justly proud of them because of the fine soldiers these erstwhile students, lawyers, and merchants became overnight. Trained for professional careers, engaged in mercantile pursuits, lovers of peace, they became, by magic touch, America's guardians of freedom. And they met their new task with earnestness, zeal and devotion! They are sincere in their gun installations as in a course of logic at the university; set to succeed at the machine-gun nest as at the corner drug store at home; sharp and ready on the trigger as a lawyer on the scent of his opponent. They know their tasks; they are mindful of their duties; they are sworn to victory. Traditionally they represent the fine type Jew, as they reflect patriotically the true America. They are ready to serve America as they are proud to perpetuate the tradition of Israel. Stalwart Americans, devoted Jews are these soldiers I know, in Hawaii.

III

And they are full of romance, these men. At times I wonder if Hawaii made them so. Or is it absence that makes them long for the girls at home? A girl with a generous pen could make many hearts flutter, in this Island. A few girls have already succeeded in this art, and have thus given the men a new lease on life. Now they have someone for whom to fight; now they

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have some one to search and secure upon return home.

Some refuse to wait for that happy occasion. They want their girls now. What is the meaning of Hawaii, without a girl? And my heart aches when they seek my advice, under existing circumstances. To be, or not to be married, in Hawaii, today, that is the question. Some do not ask; their heart is their guide. Some are satisfied to secure the consent of the girl; to hold her safely against the threats and in-

health of the mother to be, was his supreme concern. The unexpected occurred; reconciliation followed; and anxiety gave way to a cheerful heart and happy expectancy.

The bitter note we cannot escape altogether. At a time when I thought that I was spared the ordeal, after a year in the service, to lower someone into the grave, it became my task to write to a mother of the loss that had come to her. Her bravery, her courage, her patriotism, I shall cherish no less.

New Year Message from the Secretary of Agriculture

At this season my thoughts are with my fellow Americans of the Jewish faith who are celebrating the New Year. I know that millions of other Americans on our farmlands and in our cities join me in sending greetings and good wishes.

In the long history of the Jewish people there probably have been few years as dark as that ended and few with such troubled prospects as the year that lies ahead. Jewish families within range of Axis brutality have known death, persecution, and starvation. They were not alone; many other peoples felt the weight of Nazi op-

pression.

The year that is beginning will bring more hardships and more suffering, but neither the Jewish people in our country nor the people who love liberty and justice will be alone. The decent people of the world are all together now in the fight to destroy Axis tyranny. Victory will open the way toward making a better world.

So that the prospect of the year ahead is not a cheerless one. It is one for faith and hope, for unending effort and accomplishment, and in that spirit I send you New Year's Greetings.

Claude Wickard

vasions of males closer home. And how happy the heart of the soldier when the girl consents. Not so long ago a soldier called me aside, after the services. In a corner, all to ourselves, he showed me the picture of a girl most alluring, most captivating. "I called her on the phone yesterday," he revealed to me, and she said "yes," he announced, most happily. My mission, in this triangle, was to write a letter to the girl; to congratulate her on her good fortune; to insure that the consent will last for the duration.

No less engaging was the request of another: to write a letter to his estranged wife. Not for his sake, but for the sake of an expected child. The

In time of war, especially, the heart must be steeled for all that may come in its wake.

Fortunately, this Island, first to be scarred, is thrillingly alive, after nine months of war. It is no longer exposed; it is no longer on the defensive; it is strong; it is valiant; it is ready. Being threatened on December 7th, it has become since then a threat to the foe, a barrier to his design, a stumbling block on his road to conquest. The Island that was woefully defenseless has become, in an incredibly short time, the source of power and defense for the embattled southwest of the Pacific. And the Americans have made it so.

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ISRAEL AND THE NATIONS



By MARK TWAIN

The Jew has made a marvelous fight in this world, in all the ages; and has done it with his hands tied behind him. The Egyptian, the Babylonian, and the Persian rose, filled the planet with sound and splendor, then faded to dream-stuff and passed away; the Greek and the Roman followed, and made a vast noise, and they are gone; other peoples have sprung up and held their 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 aggressive mind.

From The Man That Corrupted Hadleyburg

THESE WORDS ARE EQUALLY TIMELY TODAY

From Samuel Adams' article written in 1771 on "Resistance to Tyranny"

The Liberties of our country, the freedom of our civil constitution, are worth defending at all hazards; and it is our duty to defend them against all attacks. We have received them as a fair inheritance from our worthy ancestors; they purchased them for us with toil and danger and expense of treasure and blood, and transmitted them to us with care and diligence. It will bring an everlasting mark of infamy on the present generation, enlightened as it is, if we should suffer them to be wrested from us by violence without a struggle, or be cheated out of them by the artifices of false and designing men.

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Kelly-Levin—A Symbol

By HARRY KOVNER



Colin Kelly—Myer Levin
The one Irish—the other a Jew,
Were yet brothers and kin
As members of the same plane crew

Commander and bombardier,
Each ready his life to give
Without hesitation or fear
So that America should live.

Together they faced peril and death
As true American sons
And as one till their last breath
Blasted the enemy guns.

Colin Kelly—Meyer Levin
Refute all demagogic claims—
We are all brothers and kin
Though bearing different names.

If Jew and Gentile can stand as one
In the hour of their country's defense,
No doubt, the same can be done
When the danger is not intense.

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"Joshua, suh."

"Any relation to the Joshua who made the sun stand still?"

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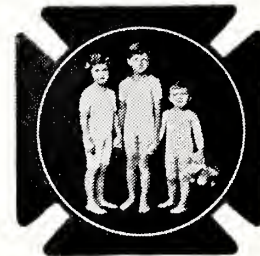
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The Bible In "Comics"

By M. C. GAINES

One of the most novel experiments in the interpretation of ancient values for moderns was undertaken recently with the presentation of the Bible stories in the form of "comics," the most appealing form of literature for young Americans. We have asked Mr. Gaines, publisher of nine "comics" magazines with a circulation of 5,000,000, and former Army officer and school principal, to explain how this new "comic" works and what it hopes to accomplish.—THE EDITOR.

YOUNG America, which hungrily absorbs the breath-taking adventures of "Superman," "Wonder Woman" and the many other heroes in the comic magazines, whose monthly circulation is more than fifteen million, will now have an opportunity to become equally familiar with the great heroes and heroines of the Bible, through the same colored continuity method.

With the publication of the first edition of "Picture Stories from the Bible," already on the newsstands, children of every faith and denomination have unfolded before them, in simple pictures, with accompanying captions, the inspiring stories of Noah and his Ark, Joseph in Egypt, Moses and his Struggle for Israel, Saul, the first King of Israel, Ruth, Jonah and the Whale, and Esther, Queen of Persia. These titles comprise the table of contents for this new publication, which is probably one of the most revolutionary undertakings in the field of children's literature in a decade. Other editions are to follow. Already a second is in preparation, containing "The Story of Joshua," "The Story of Samson," "The Story of David," "The Story of Solomon" and "The Story of Daniel."

Thus, the comic magazine, which has been frowned upon in some quarters, is also an instrument through which chil-

dren in every part of the country will have, in many instances, their first contact with the Bible and the exciting, world-old tales of the Old Testament.

As the publisher of "Picture Stories from the Bible," the "discoverer" of "Superman" and as publisher of a group of nine "comics," I believe that the exploits of the men and women of the Bible will prove equally fascinating to youngsters, who let their dinners grow cold and neglect their homework while they thrill to the doings of imaginary heroes, like "Superman" and "Wonder Woman." But there is a deeper purpose to "Picture Stories from the Bible" among children, to bring them to a realization of the necessity for faith in God, and to create a respect and love for the Jews of the Old Testament among children of all faiths. As a Jew, I believe that "Picture Stories from the Bible" has great educational potentialities for combatting anti-Semitism.

Moses, Ruth, Joseph, Esther and the others are men and women of heroic stature. Their lives are filled with beauty, sacrifice, abiding faith in God. A Christian boy or girl reading about them in "Picture Stories from the Bible" will forever after remember them with love and admiration. In such soil the weed of anti-Semitism

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cannot grow.

The publication of the first edition of "Picture Stories from the Bible" presented many problems. There was the matter of making the adaptations from the Bible acceptable to Jew, Protestant and Catholic, and the many denominations in each. For this reason, an Advisory Committee of distinguished religious leaders was organized, after Montgomery Mulford, the author, and Don Cameron, the artist, both Bible teachers, had prepared the preliminary script and sketches. This Advisory Committee represents many shades of religious belief. Its members are Dr. Robert A. Ashworth, editorial secretary of the National Conference of Christians and Jews, Dr. William Ward Ayer, pastor of the Calvary Baptist Church in New York City, Dr. Alexander M. Dushkin, executive director of the Jewish Education Committee of New York, John L. Fortson, public relations director of the Federal Council of Churches of Christ in America, Dr. Israel Goldstein, president of the Synagogue Council of America, Prof. Samuel I. Hamilton, chairman of the Department of Religious Education at New York University, Dr. Walter M. Howlett, executive secretary of the Greater New York Interfaith Committee, J. Paul Maynard, former editor of "The Christian Herald," Dr. Norman Vincent Peale, minister of the Marble Collegiate Church in New York, and Dr. Francis C. Stifler, editorial secretary of the American Bible Society.

Head Coverings

As an example of the many minor details which must be handled with accuracy to avoid giving offense, there was the matter of the head coverings for Jewish characters. Dr. Goldstein and Dr. Dushkin, in looking over the original artist's drawings, noticed that the Jewish leaders were depicted bare-headed. They knew that this would give offense to Orthodox Jewry, and so the pictures were sent back to the artist for revision.

Three English versions of the Bible are being consulted in preparing "Picture Stories from the Bible." These are

the King James Version used by English-speaking Protestants, the Douay Bible used by the Catholics and the Leeser version written in 1835 by Rabbi Isaac Leeser for American Jews.

Every precaution to avoid the slightest evidence of irreverence is being taken. It is our intention to dramatize the Bible stories with all their color and power, and at the same time emphasize their religious significance. Each of the Bible stories is packed with the same punch and drama that the youngsters find in "Superman," "Batman" and the other comic magazine features. But each, in addition, has a great moral and religious message. We are not sacrificing one to the other, but combining them as effectively as we can.

Before issuing the first edition, a community-wide test of all the present "Picture Stories from the Bible" was made. Weekly supplements containing the individual stories were inserted in the *Sunday Herald* of Bridgeport, Conn., which has a circulation of more than 90,000 weekly throughout Connecticut. Stories were also made through questionnaires filled out by selected groups of children in cities in the East and Middle West. Many children reported in the questionnaires that they found the illustrated Bible stories "just as interesting as the comic magazines" and "much more interesting than plain, ordinary print." Most of the children said they read the colored magazines regularly and would like to have the Bible in similar format for Sunday school use.

Ministers, rabbis, Sunday School principals and teachers are watching the reaction of children to "Picture Stories from the Bible" with great interest. For in addition to reaching the millions of children who never go to Sunday School, it may well be that this new publication may find its place beside the Bible itself as supplementary reading in the Sunday Schools.

Ben Rosen, executive director of the Associated Talmud Torahs of Philadelphia, took 2,000 copies for distribution.

(Please Turn to Page 112)

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1. *Kol Nidre.*
2. The tenth of *Tishri.*
3. Because the rabbis who formulated the laws regarding holidays thought that fasting for two days would be too severe for many people.
4. A fowl is killed, this ceremony being a survival of the ancient custom of animal sacrifices.
5. It is the Sabbath that occurs during the ten days between *Rosh Hashonah* and *Yom Kippur.*
6. Isaiah.
7. The girls danced while the youths looked on—and when the dance was over, many a young man would claim his future bride.
8. Day of Atonement.
9. The concluding service of *Yom Kippur.*
10. The custom is to go out into the yard and drive the first stake for the *Succah* into the ground.

New Year Greetings from Wendell Willkie

The dawn of the Jewish New Year 5703 breaks upon a world deep in misery and blood. Casualty lists from the battlefronts tell their awful story daily. Tales of torture and murder among civilians in occupied lands add an extra horror that can scarcely be believed. It is a terrible and seemingly hopeless future that we face.

But if we look closely we can even now see the first rays of a new day. For too long the freedom-loving peoples of the world viewed the growing force of totalitarianism lightly, permitting it full sway. Today they are joined in a

mighty, all-out effort to destroy forever those forces of hate and oppression. We will succeed though the obstacles may seem insurmountable and the cost immeasurable.

Under such circumstances I could not in all conscience, wish you a happy New Year, but I do wish you a hopeful one. May it see the end of intolerance, aggression and bloodshed and the beginning of an era of peace, progress and happiness, in which all peoples of the world will work together in neighborly understanding and sympathy.

Wendell L. Willkie

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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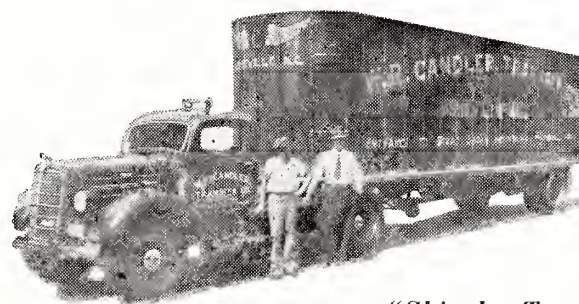
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Greetings from the Governor of Maryland



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Governor of Maryland

"Now, as never in America's history, must there be evidenced a spirit of true cooperation on the part of every person and every group of our people. The forces arrayed against us are so powerful and so ruthless that anything less than complete unity in every phase of the war effort might well prove disastrous. For the people of Maryland I bespeak the fullest appreciation of the tribulations that have been suffered by Jewish people throughout the conquered countries of Europe. For the sake of our own millions, and to bring to an end this period of trial and sorrow through which these oppressed minorities have been passing, I voice the hope of all Marylanders that, by united patriotic action on all home fronts to back up our gallant forces on the battle lines, we may bring to an end the reign of the misguided militarists who have scourged Europe, and re-establish upon the earth the principles of freedom and toleration which have been the archstones of American liberty and progress."

THE BIBLE IN "COMICS"

(Continued from Page 110)

as a means of increasing his enrollment. He wrote to me that "we are unanimous in our opinion that this publication has tremendous educational value, and that you merit a great deal of commendation for having conceived and so effectively executed this splendid idea."

So great has been the demand for the first 100,000 copies that an additional run of 200,000 is now being made. Should the adventures of Joseph in Egypt and Moses leading his people into the Promised Land become as well-known to American boys and girls as the exploits of "Superman" and "Wonder Woman," the world they make may well be the one of peace and plenty that their parents failed to achieve.

A New Law for the New Year

(Continued from Page 94)

dom-loving peoples, we are fighting for that right against Fascism abroad, on every battlefield in the world. When, if ever, then, did we have better cause to demand that this same fundamental human right shall be secured to us by law, here and now, at home—the common home that we, like other Ameri-

cans, are giving our blood, our treasure and our tears to preserve and defend?

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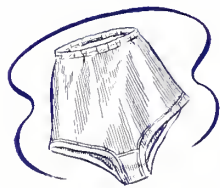
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The AMERICAN JEWISH TIMES

NOVEMBER, 1942



HENRY A. WALLACE

The World We Are Fighting For

... the century on which we are entering—the century which will come of this war—can be and must be the century of the common man. Perhaps it will be America's opportunity to suggest the freedoms and duties by which the common man must live. Everywhere the common man must learn to build his own industries with his own hands in a practical fashion. Everywhere the common man must learn to increase his productivity so that he and his children can eventually pay to the world community all that they have received. No nation will have the God-given right to exploit other nations. Older nations will have the privilege to help younger nations get started on the path to industrialization, but there must be neither military nor economic imperialism. The methods of nineteenth century will not work in the people's century which is now about to begin.

... we who fight in the people's cause will not stop until that cause is won.

HENRY A. WALLACE
Vice-President

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The American Jewish Times

VOLUME 8

NOVEMBER, 1942

NUMBER 3

EDITORIALS

Laughter Will Ring Again, Herr Hitler!

In all of the Hitler propaganda there is a kernel of truth which is so twisted and perverted that it becomes the carrier of a deadly poison. As in previous speeches Hitler did not omit his usual reference to the Jewish people as the instigators of the present war as he opened the winter relief campaign. But this time he added a new approach which should stir us out of our lethargy and make us re-examine carefully our special responsibility in the present struggle.

Hitler said: "Jews laughed in Germany when I prophesied something. I don't know if they laugh still, or if they have already forgotten how to laugh. I can assure them they will forget to laugh everywhere." It is true that the Jews in Germany laughed at Hitler when he first announced his anti-Semitic program. It is true that the Jews in Germany laugh no more, and that the Jews in Poland, in Austria, in Belgium, in Holland and in France have forgotten how to laugh. Hitler has seen to that. Even the children no longer know laughter. Tears and death are supreme everywhere the Nazi armies have planted their banners, bloodied by the crimes of murder and torture against innocent victims.

But here in our free land and the lands of freedom joined together under the banner of the United Nations the capacity to laugh has not been destroyed. You're right again, Herr Hitler, that there is little laughter now; frankly, we should like to see even less of it. We should like to see a grim mood of earnestness, a grim resolve that we shall not laugh again until you and your organized butchery are torn up by the roots. Make no mistake, Herr Hitler, the world will be free to laugh again very soon. The day of your ominous prophesies and your grand boasts is over. You have made many prophesies that were right. But in the past year you have made as many others that now stiek in your throat and choke off your thunderous threats and challenges. The Jews will laugh again too some day. They will not laugh at your complete defeat or at the victory of the democracies. They are far too serious matters for laughter.

It will take years before the sorrows which you have sown have been banished. But that hour will come and then the welkin will ring with laughter of men unafraid and free. This is not merely a prophesy. It is a certainty, Herr Hitler!

Enemy Aliens

It is gratifying to learn from the Attorney General's speech on Columbus Day that the Department of Justice, with the consent of the President, has decided to remove the stigma of being classified as "enemy alien" from 600,000 Italian citizens in this country.

"Experience," said Mr. Biddle, "has shown that with a very few exceptions these 600,000 Italian 'enemy aliens' were not enemies at all." Mr. Biddle's announcement brought comfort and satisfaction to a large number of enemy aliens—"so-called enemy aliens," as the Attorney General put it.

But what about those others who, despite their loyalty to this country and the Allied cause, are still labelled "enemy aliens?" They originate from Germany, including many Jewish refugees, who were victims of Hitler and who have been officially deprived of their German citizenship. They hate Hitler, who is now deporting, killing and torturing their helpless brethren in conquered Europe, with a hatred

unsurpassed by that of the Poles, the Czechs, the Dutch and other subjugated nations. They contribute to our war effort with zeal and devotion and their sons are fighting side by side with our sons in the ranks of the American and the United Nations armies.

Mr. Biddle knows this. "I wish to emphasize," he said in his speech, "that in thus removing the label of 'enemy alien' from Italians, we do not forget that there are other loyal persons now classed as enemy aliens. Their situation is now being carefully and sympathetically studied by the Department of Justice."

Shall We Mourn Harry Baur?

A very sad story appeared in the press some months ago and now this story is reported to have had its final, tragic chapter written before a Nazi firing squad. Perhaps contempt was the only proper emotion to register at the news that Harry Baur, one of France's great screen stars, had gone to Germany to play in Nazi films and that someone had discovered that he had been playing the greatest role of his life as an Aryan. The Nazis naturally seized Mr. Baur and brought him up on charges for having forged his family record to conceal his Jewish origin. Now the news, coming by the circuitous route of a radio broadcast picked up by British newspapers, is that Baur is dead, executed for the crime of posing as an "Aryan." Men of Baur's type are to be pitied, especially when a great artistic gift fails to find its equal in its possessor's heart and soul. We do not wish to deal too harshly with the memory of so distinguished an actor. Yet, if he was guilty of any other crime, it was not against the Nazi myth of race, but against his pathetic crawling in his denial of his heritage.

The Sacred Funnies

Don't be surprised if there is a faint resemblance to Dick Tracy in the features of Joseph as he is sold by his brothers in the Biblical story—as retold in "Picture Stories From the Bible." The story and language of the sacred Scriptures are now "streamlined," to meet the mood of youngsters whose horizon is supposed to be set by the daily and Sunday "comic pages." Representative pedagogues of the Protestant, Catholic and Jewish religion are supposed to have approved of the idea of breaking down the resistance to absorption of Bible tales by sugar-coating them in the lively colors and techniques of the "funnies."

The first issue of the 64-page magazine for one dime tells all about Noah, Joseph, Moses, Saul, Ruth, Jonah and Esther. One of the "balloons" has a contemporary of Noah saying to his next-door neighbors: "Hear the latest, men? Crazy old Noah's got his relatives shut in the ark with him. What's wrong with him?" Whether this "folksy" way of telling the sacred folk tales of a people and of a civilization will achieve results is any man's opinion. In the meantime, the youngsters seemed to be as afraid of these stories as they were of spinach before "Popeye" began selling it to them in the colored comics. The first edition is only 10,000 copies and the lad who has a week's spending money to lay on the newspaper counter for his reading matter still seems to prefer the genuine blood-and-thunder of Dick Tracy and Terry and the Pirates.

DOROTHY THOMPSON, LIBERTARIAN

By MEYER W. WEISGAL

IT was Goethe who once said that tolerance implies something offensive. In that sense, Dorothy Thompson has no tolerance for Jews. There is nothing offensive, no element of condescension or pity in her attitude toward the classical victims of persecution. Nor does her repertory include the phrase, "some of my best friends are Jews."

Her friendship for Jews is no different from her feeling for Czechs, Poles, Norwegians or any other nationality. Her view of the Jewish problem and of Jews in general is that of a person who cannot tolerate injustice and who is filled with a burning passion to champion the rights of any people or individual.

Her sense of fairness is so highly developed, she is so entirely free of the condescension customarily found in non-Jewish "friendship" for Jews that she will unhesitatingly and mercilessly attack any Jew if he should be in the wrong, whereas a Gentile less deeply a friend of Jews has certain inhibitions when it comes to attacking them.

It is one of her cardinal principles that each individual must be judged on his merits and not as a member of any national, religious or other group. Thus, the silly spectacle provided several years ago by some Jews who tried to influence President Roosevelt against the appointment of Mr. Felix Frankfurter to the Supreme Court impressed her as the nadir of self-abasement. On the other hand, if Mr. Frankfurter's philosophy and liberalism and judicial temperament had not come up to her standards she would, I am convinced, have hesitated not one instant to oppose his appointment publicly, regardless of what her Jewish readers might think.

When I was asked to write a piece on Dorothy Thompson, *Libertarian*, I consulted the dictionary to find that libertarian, defined precisely, is "one who believes in the freedom of the will; one who maintains the principles and doctrines of liberty, particularly as respects thought and conduct."

If any cut-and-dried definition would fit Dorothy Thompson, that would be it. To try to encompass her within the limits of one classification is quite hopeless, however. Her personality has too many facets, too many dimensions, too much vitality and versatility. A piece about Dorothy Thompson, *Libertarian*, is as incomplete a picture as an article on Albert Einstein, *Violinist*, that disregards Einstein, the scientist, and Einstein, the humanitarian. Recently, Jo Davidson tried to make a bronze of her; and although he achieved a very creditable bust, he necessarily caught only one of the many Thompsons.

Once she fastens the tentacles of her mind on an important idea, nebulous though it may appear at the moment, she will not desist until she has stripped it of all obscuring swathings and has reached its very kernel. With unerring intuition, with tireless perseverance and

Incalculably influential in the molding of American public opinion, which has seen time tragically confirm her prophesies, Dorothy Thompson is one of the nation's very greatest tribunes of the ideals which Americans hope to see the foundation for the postwar world.—THE EDITOR.

infinite patience she will probe for its essential core. If the idea—be it political, social or artistic—withstands her own ruthless analysis, she adopts it wholeheartedly and unceasingly widens its scope and applicability.

All this may sound abstract. It adds up to this: Dorothy Thompson's first approach to any political or cultural concept is intuitive, followed by a strictly scientific and intellectual analysis. Only after her intellect has proved her initial instinct correct does her emotional energy come into play again in her fight for her views. There is a vast difference between hysteria and the passionate conviction that is hers, though some of the more malicious among her portrayers often try not to understand this.

Dorothy Thompson's official biography records the fact that her journalistic career began with an assignment in 1920 to cover the London Zionist Conference. The story of this has been told in a number of variations, the slant depending on the narrator's point of view. When an anti-Semite reports the beginnings of Dorothy Thompson, the foreign correspondent, he asserts that she sold herself lock, stock and barrel to the Elders of Zion. A gossip profiler wrote that as she walked up the gangplank of a steamer bound for Europe "she ran head-on into the Jewish question, of whose existence she had scarcely been aware." But the truth is that if accident had not placed her on that boat filled with delegates to the Zionist Conference her interest in Zionism would only have been delayed. Inevitably, her intellectual curiosity and her irrepressible interest in heroic causes would have brought her to the Zionist ideology and movement. And once face to face with the Jewish national question, she would have been constitutionally incapable of evading it. She was bound to train her keen analytical mind and her passionate sense of justice on that question.

An illustration of her instinctive and uninhibited reaction to Zionist matters comes to mind. Some months ago a famous British statesman—not Mr. Churchill—delivered an important address about the new world that still lay in the shadow of tomorrow. The British diplomat dwelt on the Near East in his expose of the just world that was to emerge. With not even a single word did he hint at the existence of a Zionist political question. The Zionists felt disappointed. I chanced to meet Dorothy Thompson the day the speech was published. Before I had as much as broached the subject, she plunged into it.

"This is outrageous!" she cried. "Where are the Jews? How can he forget to speak about the first victims of Hitler's brutality? But appease-

ment has long been Britain's weakness and she's still appeasing the Arab terrorists when it comes to the Jewish homeland in Palestine. Those Jews who have built up Palestine and made it their home surely deserve the support of England, who herself invited them to come there. Yet, the British attitude has been that the Jews will side with them anyway, so that no efforts need be made in that direction. That, of course, is why the gentleman felt it unnecessary to say a single word about Palestine in his speech!"

Dorothy Thompson took up the fight for Zionism, not because it was her automatic response to the issue involved. It is this instinct for the right attitude on all things human that characterizes Dorothy Thompson as a thinker, writer and leader.

One of the profiles of which she is the subject describes the laughter she emitted at a Bund meeting at Madison Square Garden—laughter that resulted in her ejection from the hall. "Laughter like that is dangerous," says the profiler, "a little too closely akin to the Nazis' own tricks of hysterical horseplay." Another confrere averred



DOROTHY THOMPSON

that that laugh was "literally heard around the world." What practically none of her portrayers seems to realize is that she does not laugh or speak or write as she does because she likes to be heard. I wonder how many of them heard the public confession she once made: "The truth is, I am bored to tears at the sound of my own voice."

(Please Turn to Page 15)

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Faith and Freedom

By M. S. SZYMCZAK

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WITH the spirit of faith with which Columbus set sail on August 3, 1492, to discover the New World, we must chart and set our course toward the realization of that new and better world for which we fight. Our fight is on all fronts, including the economic front.

President Roosevelt stated on Labor Day that a crisis is here in the fight against inflation. He emphasized that it is vital to the welfare of the nation and to the winning of the war that we take without further delay a firm, unyielding stand against soaring prices.

Never was the President more right! If we are to attain those broader aims of freedom and security for all for which our men and our allies fight and die today on the world's bloody battlefields, we must maintain stability and equity at home. The runaway spiral of soaring prices and costs would not only disrupt our war effort but it would greatly endanger the prospects for a safe and secure transition back to a peace-time economy after the victory is won.

The story of what makes inflation is simple, and now is the time for plain talk! Our income, as a nation, is far larger than ever before. More of us have jobs, and at higher wages, than for many, many years. But as everyone knows, an increasing number of these jobs are in war industries, producing guns, ships and planes for our armed forces rather than clothing, autos and other goods for civilian consumption. In spite of the great increase in total output, manufacture of goods for civilians next year will be far less than in any recent years.

So we have much money—but not the goods to buy with it! This is what makes inflation! If we try to spend more and more money on fewer and fewer goods, inflation must result—we will simply squander our swollen incomes through higher prices. Unless we save vastly more, demand will exceed supply—and this basic law of economics will not fail—prices will soar upward!

There is only one way this evil can be avoided—we must save more and more! We must spend only for things

that are absolutely essential! Only by diverting large portions of our swollen incomes from spending to saving can demand come down to equal supply, and can inflation thus be checked.

Whether we win or lose this fight against inflation depends on you—on what you do with the money you earn. The important thing is to save more—and to help you to help yourself and your country, the Government has offered War Savings Bonds at high interest rates for investment of your savings. A dictator state could simply take your excess funds outright.

High taxes are necessary, but high taxes alone are not sufficient. Purchase of War Bonds in large amounts also is necessary. Neither taxes, nor War Bonds, nor price control, nor rationing can do the job alone. There must be, as we have said before, a combination of all and in this combination the voluntary buying of Series E War Bonds is an essential part.

A United States War Bond is the world's safest investment, and for every three dollars you invest, four are paid back after ten years. If we save, we help ourselves, our fighting men abroad, and our country at home. If we do not save—if demand outruns supply—we, and our Government, will simply pay more and more for less and less as prices soar.

Four hundred and fifty years ago Columbus discovered America, a land destined to become the greatest and the richest in all the world. Today America, and all that Americans cherish, are in the greatest peril of their long history since that bright October day in 1492. We Americans today must fight to protect our freedom and our security—on the battlefields, in the factories, and with our dollars.

Only the youngest and strongest of us can go abroad into actual combat. But every one of us, rich and poor, old and young, can do his bit in the battle at home against inflation by saving more and spending less. Buy War Bonds—for your nation, for protection of your loved ones in battle, and for yourselves, now and after the war.

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Millions Facing Certain Death

These are excerpts from an underground report of mass murder of Jews in Poland recently given by Lord Wedwood, Labor Member of the British Parliament.—THE EDITOR.

Those Who Shut Their Eyes Are Guilty

I was born long ago into a decent world. The Nazis have made it indecent.

Must we read these pages of insane cruelty? I now think we must. The area subjected to these horrors still grows. Those who shut their eyes, who refuse to believe and seek to escape from thought of what is going on in Poland and Russia, are guilty. They are allowing the horror to spread.

The abominable cruelties of the wars of the religions, the extermination of the Moriscos in Spain, of the Albigenses, of the Anabaptists, were a trifle compared with the delight in torture inspired by the religion of the race. The Huns and the Mongols, Tamerlane with his mountains of skulls, all these demons of long ago were patterns of chivalry compared with the purple-blooded devils into which Hitler has converted Germans.

Presently Hitler will cease killing off and will keep them alive instead, to work. That point always arrives. That is the origin of slavery. But then those who are kept alive would be better and happier dead. If we cannot . . . may plague, pestilence and famine destroy Hitler and all his inhuman works. Better all die together.

Meanwhile let us all . . . either into a covenant never to rest till these vile cruelties are made, in the only way possible, impossible in future.

Grave-Diggers of Their Fellow-Countrymen

"We Jews thank Adolf Hitler for our food." These are the words which the Jews were forced by their Nazi guards to chant in chorus. The Jews were grave-diggers who were kept, when not working, in the cellars of a "palace," a dilapidated one-story building, most of which had been destroyed during World War I, in the vicinity of Chelmno, in Poland.

At 7 a.m. each morning they were given bitter, lukewarm "ersatz" coffee and some dry bread. The triple lock on the door of their cellar was then unfastened and the S.S. man ordered: "Jews, get out!" The Nazis never entered the cellars for fear the grave-diggers, whose daily duty it was to dig graves for their fellow Jews

murdered by the Nazis, might one day be driven to some desperate act of violence. The Jews were carefully counted to make certain that none had escaped and heeded into a car which took them to their gruesome task. They were forced to work from 8:30 a.m. to about noon, when they were again given cold coffee and bread. At the end of each day several of them were ordered to lie face down upon the corpses in the communal graves which they had helped to dig and shot in the back. The rest were taken back to their cellar.

Eye-Witnesses Escape and Reveal the Secret Murders

Many attempts at escape had ended in failure, and many efforts to inform the outside world of what was happening in the Chelmno woods were of no avail. Finally, three of the grave-diggers managed to escape. Below is the story they have told:

On January 15th parties of Jews, brought from the Lodz ghetto, began to pour into the town of Chelmno. Many thousands passed through the town, Jews of both sexes and all ages, from infants to old people, some well and some ailing. The only thing that was known was that they were crowd-

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ed into the local "palace" and later taken in groups somewhere to the nearby woods.

This "palace" was surrounded by a strong guard of uniformed Nazis and Gestapo men who effectively prevented the approach of any unauthorized person. Good care was taken that no two parties of victims ever met.

Nazi Courtesy

When the Jews first arrived, they were treated with unexpected courtesy, especially by an elderly Nazi of about sixty wearing civilian clothes. They were ushered into a large, well-heated barn, where the old Nazi addressed them. They were told that they were to be sent back to the Lodz ghetto, where the men would be employed in industry, commerce, or crafts, the women would return to their household tasks, and the children be sent to school.

They were then requested to remove their clothes and to leave their personal papers and belongings, "to prevent their getting spoiled." Undressed, they were led down the stairs, presumably to the baths, but actually to a loading platform at the end of the old underground corridor.

Moving Gas Chambers

With rifle-butt and truncheon the Nazis drove the terrified and despairing Jews, amid wailing and prayer, into two large gray motor vans. These vans had air-tight doors, metal lined walls, and board floors, under which the wire-gauze covered ends of tubes connected with the outside gas apparatus were plainly visible. The ap-

paratus were operated by the drivers.

The tightly packed vans were now driven some seven miles into the nearby woods, to a clearing surrounded by armed Nazis. At right angles to the road there was a ditch, deep and wide, which had been dug by a group of Jews forced to act as grave-diggers. About thirty Gestapo men, SS-men, German civilians, and the Jewish grave-diggers stood by the ditch. A hundred yards or so from the waiting grave the vans stopped. The drivers, SS-men in uniform, turned on the gas and left the vans. The trapped and helpless victims filled the air with the sound of weeping and beating upon the walls.

Mass Murder Accomplished

Fifteen minutes later, when the sounds had died away, the Nazi drivers returned to the vans and shone their torches into the gas chambers. Having made certain that the victims were all dead, they drove the vans nearer to the grave and waited five minutes longer. Then the SS officer in charge, a brutal sadist nicknamed "The Whip," gave the order to open the doors.

Amid the stench of gas, eight of the grave-diggers began their work. Four of them unloaded the bodies from the car, two dropped them into the grave, and two more laid them out in rows.

Although the victims had seemed but asleep in the vans, they were smeared with their own excrement, either from the horrible fear or because of the gas.

Nazis Search for Valuables

The German civilians now proceeded to loot the corpses. Wedding rings were torn from fingers, gold teeth were wrenched out, and even the genitals of the women were searched for concealed valuables.

The corpses were then arranged in the grave under the direction of the SS-man, who with a stick pointed out the places where they were to be laid. They were arranged head to foot and the bodies of the children were wedged into the gaps. Each layer consisted of some two hundred bodies, which were covered with sand before the next layer was begun. Later the grave was sprinkled with chloride of lime.

"They Will Begin On Us Next"

The Gentile Poles of the neighborhood of Chelmno, who courageously helped the three Jewish grave-diggers in their escape, fully realized that they might one day meet the same fate. They often said:

"Today the Nazis are massacring Jews in Chelmno. When they have finished with them, they will begin on us."

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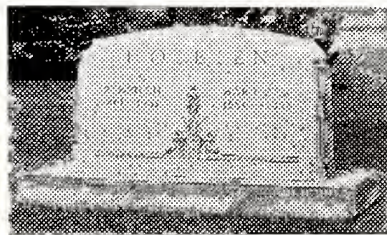
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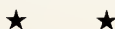
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B'nai B'rith Enters 100th Year of Service

Washington, D. C.—Beginning its 100th year of service to the nation in peace and in war, B'nai B'rith, oldest and largest national Jewish organization in the United States, recently embarked on a centennial year campaign to fill up its ranks for victory by enlisting the men and women of American Jewry in B'nai B'rith's growing army of soldiers of service.

Throughout the country B'nai B'rith men and women are mobilizing for the

ands of our sons, brothers and fathers who on every fighting front are covering themselves with glory. To their certain victory we are giving blood, toil and treasure.

"On the home front B'nai B'rith is doing everything in its power to bolster the hand and quicken the heart of those charged with the grave responsibility of directing the national war effort. B'nai B'rith's whole program, traditionally dynamic, has long since been

B'nai B'rith Makes Dream Come True For Lame Child



Left to right: Sam Stark, Los Angeles Ben B'rith, whose purchase of war bonds won him the right to select the sponsor of a new Liberty cargo ship; Lorene Mitchell, 10-year old crippled Catholic girl, who was selected by Stark through the Infantile Paralysis Foundation to christen the ship and then received a purse of \$10,000 from the shipyard workers to provide for her medical care and education; and Mrs. Ethel Jarrett, war bond chairman of Fidelity B'nai B'rith Women's Auxiliary, who sold Stark the bonds.

most intensive and far-reaching membership campaign in B'nai B'rith history, the aim of which is to make available increased B'nai B'rith manpower and womanpower for war service. "Be a Soldier of Service" and "Fill Up the Ranks for Victory" are the two principal slogans which will animate the centennial membership effort.

Underlying the campaign is B'nai B'rith's desire to intensify its war efforts, Henry Monsky, B'nai B'rith's president, said: "Today, as throughout its history, B'nai B'rith is the ally of freedom and justice. To their preservation we are dedicating all our manpower and all our resources. To their triumph we have already given thous-

effectively integrated to wartime needs and services. Today all our efforts are directed toward the common task of winning the war.

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The Art of Jacob Epstein

By HENRY MONTOR

JACOB EPSTEIN was asked to write an introduction for the catalogue of one of his exhibitions. He selected a quotation from an Elizabethan dramatist: "I rest silent in my work."

He need not speak, this prophet in stone, whose lifetime has encompassed the periods between Rodin and Brancusi, who stands out above the sculptors of his time as his huge architectural masterpieces dominate the structures for which they were created.

From the first black and white drawings that brought him to the attention of the world in 1902 to his last portrait in alabaster, Jacob Epstein has tried to express in the eyes, the face, the hands of man his sorrow and his hope. One need only see his "Adam" to be overawed by its elementary force, its primeval expression of the dependence of man on an outer world in which he is but a fragment. In "Adam," the target of slander for the smug and the sure, Jacob Epstein seems to have brought to an apotheosis his desire to transfix the eruptive quality of man's life.

Those who have never had the opportunity of seeing Jacob Epstein in all his lusty vigor as a spokesman for human values as well as an artist—may now see him as he has never before been presented to the public, as a result of the publication of "The Art of Jacob Epstein" by Robert Black. The World Publishing Company has given this pictorial biography of Epstein a setting that has in it not merely appreciation but reverence. The format, the dust-jacket, the binding and the typography represent the designer, Robert Josephy, at his best. The 175 illustrations are fine examples of the engraver's art, fortunately completed just before the new WPB rules have gone into effect.

Mr. Black has relied largely on the reproductions of Epstein's work, although his biographical chapters touch upon the highlights of his creativity. The personal, the intimate are as lacking in this biography as they have been from the several that have gone before, except for reminiscences that his friends have incorporated into their own stories.

The influences that have gone to make Epstein were many. His parents were Polish Jews. He spent his first 22 years on the East Side of New York. He did his first organized sculpture study in France. The rest of his years he has spent in England. He was nurtured on the primitives in the British Museum. Several of his conceptions are almost as abstract as Brancusi's. But whether you look at the eyes of his incomplete Paul Robeson, of Moyshe Oyved or of "La Belle Juive," they are the eyes with which he first became familiar on Hester Street.

Jacob Epstein, who has been in England so long that his "Duke of Marlborough" is the very essence of British tradition, was born in New York in 1880. His storekeeper parents were not very happy about the dawdling habits of

their son, who insisted on scribbling pictures. This youthful period could not have been a happy one for Epstein. He wanted to mirror the teeming life he saw about him on the pieces of paper which he covered so swiftly with meaningful lines. When his family achieved their ambition and were able to move away from the squalor to "uptown," Jacob stayed behind, rented himself a room on Hester Street, on or near which he spent all of his days in New York. Toward the end of these days, he decided that sculpting was his major medium. Working by day in a bronze casting factory, he studied at night with Barnard at the Art Students League.

At that time Hutchins Hapgood, philo-Semite, was writing a series of sketches which he wanted to put into a book. He got the commission for Epstein to do the drawings for "Spirit of the Ghetto," a thin, small book that has historic value today not only for the drawings but for the evocation of a people before Michael Gold applied his own interpretation to their existence. Jacob P. Adler, Morris Rosenfeld and the East Side which they symbolized were drawn by Epstein. That was in 1902. The money which Epstein received for his work enabled him to join a friend to go to Paris, where he spent a while at the Beaux Arts and other schools.

Unlike all the other Jews who came to Paris from Poland and Russia and Germany and even America, Jacob Epstein was restless and unhappy in Paris. Perhaps that was because of an episode during his first days there. He happened to be a witness to the funeral of Emile Zola and was shocked by the anti-Semitic disturbances which accompanied it. This rightist France which he despised he knew once again about a decade later, when he returned from England to complete the commission for the memorial to Oscar Wilde at the Pere Lachaise cemetery. The great stone monument, with its Egyptian artificiality, completely alien to the spirit of Oscar Wilde, gave the reactionaries in Paris a brief interlude for excitement.

From 1905 to this very day, Jacob Epstein found peace and stimulus in England. Some of his great outdoor sculptures may have been smashed by the raids which scarred or demolished many buildings in London. But his influence, as represented by his work in the museums, on buildings and with private collectors, and as reflected in the work of his contemporaries, is as lasting as Rembrandt's in another sphere. Except for a visit of a few months to the United States in 1927, Epstein has done his massive stones, his water colors, his drawings and his illustrations in his London studio or in some isolated forest or seaside British town.

The quality of Epstein's achievement has been obscured at times by the scandal provoked by some of his most original creations. It is easier for the

(Please Turn to Page 10)

128 Years Before the "Mayflower"



Columbus discovered America 459 years ago. His 1492 expedition was financed without interest by Luis de Santangel, chancellor of the king, and aided by other Marranos, such as Gabriel Sanchez, the royal treasurer, and Juan Cabrero, the royal chamberlain. At least five of Columbus's crew of 120 were Marranos; Luis de Torres, the interpreter, who had just been baptized, was the first to set foot in the New World. The astronomical tables of Abraham Zacuto, translated from the Hebrew, guided Columbus on the voyage. His second expedition, in 1493, was directly financed by the confiscated wealth of Spanish Jewry, which had been expelled the previous year. And on top of everything else, many famous scholars are convinced that Columbus himself was actually a Marrano.

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Sending Parcels To Soldiers

THE War Department has appealed to the public to cooperate so that packages intended for members of the armed forces in all parts of the world may be delivered in the most expeditious manner.

To assure prompt delivery of parcels, the Army Postal Service makes the following recommendations:

Parcels should be limited to the size of an ordinary shoe box and weigh no more than six pounds.

Each should be addressed with the full name, serial number, service organization and Army Post Office number of the addressee.

Each should be securely wrapped to withstand rigorous handling.

Postage must be fully prepaid, at the regular parcel post rates only to the port of embarkation.

The following prohibitions have been fixed by the Post Office Department of the Army Postal Service:

Not more than one parcel may be mailed in any one week to the same addressee.

No intoxicants may be mailed.

No perishable matter should be included in any parcels.

No inflammable materials, including matches or lighter fluids, will be accepted.

No currency should be mailed. (Money orders may be used.)

Due to difficulty in obtaining matches in many parts of the world, many soldiers have asked that matches or cigarette lighter fluids be sent them. The Army Postal Service pointed out that due to danger of spontaneous combustion in the mail sacks, shipments of matches or lighter fluid is prohibited. Cigarette lighters may be mailed, but should not contain any fluid.

With regard to cash remittances, it was pointed out that at many places where United States forces are stationed there is a local prohibition against importation of United States money, and such money could not be used even if received. However, Domestic Postal Money Orders may be mailed and cashed at Army Post Offices wherever they are located. Money orders are paid in local foreign currency at the current rate of exchange.

Because of the great distance mail must be transported and the handling it must undergo, it is necessary that all articles be packed in substantial boxes or containers and be covered with strong wrappers.

Each package is subject to censorship, and should be so wrapped as to permit ready inspection of the contents.

If combination packages are prepared, including miscellaneous contents such as candies, soaps, toilet articles and the like, the contents should be tightly packed in order that they may not be loosened in transit, damaging the contents or causing damage to the covering of the parcel. Sharp-pointed or sharp-edged instruments such as razors, knives or scissors should have their points or edges protected. Candies or other articles in thin pasteboard boxes should be enclosed in wood, metal or corrugated pasteboard.

Sealed packages of candy, cigars, tobacco and toilet articles may be enclosed within parcels without affecting the parcel post classification of such packages.

The Army Postal Service recommends that gifts of a personal utilitarian nature be sent to soldiers overseas.

The Art of Jacob Epstein

(Continued from Page 9)

public to discuss Jacob Epstein as some smart-aleck nose-thumber at tradition than to evaluate the merit of his work. One feeds on gossip, the other on work. The strange thing about the public clamor is that Epstein is as predictable as the most prosaic, conservative stone-chiseler.

His "Strand Statues" of 1908, notably "Woman and Child," may not have been as clearly defined as his later work, but his "Madonna and Child" of 1927 traces its lineage very clearly to the same source. The eyes of both child and mother, particularly the child, may reflect more accurately the bitterness which Epstein was pouring into his human conceptions. From time to time the news column, rather

than the art page, has recorded the gasps of the artistically innocent who saw "The Christ" in 1919, "Rima" in 1925, "Genesis" in 1932 and "Adam" in 1937.

It is hard to tell whether Epstein was being sarcastic in his bronze of "La Belle Juive." The sad eyes of misery are shocked by the costume jewelry draping her shoulders and bosom. It was 1930 and Jewesses could still be human, without worrying about the public reaction.

"I rest silent in my work," Epstein said. As Mr. Black points out, elaboration can add little. But "The Art of Jacob Epstein" has been conceived as an exciting platform from which that work can be studied.

JAN PEERCE

GREENSBORO has been fortunate in having had the opportunity time after time to hear great concerts and great concert performers through the Civic music series at the college. Now comes to light the fact that Jan Peerce, Metropolitan Opera star who performed here on Sunday and Monday, October 4th and 5th has relatives in Greensboro with whom he visited while here.

Joe Grablowsky, owner of the Furniture Exchange in Greensboro, is justly proud of his famous cousin who has been acclaimed one of the finest tenors in the country. Mr. Peerce relaxed from his strenuous routine, visiting with Joe and Sylvia and other members of the family, stopped by after the concert for a Chocolate soda and talked of old times when they were "kids together" in New York's Tin Pan Alley. They reminisced of the past and planned meetings for the future when family visits can again be resumed. Joe and Sylvia listened and everyone was starry eyed at having such an important personage so close to them. And Mr. Peerce gave forth, going back to the time when the family, as all Orthodox Jewish families, wanted him to be a Chazin or a doctor. No thought of Metropolitan Opera or cross country tours to sing with great symphonies. The little old Jewish mother wanted her son to become a famous cantor—to sing in the finest synagogues in the country. And years later, when the proud parents attended

the famous son's debut at the Metropolitan, in La Traviata, the singer said to the mother: "Well, Mom, what do you think? Could I have done better as a Chazin?" And the Mother answered, "well, I'd still rather see you walking down the aisle of a great synagogue as a famous Chazin."

Jan Peerce got his first big break through Sam Rothafel about ten years ago. Mr. Rothafel, who was then manager of the Radio City Music Hall, heard Jan Peerce sing at a concert and invited him to come to Radio City to sing on one of their programs. Unfortunately, the program was over before Jan Peerce's opportunity arrived. When the curtain went down, Jan Peerce was in the wings, crying with disappointment at the loss of his great opportunity. Ray Bolger and Taylor Humes were on the same program and when they found out the cause for the tears, Taylor Holmes said, "never mind, Jan; ten years from now when we are all forgotten, you will be world renowned." Recently, when Mr. Peerce saw Taylor Holmes in Hollywood, Mr. Holmes could not resist the irrefragable "I-told-yon-so" attitude, and said, "Well, Jan, what did I tell you?"

Mr. Peerce's present home is in New Rochelle, N. Y., where he lives with his wife and three lovely children. In telling the Grablowsky's of his family he mentioned his oldest son, who will soon be Bar Mitzvah. And this brings to mind the knowledge that throughout his entire fascinating and varied career, Mr. Peerce has remained true to the faith of his fathers. His Talis and T'fillim go with him wherever he goes, and he never misses his morning prayers. That, in this day and age, is something worth dwelling upon.

Rushing back from Greensboro to fill his contract on the Celanese hour on his Wednesday evening radio program, Mr. Peerce leaves soon afterwards for San Francisco where he will sing with the San Francisco Symphony there. In January he comes to Raleigh, N. C. for a concert, and there will be many music lovers who will again be thrilled by his wonderful tenor voice which, while he is performing, lifts him to the heights in which he loses himself in his artistic accomplishment and then, in the end, he descends to be again, a good, simple man, appreciative of all that God has given him and humble before his great talent.

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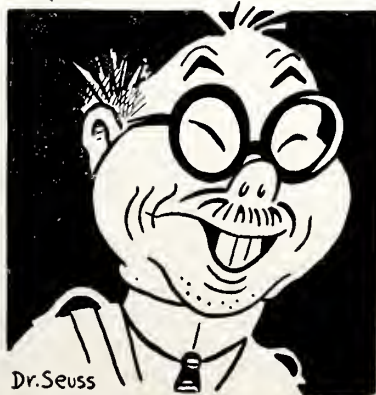


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Organization and Personal News

Weddings

Durham, N. C.—Mr. and Mrs. M. Moss announce the marriage of their daughter, Mildred to Lt. Fred Zuckerman, October 4, 1942.

Mt. Airy, N. C.—Miss Clara Samet, daughter of Mr. and Mrs. Morris Samet was married on Sunday, September 6th to Robert Nassbaum, U. S. Navy. The ceremony was a double one, uniting at the same time, a cousin of the bride, Miss Shirley Samet, of Rock Hill, S. C. with Corp. Arnold Gerr, of New York, N. Y. who is stationed at Fort Bragg. Mrs. Nassbaum was given in marriage by her father and was attended by her sister, Mrs. Joe Grablowsky, as dame of honor. The bride wore the same wedding dress which



MRS. ROBERT NASSBAUM

her sister, Mrs. Grablowsky, had worn at her wedding, while Mrs. Grablowsky wore the same dress which her sister had worn at her wedding as maid of honor. Rabbi Wallace of Charlotte, N. C. performed the ceremony.

Obituary

Durham, N. C.—Mrs. Jennie Nachamson, widow of Eli Nachamson, died Friday morning, October 9, 1942. Funeral services were held Sunday morning and burial at the Hebrew Cemetery. Rabbi Gitin of Chapel Hill performed the services. Mrs. Nachamson was known throughout the state as well as the south, and Durham as well as the state will miss her. She is survived by eight daughters, Mrs. E. J. Evans, Mrs. Larry Madalia, Mrs. Leon Schneider, Mrs. Tom Taylor, Mrs. Bernard Zeiger, Mrs. Harold Wynn, Mrs. Harold Frankel, Miss Eva Nachamson and one son, Bill Nachamson.

ASHEVILLE, N. C.

Organization activities got under way on October 7th at the Jewish Community Center with the Third Annual Joint Meeting of all Jewish Women's Organizations. The Ladies Auxiliary of Bikur Cholim Synagogue were hostesses and the President, Mrs. I. Fagan, presided. The following ladies gave a resume of the years work done in their groups: Mrs. Al J. Goodman, National Council of Jewish Women; Mrs. Gustav Lichtenfels, Sisterhood of Temple Beth Ha Tephillah; Mrs. Joseph Dave, North Carolina Association of Jewish Women; Mrs. Phillip Ness, Hadassah; Mrs. J. Adler, Cheerio Club and Miss Sara Sheptowich, Tau Gama Sorority. Rabbi R. P. Jacobs gave the Invocation and Rabbi Louis Leifer the Benediction. Miss Sara Sheptowich sang several solos following the meeting and an interesting moving picture was shown about Palestine and the work Hadassah is doing in the Hospitals there. Tea was served.

The Tau Gamma Sorority have pledged themselves to be hostesses each Sunday afternoon at the Jewish Community Center to the soldiers. They also entertain the soldiers with supper and a dance twice a month at the Center.

Hadassah gave a game-medley at the Jewish Center on Wednesday afternoon, October 14th for the benefit of the Infant Welfare Fund. Hostesses were Mrs. Milton Lurey and Mrs. Hyman Dave.

A lively carnival and dance was held at the Jewish Center on Saturday night, October 20th by the Temple Sisterhood. Mrs. Leon Gross was Chairman of this event.

The National Council of Jewish Women held its first meeting of the year Monday afternoon, October 12th at the Jewish Center with Mrs. Al J. Goodman, President, presiding. Many civic projects were taken up and plans made for a Game-Medley to be held on November 11th to support these projects. Mrs. Eva Stern was made an Honorary Member of the Council. Rabbi Robert P. Jacobs spoke on "Jewish Aspects of World Reconstruction."

Rabbi Robert P. Jacobs resumed his "Message of Israel" program over Radio Station WWNC, Monday, October 26th at 7 p.m. This is the fourth

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year that Rabbi Jacobs has been asked to continue these programs.

B'nai B'rith held a regular meeting Monday evening, October 12 at the Jewish Center.

Miss Joel Goldsmith, daughter of Mr. and Mrs. Edward Goldsmith has been accepted into the WAAC.

Miss Carolyn Lichtenfels, daughter of Mr. and Mrs. Gustav Lichtenfels, has been named USO program director for Camp Lee area at Petersburg, Va. She represents the National Jewish Welfare Board with which organization she took a two-week's intensive training course.

Mrs. Al J. Goodman.

DURHAM, N. C.

The USO will hold open house on Sunday afternoons and socials on Sunday nights in the meeting rooms of the B'nai B'rith, which have been donated temporarily to the USO for that purpose, Robert M. Kirsch, Jewish Welfare Board representative, announced. Each Sunday afternoon open house will be held between the hours of two and 7 o'clock, while socials will take place on Sunday nights from 7 to 10 p.m. Refreshments will be served to the servicemen.

The Young Judaea entertained at a picnic supper and Sukkot party at the home of Miss Sara Dave on Roxboro Street. Games were played and a picnic supper was held outdoors, after which the guests were invited into the Sukkot, which was attractively decorated with pines and fruits, where dessert was served. Group singing and contests were also enjoyed.

Miss Dave was assisted in entertaining by Sergeant Norman Buchbinder of Camp Butner. Members present were: Misses Estelle Rose, president; Annette Lieberman, vice-president; Marice Katz, secretary; Doris Freedman, treasurer; Hannah Margolis, chairman of arrangements; Jacqueline Levitt, Eleanor Fogel, Francine Mellon, Charlotte Neuwirth Betty Rosen-

berg, Maxine Brody, Miriam Kaplon, Sally Levy, Shirley Zuckerman, and Shirley Cohen. Their guests were: Billy Freedman, Milton Tager, Leon Dworsky, Fred Friedman, Albert Katz, Chester Wink, Shelton Gladstein, Lowell Dreizer, Jerry Daniel, Henry Tager, Sheldon Abelkop and Bobby Evans.

A meeting of the Senior Hadassah was held in the vestry room of the Synagogue with Mrs. Larry Madalia, president, in the chair. Mrs. Madalia welcomed all the new members and guests. Mrs. Sam Freedman, chairman of the membership committee was in charge of the program. At the first meeting of the year, eight new members had attended. A movie was shown, "Health for Victory" which dealt with the Jewish people on the Palestine war front. At the conclusion of the meeting, delicious refreshments were served.

The Ladies Aid Society of the Beth-el Congregation met in the vestry rooms of the synagogue with Mrs. Joe Rose, chairman, presiding. The annual succoth party was held.

Special guests introduced were Mrs. Moss, of West Palm Beach, Florida, Mrs. Appel, Mrs. Cowan, Mrs. Goldman, Mrs. Zellar and Mrs. Victor. Mrs. H. Driser, Mrs. S. Fink, Mrs. E. Shapiro and Mrs. J. Gitin were introduced as new members, Mrs. Gitin of Chapel Hill as an honorary member.

Rabbi Gitin, guest speaker, director of the Hillel Foundation at the University of North Carolina was introduced by Mrs. I. Mowshowitz. He spoke on the "Meaning of Succoth."

Announcement was made of the banquet for installation of officers on October 18. Delicious refreshments were served by the hostesses.

Mrs. Leon Mohl.

GREENSBORO, N. C.

The annual Torah service was observed in Temple on Friday evening, October 2nd with officers of the Council-Sisterhood, the B'nai B'rith and the Religious School taking part. Rabbi Rypins spoke briefly on the meaning of the Succas holidays.

The Council-Sisterhood of Temple Emanuel held its first meeting of the year on Monday, October 5th, in the assembly room of the Temple. With Mrs. Herbert S. Falk, president, in the chair, reports from the various committees were heard as to the activities since the last meeting in May. Plans for the forth-coming money-raising bridge were discussed at this time. Mr. W. H. Andrews, Jr., chairman of

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the Community and War Chest drive addressed the members and impressed upon them the importance of the drive this year. Mrs. Falk is chairman of the Women's division of the drive this year and a number of the members worked on the drive. A tea, with Mrs. Millard Segal and Mrs. M. E. Sands in charge, closed the meeting.

A tea for newcomers to the community was held after services at Temple on Friday evening, October 9th. Mrs. Max Klein and Mrs. Max Zager were hostesses for the evening. Many newcomers attended as well as regular members of the community.

Mr. and Mrs. Jacob Oettinger had as their guest for a week, Mr. and Mrs. Charles N. Bensinger, of Louisville, Ky. Mrs. Bensinger is the former Miss Irma Oettinger.

Starting off the year's activities, the Jewish students at Woman's college held their first meeting on Wednesday, September 30th on the campus. Frances Baer, chairman of the group, was in charge of the meeting, while Rabbi Rypins addressed the students on their activities for the coming year. Chairmen of the various committees reported on forthcoming plans for the year's work. Tea was served by the committee from the Council-Sisterhood, consisting of Mrs. F. I. Rypins, Mrs. M. H. Zauber and Mrs. A. F. Klein. A supper meeting was held the following Sunday at the Temple, with the same group in charge. After the supper, a round table discussion was held, led by Rabbi Rypins.

HENDERSONVILLE, N. C.

Pfc. Kalman Sherman, who enlisted in the Marines in May, was home on a furlough of a couple of days visiting his parents, Mr. and Mrs. Louis Sherman, before being transferred from Quantico, Va., to San Diego, Calif.

Capt. Joe Patterson of Camp McPherson, Ga., was on a furlough visiting his parents, Mr. and Mrs. Harry Patterson.

Friends of Mrs. Morris Weisberg will be glad to know that she is improving at Patton Memorial Hospital where she has been quite ill.

Miss Rose Schas has returned home after visiting in New York and Pennsylvania.

Mrs. Louis Sherman

RALEIGH, N. C.

The Jewish Women's Service Club of Raleigh met on Wednesday evening, October 7, at the B'nai B'rith Recreation rooms, with the president, Mrs. Ben Goldberg, presiding.

The following officers were reelected for the ensuing year: Mrs. Ben Goldberg, president; Mrs. Philip Herowitz, first vice-president; Mrs. E. J. Ellisberg, second vice-president; Mrs. Louis

Greenspon, secretary; Mrs. Hyman Glass, treasurer.

The following chairmen were appointed: Entertainment, Mrs. S. Wollman, Mrs. A. Thorn, S. Jacobs, H. Glass; Publicity, Mrs. H. Shor; Finance, Mrs. D. Steed; Membership, Mrs. L. Garr; House, Miss Corrine Rosenthal; Housing, Mrs. B. S. Aronson.

At a recent meeting of the Epsilon Phi Sorority the following officers were elected: President, Miss Judy Kaplan; Vice-President, Miss Shirley Pizer; Recording Secretary, Miss Ruth Berkowitz; Corresponding Secretary, Miss Marion Schafer; Treasurer, Mrs. Alice Salisky; Chaplain, Miss Florine Thorn.

The B'nai B'rith Lodge of Raleigh held its annual Ladies' Night on Wednesday evening, October 14, at the recreation rooms. About 125 guests attended. The speaker of the evening was Rabbi Joseph Gitin, Director of the Hillel Foundation at the University of North Carolina. Mr. Z. P. Metcalf addressed the gathering briefly regarding the War Fund Campaign. Refreshments were served by the wives of the B'nai B'rith members.

Mr. Ben Goldberg is president of the local lodge.

The Sisterhood of Temple Beth Or met at the home of Mrs. E. J. Ellisberg. Mrs. Davetta Steed, president, was in charge. The regular order of business was conducted and reports were made by committee chairmen.

Dr. Nell Hirschberg attended the American Public Health Convention in St. Louis. While on this trip she will visit her family in Chicago.

Mrs. Geo. Barwick

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, 1942.

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. 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.

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Dorothy Thompson

(Continued from Page 4)

To know Dorothy Thompson, it is not enough to see her on a platform or as she dashes about from meeting to meeting. Only in her own home, whether in New York or on her Vermont farm, do you come face to face with her as she really is: a simple, deeply religious woman, profoundly concerned about the affairs of the world, giving serious thought to every problem before she discusses it in public, absorbing all the information that comes her way, always trying to learn from the experience of the past.

It has long been a theory of mine that only two types of people can be good Zionists: the man who is intensely Jewish and the one who is a hundred per cent Christian. Neither of these feels that he needs to make any apology for normal behavior or normal thinking. Dorothy Thompson is so completely Christian, so free of superimposed prejudices or inhibitions that she sees the Jewish problem in its only true light: namely, that Jews have the same rights as other people, that those rights must be maintained, that rights imply corresponding responsibilities, that Jews deserve no special privileges and that if such privileges are accorded them this is done by people who secretly nurse a form of condescension that is offensive to human dignity.

She considers the fate of the Jews as analogous to that of the man who, held up and robbed of all his clothes, was then arrested on a charge of indecent exposure. If there are any defects in the Jewish character, if there are abnormalities in the constitution of Jewish life, these are due to the external conditions, to the abnormal situation into which the Jews were forced for centuries.

In a recent speech on the Jewish question, she said: "I who 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." This may sound paradoxical, a flight of rhetorical exuberance. But one who knows Dorothy Thompson realizes that she spoke in dead earnest.

Among the hundreds of stories—most of them apocryphal—that make the round about her, one splendidly illustrates her innate hatred of prejudice. At a party, a guest made a "careless" remark about the Jews. Dorothy Thompson, it is said, immediately arose from the dinner table and, to the consternation of her host, walked out, declaring: "I will not remain in the same house with traitors to the United States." The incident may or may not have taken place. But the important thing is that it could be true of her.

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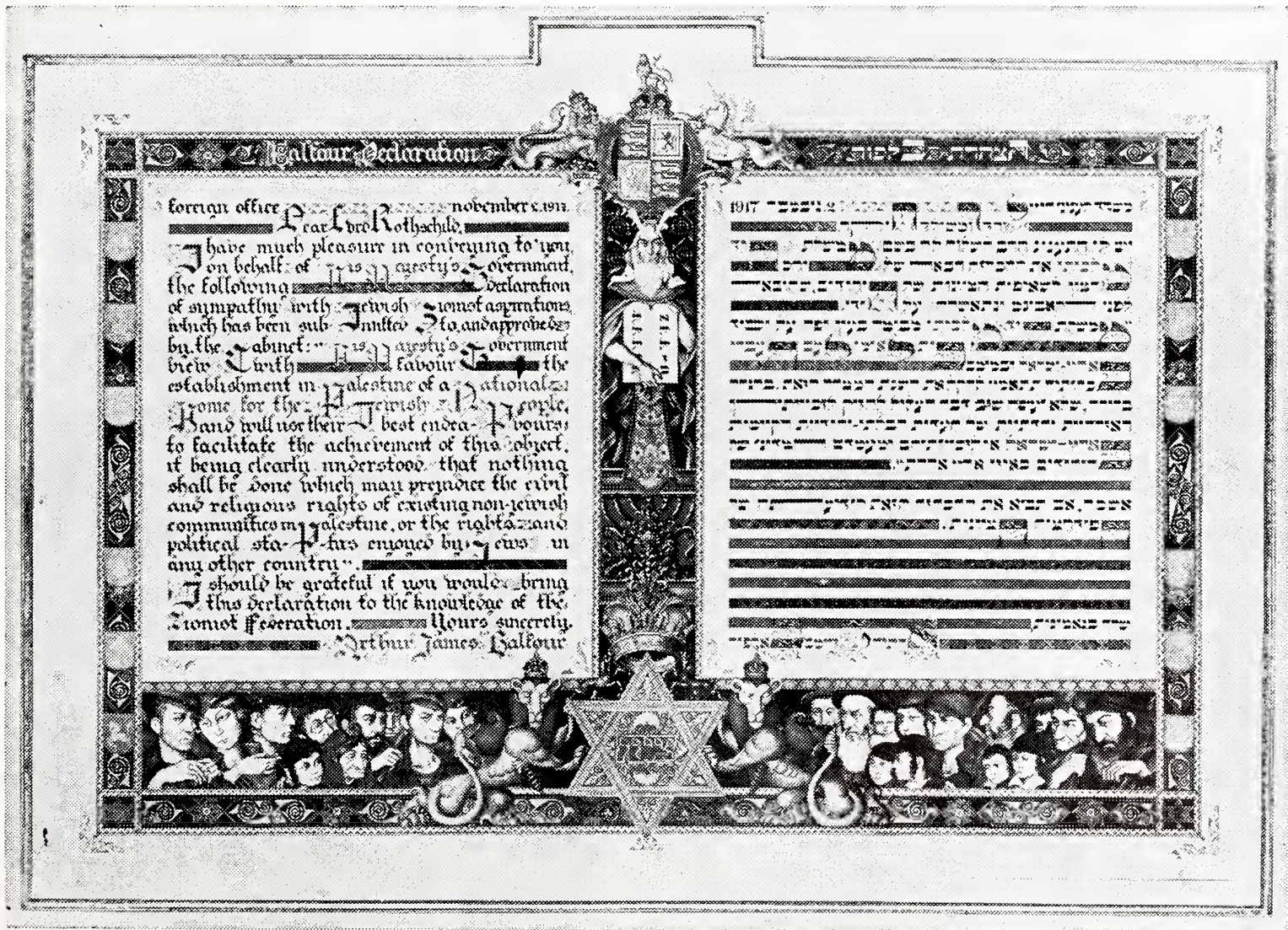
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DECEMBER, 1942

Szyk Painting of Balfour Declaration for Observance of 25th Anniversary of
Historic Document



In commemoration of the 25th anniversary of the Balfour Declaration, dated November 2nd, 1917, the eminent artist Arthur Szyk has executed a magnificent illumination of the historic document in English and Hebrew. The original, which is done in rich colors, is owned by the Treasurer of the United Palestine Appeal, by whose courtesy the facsimile is here reproduced.

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The American Jewish Times

VOLUME 8

DECEMBER, 1942

NUMBER 4

EDITORIALS

Toscanini and Gershwin

November 15th was an important day in the history of American music, for on that day Arturo Toscanini led the NBC Symphony Orchestra in "Rhapsody in Blue" and thus converted a "jazz composer" into a classical musician, a fitting tribute to the memory of George Gershwin.

The great American composer, whose early death in 1937, is still mourned by music lovers, was first seen by Toscanini in 1932. The report has it that at that time Gershwin sat at a piano and played for the maestro for five consecutive hours. The deep admiration which Toscanini then acquired for the composer of "Rhapsody in Blue" expressed itself as he played the composition on his initial broadcast for the current season. The mother of George Gershwin wired to the conductor: "No greater honor can be paid to the memory of my son than to have his greatest composition played by a great orchestra under the genius of your baton." Mrs. Rose Gershwin may be assured that not only in the affections of Toscanini but in the hearts of all friends of American music the name of George Gershwin is forever enshrined as a notable contributor to the happiness as well as to the music of this nation.

Punishment of War Crimes

Some of us feel that there is too great an insistence with reference to Jews when United Nations statesmen condemn the atrocities of the Axis. They say it is too much to ask for emphasis on Jewish sufferings every time horror is expressed at the cruelties of the Nazis. They assert that it is obvious that when the perpetrators of these bestialities are punished, the sorrow of the Jews will be avenged.

Because of that attitude, it is especially interesting to read an editorial in the *Manchester Guardian*, which demands that the United Nations shall make a public declaration that those responsible for the unspeakable annihilation of the Jews will receive the same punishment as those convicted of other war crimes. Since the *Manchester Guardian* cannot be described as a sectarian newspaper, its point of view that special efforts must be made to counteract the incredible destruction of Jews is especially valuable.

There are several factors which cannot be ignored. The first and most painful fact is that the systematic extermination of the Jews transcends in violence and scope the burden being imposed upon any other people in Axis-occupied Europe. While the victims among other peoples are counted singly or in scores or hundreds, the Jews consumed in the jaws of this insatiable Moloch are numbered in the hundreds of thousands. This cannot be too strongly or frequently stressed. In Lidice several hundred people were destroyed. The world is still in an uproar about this horrible act. But when thousands of Jews are slaughtered in one town after another like helpless sheep, as at Kiev, Zhitomir, Kishineff, Minsk, Odessa, Kovno, Riga and scores of other towns, the world's press, with the exception of the Yiddish, is virtually silent about these massacres.

It would indeed be tragic if there really is a "taboo" on the mention of "Jews" and "atrocities against Jews" among the Allied statesmen. It would show that the Nazi propaganda that this war is "Jewish" has actually terrorized many of the foremost leaders of the United Nations. And if that should be true, how can we really be certain

that it is meant to punish those guilty of the slaughter of Jews? Who knows whether, after the war, there may not be such people as will bring pressure to bear to convince the world that the Jewish dead fell as ordinary victims of war?

But all of this is based on impression. One must hope that in the not too distant future there will be a firm, unmistakable expression that will make clear to the world, and above all, to the Nazi perpetrators of these crimes, that the murder of a Jew is as heinous and punishable an offense as the murder of any other citizen of the United Nations. But that expression cannot, will not, be forthcoming as long as there are influential Jews in this country or England who for unfathomable and totally illogical reasons, urge the suppression of news of the sorrow of the Jews.

Daniel Ellison In Congress

We take pride in the addition to the House of Representatives of Daniel Ellison of Baltimore, Md. In his own city he has served communal interests faithfully and has shown a conscientious regard for civic liberalism and independence which the voters of Maryland's Fourth Congressional District have now recognized. Five times Mr. Ellison has been elected to the Baltimore City Council. There he has distinguished himself, not for unswerving loyalty to Republican or, for that matter, any other straight-line party principles. He has been known for his objectivity and moderation. Mr. Ellison is one of the two Maryland legislators who captured House seats from democratic incumbents. He brings with him many virtues so urgently required in a "win-the-war" Congress.

We are certain that Mr. Ellison will show sobriety of judgment, judicial dignity and utmost loyalty to the highest in Democracy and Americanism. Our congratulations and best wishes to Congressman Ellison and to his capable secretary, Miss Rose Sabel.

\$25,000 Ceilings

The order of the Economic Stabilization Director Byrnes in freezing net incomes at a ceiling of \$25,000 will cause much anguish and even real difficulty in many quarters, but in the area of philanthropy it should be welcomed as an extraordinary stimulus to generous giving to worthy causes. It will be noted that the regulations allow for the deduction of insurance premiums and also for contributions to "customary charities." In other words, the citizen who has been properly and consistently generous to meritorious institutions is encouraged to maintain his interest and his support. The new tax regulations are such that the amount of a gift paid by the individual contributor himself is reduced sharply as compared with previous years. In some brackets of philanthropic giving, it will not cost a man anything to make a handsome donation because that will not be deducted from the \$25,000 net income which the government will allow him.

A Prayer

Blessed be the names of those who are dying for the cause of decency and justice. Their supreme sacrifices will count in the end.

The Victims Will Not Hush

By SIR NORMAN ANGELL

AT the close of the war hundreds of thousands—indeed many millions—of men and women will have been removed from their homes, taken like cattle from one side of Europe to the other. Their original homes are today in many cases blasted ruins, the scenes of tortures and tragedies that these suffering people will want above all to forget. Economically, it would often be extremely difficult for them to return; the conditions which gave them a living in their old homes would be entirely changed: the factory where the mechanic worked might be gone; the clients who had made for the young lawyer a legal practice might be dead; the district where the shop had been prosperous so altered that no such shop could survive; and so on. Less still will many want to remain where they had been dumped by the nazi slave trader. They—or very many thousands of them—will want to start life afresh, preferably in one of the “new” countries. They will want to do what so many former generations of young Europeans have done—go out to a young and expanding country in order to forget and get away from the tragedies of the old, of the past. They will most certainly ask whether, in the brave free world for which they believed themselves to be fighting, they will be allowed, as their forefathers would have been allowed in the world of yesterday, to help till the empty spaces of the earth and to help by their labor render those spaces fertile.

What will the Democracies of the new countries answer to that plea?

Unless we—particularly we of the English-speaking Democracies—make it plain that we have parted with the ideas that dictated our conduct a few years ago, those victims of the Nazis will not have much hope.

At the beginning of this war, children from the war area were offered the freest, most generous hospitality by private citizens. Nothing could have been more generous, more noble. But these qualities did not at all characterize the conduct of governments in adjusting their immigration policies to meet the need of those who, before the war, were suffering under nazi oppression.

When a few months before the present war several countries gave an extra turn to the screw of immigrant exclusion, just because the demand for refuge was becoming greater, the present writer tried to bring home to the public of that day just what these barbed wire entanglements of regulations meant for the refugee flying from terror:

“Recall the constant accounts of refugees, having escaped in some cargo boat, carried shrieking to the ship or plane that will deliver them back to the tender mercies of the Brown Shirts. Consider for a moment the humanity

of the law which forbids you to take a refugee baby into your home unless you will give a banker's guarantee to cover the whole cost of its upbringing and education during the whole of its life until it is of age; of the law which forbids the adoption of a refugee child, which makes it illegal, that is. Consider for a moment what it means when a whole shipload of women and children, fleeing from the nazi terror, can wander the ocean for weeks seeking any door anywhere that shall be open to them. And finding all closed. As their ship passed the Statue of Liberty, someone might have told them what is written upon its pedestal.

“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-
tost to me,
I lift my lamp beside the golden
door.”

“But the children fleeing from death found it to be a closed door, with the lamp gone out. All the doors, whatever the democratic flag that flew over them, were closed; all the lamps were going out. Though the mothers asked nothing better than to scrub floors or wash dishes for any pittance that

would give their babies food, that pittance, that food, that sanctuary again and again we have refused. We fear that the children might prove to be children of the race of Jesus and of Mary; and we urge that the presence of the children of His and Her race might ‘excite prejudice,’ make some of us angry. So we turn them, they and their mothers, back to hunger and imprisonment, torture, death. ‘Inasmuch . . .’

“If that is the degree of unity which marks ‘the forces of freedom throughout this world;’ if that the degree of faith we have in the principle that we must stand together against the forces of evil; if we believe the words that we are members one of another with that degree of fervor—then our material power obviously cannot save us. For we have not the moral unity sufficient to use it; it can be overcome by those who have less power but greater unity. And our democracies would perish.

“Perhaps they would deserve to perish.”

If there is bitterness in that comment on our attitude, the attitude of Britain, the Dominions, and this country, a comment written a year or so before the present war began when so many who might have worked and fought for us asked the chance of life,

it is perhaps because that refusal of life by the Democracies of the Empty Spaces (as those of the newer worlds might be described) was in the circumstances a deeply bitter tragedy.

What is to be our reply when the same sort of plea is made by the uprooted and the homeless after the war?

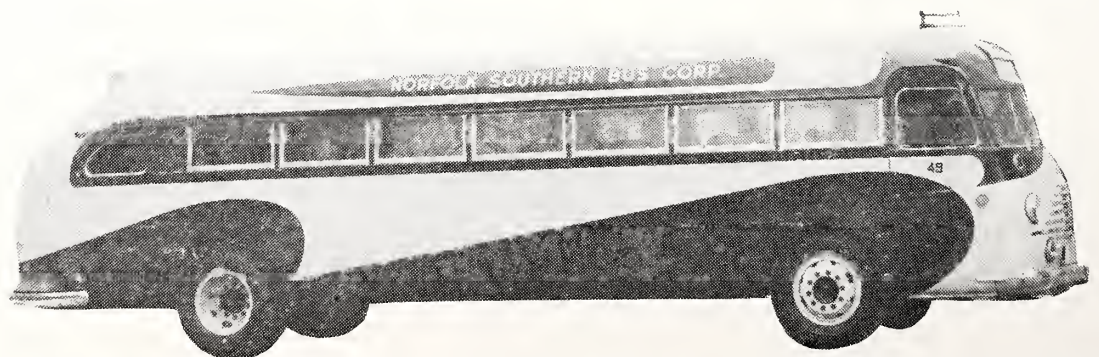
It may well be that we shall soon have to give an unequivocal answer to the question coming from underground Europe: “When we who have been in hell for years manage to get out of it, and want to forget in a new world, will you, because you got there first and closed the doors against us before the war, open them a little to let us in?” We may have to answer that question before the end of the war, and the answer that we give may well have a very great effect upon the peace that we shall ultimately be able to make.

What is going to be our policy in respect to the type of refugee which the circumstances of war may produce, refugees who during the war have fought our fight and need a resting place and sanctuary?

Whenever one asks that question of the Olympians—the diplomats, the politicians, the labor leaders, the trade union officials—the answer is commonly a panic-stricken request for heaven's sake not to raise the question at all. No government, we are told, would dare to suggest any relaxation of the immigration restrictions. It is a most unpopular subject, they tell you, with officials and with Foreign Offices. It would be most unsafe to suggest that the victims of the war will be able to find a future in the New Worlds, because in all probability it will be denied them. So please hush.

But my guess is that when the time comes, the victims won't hush.

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I Challenge the Appeasers

By LAWRENCE LIPTON

A storm of controversy, in book columns and among Jews, has swept over "Brother, The Laugh Is Bitter," a novel by Lawrence Lipton, former illustrator and English-Jewish editor now in Hollywood. Leading critics have hailed the book as an admirable study of Jewish life, while some Jews have branded it a distorted picture. One organization even went to the extent of trying to get the book stopped. Mr. Lipton here describes the highlights of his life and closes with a statement of his views, the inevitable product of that life.—THE EDITOR.

I WAS born twice. The first time was in the city of Lodz, Poland, in 1898. The second time was in the city of Chicago, U.S.A., in 1908, ten years later.

After the age of five, when I made the long land and sea voyage with my mother, sister and brother to St. Louis, Mo., (my father was already in America), I can remember nothing till the time when, at the age of 10, hazy memories begin to fade in for the first time, the way others remember their first three or four years. I imagine—like a picture coming into focus on a screen. Or like blinking out of a deep sleep into semi-wakefulness.

Half-orphaned at the age of 14 by the death of my father and compelled to work for a living from then on; forced to fight a running battle against time for my education—time stolen from sleep, from play, from work, and consequently from food very often—and lacking the kind of life continuity and integrated personality that gives a man a firm sense of purpose and direction, my life has, until now, been as saw-toothed and circuitous as the Burma Road. Even to the bombings; disaster has come down on it more than once with explosive effect, and left some shell holes that have never been filled in.

After several years as an artist, self-taught, during which I acquired sufficient skill to compete in an international contest to illustrate the *Haggadah*, I won the award, against some very celebrated artists who were more skilled and more talented but less lucky than I—and, having completed this commission successfully, and finding myself offered commissions on every hand, I promptly abandoned the career of the artist forever.

Later, a regular contributor to the Sunday feature section of the New York *Forward*, English section, and editor of an English-Jewish weekly, I tossed that away too, to leap into the job of publicity director of one of the three biggest movie palaces in America.

And again, well launched in this very lucrative field, and having risen in less than a year to one of the half dozen top publicity jobs in the country, I once more abandoned a career in full bloom—this time for the art of writing.

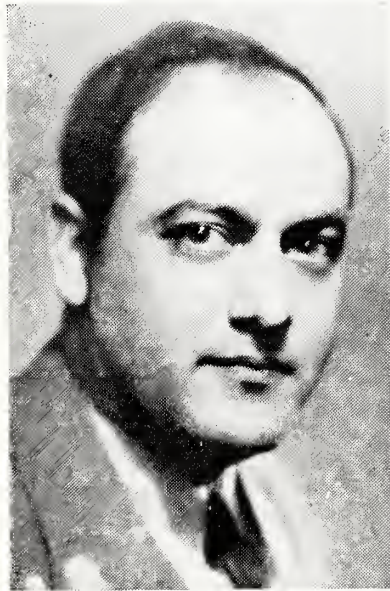
And—back again to editing. And publishing. And back to publicity again. And writing with "publicity on the side." And publicity with "writing on the side."

Till the time came when a combination of circumstances led me to give

birth at last to the book that had been gnawing at my vitals all those years.

It may be that "Brother, the Laugh is Bitter" is the beginning of another attempt (and, I hope, a finally successful one) to find the meaning, the purpose, the integration that my life has lacked till now. A kind of analytical catharsis touched off by a return to the primal scene. Bringing the blurred picture of my life into focus at last.

Just as the England of Chamberlain had its appeasers and the America of pre-Pearl Harbor days had its isola-



LAWRENCE LIPTON

tionists, so the Jews, both here and abroad, have always had and still have their appeasers and their isolationists.

Our appeasers are those who would have us meet the onslaughts of anti-Semitism with the sweet reasonableness of polite letters and Good-Will dinners—which everybody attends except the anti-Semites. They are the "Leaders" who follow the head-in-the-sand policy of the "invisible Jews." "Tell it not in Gath, publish it not in Ashkelon" is their motto and their "strategy." They invented the "Gentile Front." Under their leadership we Jews have suffered more than one Munich.

In England and America the Chamberlains and the Wheelers have now been thrown out of power and replaced by the Churchills and the Roosevelts. But among us Jews the appeasers and the isolationists are still in the saddle. A Jew has only to lift up his head and take an American, a self-respecting attitude towards anti-Semitism and the anti-Semites to feel the heavy hand of the "official" shush policy. Even such

(Please Turn to Page 9)

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**Jewish Welfare Board
In Alaska**

JEWISH life in Fairbanks, Alaska, had been a nebulous thing for 33 years. Not since 1909 had the scattered Jewish community held a formal religious observance. But the presence of American troops during the High Holy Days and the National Jewish Welfare Board's solicitude for the religious needs of those troops changed all that.

At sundown, September 11, of the year 5702, nearly 100 American servicemen of the Jewish faith congregated in the Masonic Temple of Fairbanks to greet the New Year in the tradition of their forefathers. Also in the Temple were the ten or twelve Jewish families comprising the Jewish population of that arctic metropolis. Side by side, the Jews in uniform and the Jews of Fairbanks and those in Sitka held a Rosh Hashonah service, led by Robert Bloom, of Fairbanks, and Maurice Marshall, the Jewish Welfare Board's USO representative in Alaska.

Nor was that the end of it. Spurred by the example of the 100 Americans, those families readily agreed to provide the materials for weekly Jewish services to be held at the Army post. A Torah, ordered in Seattle by the Board, was delivered in time for the first holiday service, and in Fairbanks it will remain. And as the New Year began, the handful of Jews in Fairbanks resolved not to wait another 33 years before reaffirming their belief, as a community, in Judaism.

The story was the same in other remote Army and Navy bases from the arctic to the tropics, from the Caribbean to Australia. It was a story of untiring application of the part of the National Jewish Welfare Board to the program it has undertaken in behalf of Jewish servicemen. It was the story of 13 Jewish chaplains of the Army and Navy who travelled to distant territories to help uncounted thousands of Jewish soldiers and sailors to greet the year 5703.

Cooperating with the Board, the War and Navy Departments assigned those chaplains to such places as England, Australia, Trinidad, Panama, North Ireland, New Caledonia, Puerto Rico, Iceland, Hawaii and Cuba. The Board also sent civilian rabbis to other far-away outposts. Against war's grim background, a year which will bring new crises, new hopes, was ushered in.

When Chaplain Julius A. Leibert arrived in Iceland on September 1 to supervise New Year arrangements, he became the first rabbi ever to set foot in that ice-bound land. But, to his delight, he learned that the Catholic and Protestant chaplains regularly stationed there had, for more than a year, helped Jewish soldiers in the conduct of weekly services, with prayer books and other religious material sent by the Board.

Iceland's craggy coasts must be patrolled constantly and minutely, holiday or not. And upon his arrival,

Chaplain Leibert was informed regretfully by military authorities that Jewish men at such points would have to remain there during the High Holy Days. So by plane and by jeep, the chaplain visited those isolated spots, coached the soldiers in the proper conduct of services and returned to his quarters confident that, through one means or another, every Jewish soldier in Iceland had been assured the opportunity for worship on this most significant of Jewish holidays.

Cooperation from the commanding officer in Iceland, General Charles H. Bonesteel, who attended one of the services, was given unstintingly, Chaplain Leibert reports. He ordered a large hospital ward converted into a synagogue. And as the blowing of the Schofar on the Day of Atonement ended the holiday period a Christian officer who had been present at most of the services, shook Chaplain Leibert's hand and said, "I have never in my life felt so uplifted as in the past two weeks."

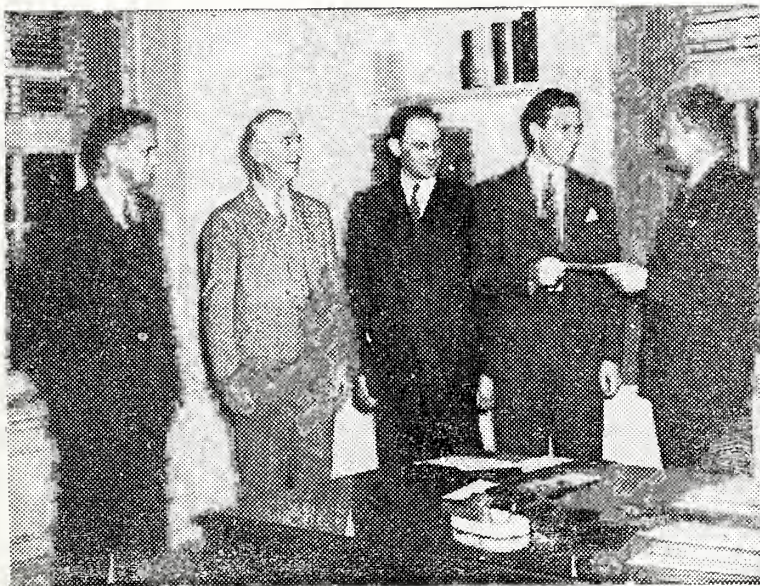
Assigned to Bermuda was Rabbi Philip Goodman of the Jewish Welfare Board staff. He had come prepared for a congregation of less than 200 Jewish servicemen. The Board had shipped salamis and gefilte fish to be served to the soldiers following services. But, unexpectedly, a refugee ship from Europe put in at Bermuda, Rabbi Goodman's flock was abruptly increased to 350, and the salamis and gefilte fish were shared by the soldiers with their unfortunate Jewish brethren.

The Jewish community in Bermuda is small. However, with the cooperation of the base chaplains, men of the Catholic and Protestant faith, that small Jewish community, through the local J. W. B. Army and Navy Committee, finds little difficulty throughout the year in ministering to the religious needs of the Jewish servicemen, Rabbi Goodman reported.

The synagogue in Fairbanks was a Masonic Temple. In Iceland it was a hospital ward. And in Bermuda it was the Episcopal Cathedral. In the chapel of the cathedral, on the second day of services, the Bishop of Bermuda, attired in full ritual vestment, came before the children of Israel to welcome them and bid them a New Year of glory and victory.

Under Hawaii's swaying palm trees, Jewish servicemen on four of the islands chanted the ancient melodies of Rosh Hashonah and Yom Kippur and intoned the traditional prayers, guided by Army Chaplains Harry Richmond, Joseph H. Lief, Norman Siegel and Navy Chaplain H. Cerf Straus. A land which had known little Jewish life until the outbreak of war, heard the strains of U'nesaneh Tokef, Zochraynoo L'Chaim, and Ovinu Malkaynoo.

Here, too, the Jewish Welfare Board had bent every effort to make the occasion a memorable one for the Jews



Baptist Student Receives B'nai B'rith Hillel Foundation Inter-Faith Fellowship at Alabama

The Grover Cleveland Hall Award, established by the B'nai B'rith Hillel Foundation at the University of Alabama, in memory of the late Grover Cleveland Hall, crusading Alabama editor, is awarded to James Davis, Baptist student, who was adjudged by a faculty committee to have done the most to promote inter-faith relations on the campus. L. to R. James H. Newman, dean of men; Professor Montgomery, chairman of the award committee; Rabbi George Ende, director of the Hillel Foundation; James Davis, award winner; and Dr. Raymond R. Patty, president of the University of Alabama.

in uniform. Honolulu's Jewish community prepared refreshments, offered its homes for overnight lodging and, under the guidance of Israel Weinstein, the Board's USO representative, contributed unsparingly to the success of the holiday period.

Chaplain Bernard Segal, who is regularly stationed at Fort Dix, N. J., flew to Puerto Rico to officiate at services for the Jewish men there. Leo Jacobs, of the Jewish Welfare Board, had organized the community resources before the chaplain's arrival. Jacobs himself helped in the conduct of services at Antigua, where once Admiral Nelson's mighty fleet lay in wait for Napoleon's armada.

From the forests and the jungles of the Panama Canal Zone, hundreds of Jewish servicemen came to the Atlantic and Pacific sides of the territory for Rosh Hashonah and Yom Kippur services. At those points which could not be reached by Chaplain Nathan E. Barasch and Rabbi Nathan Witkin, Jewish Welfare Board workers in the area, volunteers from among the Jewish servicemen conducted the services, while others cooperated with the Board in the preparation of refreshments.

Across the Atlantic in the British Isles, the great oaken doors of the Church of Scotland swung open on the day of Rosh Hashonah and into the old chapel marched more than 300 Jewish servicemen. There they held a New Year's service under the guidance of Chaplain Earl S. Stone who, with Chaplain Judah Nadich, had been assigned to permanent duty in Great Britain.

In Australia, a week before the High Holy Days, American Army officials issued a memorandum recognizing Rabbi Max Schenk, of Sydney, as the Jewish Welfare Board representative in all Australia. Rabbi Schenk was former spiritual leader of the Washington Heights Y. M. H. A. in New York. The notice was posted on all bulletin boards and throughout the holiday weeks. Army authorities lent every assistance possible to the rabbi and to

(Please Turn to Page 15)



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BOOK REVIEW

THE JEWS IN SPAIN: Their Social, Political and Cultural Life During the Middle Ages, by Abraham A. Neuman. Two volumes, \$5.00 per set. Philadelphia: The Jewish Publication Society of America.

NO period in the long history of the Jews bears as close a resemblance to that of the Jews of Germany during the past three generations as does the history of Spanish Jewry before the Expulsion in 1492. There is the same phenomenal rise to affluence and influence despite every discouragement, the same attempt to live their own life while contributing of their best to general civilization and, in the end, the same destruction and dispersion under the concentrated blows of enemy power. If anything, Spanish Jewry and its fate offer more food for thought and a better opportunity for analysis for the very reason that it is so far in the past. No malicious hand can any longer distort the story. Its documents are open to the investigator whose objective eye can penetrate the veil of centuries and whose imagination can then reconstruct a world long vanished.

This two-volume work on the Jews in Spain by Professor Neuman is not the usual chronological history. It is the life of the Jews in Spain reproduced on an historic canvas by a master craftsman. Every phase of the life of the people is portrayed in the picture, which is vivid and colorful throughout. The inner life of the people in their homes, the subjects and manner of study from the elementary grades to the "Yeshibah," the foibles and frivolities of young people, their escapades and courtships are portrayed on a carefully designed background in which are delineated the political character of the communal organization, the municipal administration, the judicial system and all the complicated relationships between the miniature Jewish governments and the outer state. There pass in review men of all classes, scholars and merchants, rabbis and financiers, physicians, astrologers, scientists and a resplendent array of hispanic-Jewish grandees, whose outer splendor and inner weakness are described with unusual sympathy and understanding. Religious conflicts within the Jewish camp, the extent of religious defection and desertion, the surprising phenomenon of Jewish proselytism, under the very shadow of the Inquisition, these are among the many human themes which Professor Neuman treats in this classic work.

Spanish Jewry has had a number of distinguished historians. Its spectacular rise and precipitate fall, the horrors which the Inquisition brought upon its descendants and the connection between these descendants and the modern civilization of the West—all of these have attracted to Spanish Jewry more attention than has been given to the Jews of central and eastern Europe. But those earlier historians did not penetrate deeply into the internal life of the Spanish Jews. This was the field which Professor Neuman made his own. As source material, he used not only the vastly increased num-

ber of public documents available in recent years, but in masterly fashion he made use of the rabbinic sources, those invaluable treasure-troves of correspondence and legal decisions of the mediaeval rabbis.

It would take more than a brief review to describe how the dry material of ancient legalistic argument is literally brought to life again by this modern scholar. Out of the maze of intricate rabbinical discussions, he extracts the essential historical material and the result is a graphic description of



DR. ABRAHAM A. NEUMAN

the status of the Jews before the royal courts and in the general community. Thus he describes how the Jews organized their own communities, paid their taxes, decided their lawsuits and themselves punished their own law-breakers. He reveals what occupations they followed and how they lived their life at home. There seems to have been a great deal of class conflict among the Jews of mediaeval Spain, and one is shocked, though hardly surprised, to find that Jewish grandees who were the favorites of kings and queens were not necessarily the favorites of their own people. If there were plenty of saints among the Jews of Spain, they had their sinners, too. On the one hand is a family making it obligatory upon its members for all generations to devote at least ten per cent of its wealth to charity. On the other hand is a woman horribly disfigured by order of the Jewish court in punishment for an immoral life. Professor Neuman is an historian in the modern sense, to whom the writing of history means giving a picture of the life of the people. It may, furthermore, be added that, as the basic facts of Jewish life were essentially similar in all parts of Europe, Professor Neuman through this work has not only illuminated the Spanish scene, but has thrown light on Jewish life throughout the Middle Ages in all the European countries, and his recital is, at times, stirring with deep pathos. A master of English style, Professor Neuman is always interesting notwithstanding the detailed accuracy of the treatment, which stamps his work as scientific and authoritative; he writes vividly and with creative imagination.

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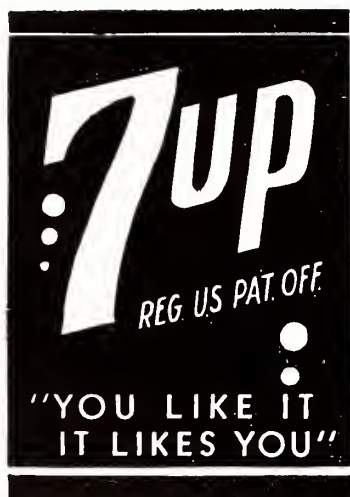
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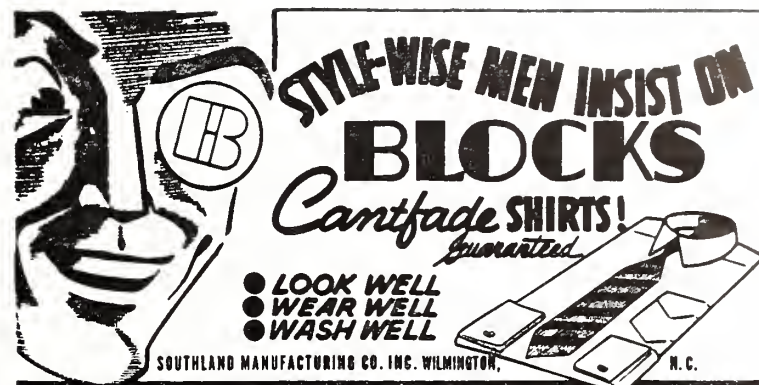
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To each uplifted knife and axe,
In flames, on stakes to die with joy,
And with a whisper, "God is one."
To close their lips?
Then enter thou the House of God,
The House of Study, old and gray,
Throughout the sultry summer days,
Throughout the gloomy winter nights,
At morning, midday, or at eve;
Perchance the eye may still behold
In some dark corner, hid from view,
A cast-off shadow of the past,
The profile of some pallid face,
Upon an ancient folio bent,
Who seeks to drown unspoken woes,
In the Talmud's boundless waves.

(Translated from the Hebrew by
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I Challenge the Appeasers

(Continued from Page 5)

an organization as the Anti-Defamation League, which was set up years ago for the express purpose of coping with anti-Semitism, is so hobbled by the appeasement tactics of its officials and backers that its ineffectual efforts have left wide areas of anti-Semitic activity open to the anti-Semites in this country.

In the economic field this has resulted in widespread discrimination against the employment of Jews in industry and trade, both in employment and in business practice. The same has been true in the professions. In the social field the "Gentiles Only" sign is eloquent testimony of the failure of the hush-hush policy. In the field of journalism and literature the hand of appeasement has fallen heavily on every Jewish writer who has ever dared to stand up and talk back to the anti-Semites in language they can understand. In fact, the only strong language the appeasers ever use is against Jewish writers who have taken a straight-from-the-shoulder attitude toward anti-Semitism. In such an attitude these head-in-the-sand "diplomats" can see only a challenge to their own policies.

That the vast majority of the Jewish people of this country, and, indeed, the world over, no longer support such "leadership" is evident to anybody who has kept his ears and eyes open to what Jews are saying and doing every-

where today. In that conviction I wrote my novel "Brother, the Laugh is Bitter," and the reception the book has received at the hands of most Gentile readers confirms me in my conviction that the American Gentile, who has always been on the side of the under dog, is on his side only when he goes under fighting. And the letters that have come to me from Jews, both Jewish authors and Jews in every walk of life who have read the book, confirm my belief that the hush-hush policy of the appeasers is now held in contempt by the vast majority of Jews in this country.

The fact that my novel openly challenges the hush-hush appeasement policy is sufficient grounds in itself to provoke an attack by the Anti-Defamation League. Surely today, when all the forces of god in the world are united in the fight against Fascism and its most brutal weapon, anti-Semitism—surely this time of all times is the right time for the Jews of this country and of the whole world to fight back against anti-Semitism and to do it without pulling punches.

For my part, I hold that Fascism is where you find it: on the home front or on the battlefield, in the stores, shops and offices of our own cities, on our own streets, as well as in the skies over Berlin and Tokyo. And I, for one, mean to go on fighting Fascist anti-Semitism, in whatever quarter I find it, with the weapon of imaginative fiction or any other weapon that I am capable of wielding, Jewish Appeasers and Gentile Appeasers notwithstanding. This stand, I am sure, the vast majority of the Jewish public of America will approve.

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By PAUL B. GREENE

THE lavish movie palaces which dot the great cities of America were once new. Abe J. Balaban was their creator. The orchestra elevator pits, the gaudy rest rooms, the organist at intermissions, the name band supplementing the current film attraction—all these were the contribution to American entertainment made by a poor Chicago boy who was first attracted to the movie business because he hated the smell of the pickles sold in his father's tiny grocery store.

A. J. Balaban, whose brother, Barney, is better known today as one of the heads of Paramount Pictures, was the founder of the Balaban & Katz theaters, which dot the neighborhoods of Chicago. These houses became so successful that they were made the nucleus for the Paramount-Publix system of theaters, which collapsed either of its own weight or the impersonality inevitable in a gigantic enterprise of the kind.

There had been nothing impersonal about the reasons for A. J. Balaban's success. There was his wife, Carrie Balaban, sitting across from me to tell me the story of her husband's life, her own. She was summarizing the biography that she has just published under the title of "Continuous Performance," the first-person story of A. J. Balaban. Friends who had enjoyed the letters which she had written to America from their long stay in Europe, following the stock market collapse in this country, had encouraged her to make her debut with this book.

Member of a large and uniformly poor Chicago family, A. J. Balaban could afford none of the luxuries of education possessed today by the banking executives who control the chain of movie houses which he established and made prosper. How anyone ever adopts the profession or occupation he is in is one of the mysteries of life. Perhaps Balaban's affinity for show business might be explained by the fact that his grandfather used to be the fiddler at all the Jewish weddings. The attitude toward such goings-on was reflected in the epithet applied to the grandfather by his own parents. "Loafer," they hurled at him. There was also an uncle who played in the orchestra of one of the early Yiddish theaters in Chicago.

Abe had to earn a living. He printed himself a card, "Abe Balaban, Singer." Theaters and cafes engaged him. The price ranged from \$2.50 to \$3.50 an evening. His folks prospered. They graduated from the pickles to a fish and grocery store—but needed the money that Barney and Abe brought in if they were to survive. Abe began singing in the "nickel" shows, predecessor to the later-to-be-called nickelodeons. He couldn't help contrasting the large and enthusiastic crowds which paid their money on the spot with the grocery business. There fruits and vegetables spoiled before they were sold. Moreover, customers "on

the books" didn't always pay up. That's how it happened that he convinced his parents, his brother and sundry others that the movie business was a better way to make a living than the grocery store.

The Kedzie, bought on January 11, 1908, was the first theater of the Balaban boys. It started a tradition imitated by countless others. If there is a Radio City Music Hall today, it is the beneficiary of all the innovations of A. J. Balaban. Look at the list of things he introduced into the movie business:

He was the first to put "stage shows" into a movie house. Paul Ash, who became nationally famous, was Balaban's introduction of "the master of ceremonies." Air conditioning was another of his devices. The military drill of ushers—only a memory in wartime—was once the magnet for gaping movie-goers. It was Balaban's idea. He was the first to put "name bands" on the stage as another attraction for movie-goers.

It was a hard life. In the early days, Abe would bring his lunch from home during the Passover holiday. No bread for him during that Jewish holiday. This appreciation of Jewish tradition was reflected in later years in his communal activities.

But the grind of selecting acts, supervising shows, planning promotion gave way to a more monotonous existence when the Balaban and Katz houses were sold to Paramount-Publix. Vigorously active, A. J. had no incentive to be a swivel-chair occupant "talking only to other high-salaried executives." He tired of it all, sold out his interests and left for Europe to get peace and relaxation with his family.

A. J. Balaban is only fifty-two today, hardly the age for retirement. That the theater is still in his blood was indicated a few months ago when he took over the operation of New York City's "Roxy," a memorial to the late S. L. Rothafel but even more to the ingenuity and the enterprise of Balaban.

Carrie Balaban, who met the red-headed boy at school at 12, married A. J. 24 years ago. In the hectic days before 1930, Mrs. Balaban recalls sadly that her young son and two daughters knew their chauffeur better than their own dad. But during the years they spent in Europe, from 1930 to 1939, their father was able to give them the companionship they wanted. About seven and a half of those years were spent in Geneva, where the Balabans took a special interest in the League of Nations.

"We saw the approach of the Hitler regime," says Mrs. Balaban. "We pleaded with our Jewish friends to awaken; to stop merely resenting what was happening; to stop being clannish and talking among themselves about it and to start arousing the Gentiles to the realization that what Hitler was after was world domination—that

(Please Turn to Page 15)

The Zionist Convention

A Retrospective Glance and Resume

By LARRY HEXTER

THE New York Zionist convention was not a summer resort-board walk convention. This is not to cast any reflections on any previous conventions, but Zionists would not have been true to their trust, if at this moment, when they are standing at the cross roads of history, a more serious mood did not take hold of them. Serious, decisive, advancing to "a bold and daring program" as Judge Levinthal put it, it was not controversial. A note of accord and unity not so often evidenced in previous conventions was apparent, much to be desired at this time when Zionists must make their mightiest effort. Timing is of the utmost importance. Twenty centuries of history look down upon us and yet unimagined, unconceived, centuries of the future. The allies talk about creating a second front. What they really mean is to create an extended first front, embracing all, uniting all. So Zionists too must do. United Zionists!

The parallelism between the Zionist fight and the general war of the democratic nations is strong. War fought with swords or words have their kinships. There is nothing gory about the war of words and ideas, but right maneuvers, correct logistics are as important. Judge Levinthal's call for immigration of two to three million Jews at the conclusion of the war is the recognition that defense will not win for Zionism either. "No more dribbets, no more trickles no quota certifications but the historic restoration of a people," Judge Levinthal calls out, revealing that Zionism is on the offensive. Hear ye, O Israel, hear ye O World, the Jewish Commonwealth is to be born!

Mr. Rothenberg tells the convention—it is now or never for Zionism. The physician as it were is bending over the patient. The crisis is on. If the patient survives the next moments, he will live. If Zionism does not redeem the hour, the future is dead and with all that all the past has achieved. Zionism, says Judge Rothenberg, hangs on the present hour to determine whether it will be a thing to give life or one of those abortive movements which clutter the storerooms of history.

Mr. Lipsky points to some of the political obstacles which have retarded the growth of Palestine. Words that are hard for him to speak at such a time as this when all of those who are associated in the desperate struggle against Nazism must subordinate minor grievances and stand shoulder to shoulder.

The convention notes that the appeaser has appeared and there is no question that the convention is disturbed by it. A new thing called Ichud (Union) has lifted its head and threatens to bring about Disunion. The convention meets the challenge resolutely. In joint session with Hadassah, the two bodies repudiate and completely dissociate themselves from it.

Robert Szold performs a surgical diagnosis of Ichud and its bi-national-



JUDGE LOUIS E. LEVINTHAL
President Zionist Organization of America

ism. "If this bi-nationalism means that Jews and Arabs shall enjoy equality of rights, not merely as individuals but also as groups with local autonomy as to language, culture and religion, there is no room for controversy. If bi-nationalism however means, as it is now frequently taken to mean, parity in the apparatus of government, then friction will result with consequent negation of immigration." A government of that style for example, he points out, would scarcely be likely to favor such a project of colonization as the development of the Negeb region.

Ichudism, says Szold, is like Partitionism, a scheme to reduce Jewish immigration. The proposed Federation of Arab states is weighted with the same menace. Between now and the end of the war, Szold warns, many other proposals of the same nature will probably be heard of. "We may expect that the Jewish Commonwealth will be integrated in the structure of the new democratic world. At the present moment, however, it is not fruit-

(Please Turn to Page 12)

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Boy America Rescued Joins U. S. Army



Nazi Germany's "Expendables"—the thousands of Jewish men, women and children ruthlessly cast out of their homelands — are taking their place among Uncle Sam's "Indispensables" in the global struggle against fascism.

The elderly, and others excused from military service, are busy on the production lines replenishing democracy's arsenals—jobs for which they are being trained and placed by the National Refugee Service.

The younger men, such as the one pictured above saying goodbye at NRS, are joining the armed forces in increasing numbers. The significance of the above photo lies in the fact that the soldier-to-be is one of the 800 child refugees from all European countries

who have been brought to the United States since 1934 and who have been placed in carefully supervised foster homes by the German-Jewish Children's Aid, a child rescue agency administered by the National Refugee Service.

As soon as he became of age, this young refugee registered with his local Selective Service board. A few weeks ago he was called for induction.

"Tomorrow I will be inducted into the Army," he said proudly—happy in the chance to repay in part his debt to the country which is now his home.

The National Refugee Service, together with the Joint Distribution Committee and the United Palestine Appeal, receives its funds from the United Jewish Appeal.

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THE ZIONIST CONVENTION
(Continued from Page 11)

ful to speculate in detail as to the structure of the world. In any event, one fact is certain that it is impossible for anyone definitely to know the estate of the post-war world. This is clear beyond peradventure of doubt. Therefore Zionist leadership must make no commitments, intentional or inadvertent, which would in any way be the basis of whittling down Jewish rights to Palestine, which were acknowledged by the nations of the world after the last war or which would interfere with the attainment of the fundamental objective of unrestricted immigration as of right."

Peace, Szold pointed out, may not come between all the warring nations at one time. "Cessations of hostilities may come in stages and in different parts of the world. There may be no general peace conference such as the Paris conference in 1919. On the other hand, there may be a more or less permanent peace conference. Between the time of the cessation of hostilities as affecting Palestine and the determination of treaties regarding it, years may elapse. Post-war solutions may not again be based primarily on terri-

terial lines with emphasis on self-determination of nationalities.

Mr. Szold proclaims a few "Thou shalt nots" which Zionists must hold fast to with religious firmness. They must not yield.

1. To any scheme of numerical limitations.
2. To any geographical restrictions, whether under the guise of partition, or of regional federalism or of community segregation.
3. To any administrative or political obstacles, Exhibit A, such as the formula "economic absorptive capacity of the country."

This program for maximal Zionism, the convention is told, bodes no ill but rather good for the Arabs also. Szold, casting a glance at our TVA foresees the possibility that after the war, there will be undertaken with inter-governmental assistance the rehabilitation of all the vast underpopulated areas of the Near East, now the thinnest settled portion of the earth per square mile.

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MINUTE MEN ON THE MARCH

HISTORY reveals that the battle for right has always been continuous—has always demanded the greatest courage and the fullest resources of its protagonists and protectors. Did they, who fought to win the many conflicts waged against the American way of life, stop at a tithe—a tenth of their material strength? No! The great majority gave not a tithe—but their all!

The Minute Men of Lexington and Concord—in Boston alone their were 16,000 of them—ready at a minute's notice to send the red-coats scurrying into headlong defeat. Their arms? Anything that men and women could use to deal a death blow to the enemy. They gave all they had—ALL!

Concord, Lexington, Bunker Hill, Gettysburg, Antietam, Richmond, Appomattox, San Juan Hill, Manila Bay, Soissons, the Marne, Dunkerque, Corregidor, Bataan! All are milestones—symbols of the immortal and eternal will of a free people to preserve the freedom of which they had so abundantly tasted. They gave their all! Not a tithe, but their *all!*

And today, the free nations of the earth look to us to work out their salvation and our own in the face of

a ruthless despotism that seeks to forbid all mankind to be free. They look to us to provide them with arms and ammunition, and with food and clothing. They look to us to live up to the dream of the colonists that we have made of our land to land of promise, the guardian and protector of everything that is humanly decent and worth living for. They look to all of us and we look to ourselves!

Once again the Minute Man marches! He is asking you and me not to give our all. He is asking us to *give* nothing. He is asking that we *lend* a tithe—one tenth of our incomes to the government—to lend at a profit to ourselves—in our investment in War Savings Bonds. One tenth—a nation wide tithe—to guarantee to us the blessings of free men in a free world! Friends, it must be worth more than that to every mother's son of us!

Save Letters From Soldiers

Ministers and other church workers are requested by the North Carolina Historical Commission to save the letters which they receive from Soldiers, it was stated today by Dr. C. C. Crittenden, secretary of the commission.

The letters home of the soldier in war time form one of the most valuable sources of social history. Not only are the accounts of his experiences valuable, but the effects of the war on the soldier himself, on his attitudes toward life and religion, toward home and friends, and even toward his enemy are of great value to the student of the future who attempts to measure the impact of the war on present-day society.

To preserve these sources of history, the North Carolina Historical Commission, in cooperation with the State Office of Civilian Defense, is attempting to gather today the materials from which history will be written in the future. In wars of the past, society has not attempted to preserve the history until years afterward, and consequently much valuable material has been lost.

Among the best letters which are written by service men, are those written to their ministers. Because of this, the Historical Commission would like to urge ministers to save the letters which they receive from service men. These letters may be turned over to the County War Records Collector, or mailed to the Collector of Records, Historical Commission, Box 1881, Raleigh.

If the minister desires to keep the letters permanently, then it may be possible that the Commission can copy those letters and return them. At any rate, copies will be accepted, if the originals are not available.

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Women in the News

By MARTHA NEUMARK

Rabbi Wise's Daughter

Those who know the energetic Mrs. Albert J. May are aware of the fact that Rabbi Isaac M. Wise, the founder of Reform Judaism in the United States, is represented on the Jewish communal scene not alone by Rabbi Jonah B. Wise. Jean Wise May, an outstanding figure in the National Federation of Temple Sisterhoods, is actually the twin sister of Rabbi Wise, known to the nation in recent years as Chairman of the Joint Distribution Committee and for his guidance of the "Message of Israel" program on the air.

Born in Cincinnati, Ohio on February 21, 1881, the daughter of Isaac M. Wise received her schooling at the University of Cincinnati. Following her graduation she married Albert J. May of Cincinnati. The Mays have two children, Albert J., Jr. and Mrs. Albert Gross. It was natural that she should take an interest in the causes which her father had fostered and created, but through the years her greatest affection has been for the National Federation of Temple Sisterhoods. Past President of the New York Federation, she is now active as Chairman of the Committee on State Federations, in which capacity she travels to various parts of the country to discuss problems and projects of regional administration.

Writing of any member of the Isaac M. Wise family always stirs warm recollections in this columnist, who spent many happy girlhood days in the company of various members of the Wise clan. The late Rabbi Wise had two wives and the children of these unions proved to be congenial and even brilliant. The second wife was the mother of Mrs. May and of Rabbi Jonah Wise. She also had another daughter, reputed to have been beautiful, who died in her late teens. There was also Isaac Wise, Jr., a fine mind, whose intelligent conversation overshadowed any awareness of his physical deformity.

But it was members of the first wife's family that I knew best. Dr. Wise's daughter, Mrs. Bernheim, and her daughters Leah (now Mrs. Loeb), my favorite adult at that time, and Ruth, a fine doctor. And Mrs. Bernheim's sister, Mrs. May (whose husband had no relationship to Jean Wise's), and another sister, Mrs. Meloney, married to a non-Jew. There was also her brother, Leo Wise, who published *The American Israelite* in those days.

Activities for which Jean Wise finds time include the Big Sisters, the National Conference of Christians and Jews, the American Jewish Committee and the National Council of Jewish Women. A project which has had her sympathetic support are the religious schools maintained by the Sisterhoods in New York for Jewish children in underprivileged sections.

Voice of Lidice

It was appropriate that the actors in the National Broadcasting Com-

pany's elaborate presentation of Edna St. Vincent Millay's "The Murder of Lidice" should include the voices of those who have known the work of Hitler at first hand. Paul Muni, it will be recalled, portrayed the principal role in the dramatic verse narrative and Clifton Fadiman was a prominent member of the cast.

But two of the large company interested us especially. These are Margrit Wyler and Lotte Stavisky. Miss Wyler, an unknown to American radio audiences, had the role of the mother in the story of the razing of the Czechoslovakian village. But Miss Wyler is not unfamiliar with radio. She commanded large audiences once on RAVAG, the Austrian radio network. A Viennese of Hungarian parentage, Miss Wyler was a featured player in the famous "Deutsches Volkstheater" of Austria.

"I had to leave Vienna, a small victim of world-shaking events," the red-haired Miss Wyler says. "I had played about 200 leading parts, including Elizabeth of England, Lady Macbeth, Tovarich, Hedda Gabler and Lysistrata. I came to this country in 1939, bewildered and shaken. I was unable to speak the language and it took me some time to get adapted. It has been only a year now that I lost the feeling of being an uninvited stranger. Since then I have been very happy here."

Miss Stavisky, who did the role of Byeta, the daughter, in Miss Millay's stirring radio poem, done especially at the request of the Writers' War Board, is also from Vienna. She came to the United States in 1938, after highly praised performances in "Men in White" and "Romeo and Juliet." She too is red-haired. Miss Stavisky has been doing very well in radio for some time now, as one of the principals in Sandra Michael's daytime serial, "Against The Storm," generally accounted the best of the "soap operas." Listeners will remember her as Madeleine Reickert.

Community Builder

For the story of Mrs. Allie Freed, one of the foremost model-housing sponsors in the country, I owe appreciation to Bernard Postal, one of the most gracious organizational representatives in the country. As the "eyes and ears" of B'nai B'rith in Washington, he sees and reports all.

Mrs. Freed's chronicle is the familiar one, superficially, of the well-to-do woman bereft by the sudden death of an active and prominent husband. Allie S. Freed was one of the nation's most prominent automobile manufacturers, who did much to organize and stabilize New York City's taxicab business. Back in 1933 he submitted a program to the President for the building of 750,000 low-cost houses which would, at the same time, provide decent living conditions for the lower middle class and create work for a decade. To prove the theory behind his proposal, Mr. Freed purchased a tract of land in Arlington County and, with the aid of

socially conscious architects and town planners, worked out a model community. It is called Buckingham and was designed to meet the needs of those in the \$2,000-to-\$3,000 salary bracket. Just as the project was beginning to assume tangible shape late in 1937, Mr. Freed died, leaving behind his wife and two children.

Mrs. Frances Freed gave up her Park Avenue apartment, went to Washington, D. C. and took hold of Buckingham. Today, it is an important asset to crowded Washington, featuring as it does wide-open spaces, landscaping and homelike surroundings.

"My only regret is that there are not hundreds of Buckinghams all over the country to give those middle-bracket people the sort of homes they deserve, for the price that they can afford to pay. If Mr. Freed had lived, he would have accomplished it." The monument he left behind his wife keeps burnished. It is a complete community of its own, with shopping center, theater, medical center, police and civilian defense units.

Hollywood Women

It is the women in Hollywood who make it possible for the men to keep long luncheon hours and to leave early. It is the women who are the screen against annoyances and, sometimes, serious problems. *Variety* recently paid tribute to two such women. One is the confidential secretary of Louis B. Mayer and the other, until recently, ran interference for Darryl Zanuck.

Everybody in Culver City knows Ida Koverman, termed "buffeteer-in-chief" for the head of production of Metro-Goldwyn-Mayer. Miss Koverman it is who knows just what play is to be bought for production purposes before anyone else knows the final decision. She knows what star has just gone through a hectic interview. She manages to keep the calendar pad filled and, if necessary, just as promptly unfilled. There isn't a person on the M-G-M lot who wouldn't like to be in the good graces of Miss Koverman.

Mr. Zanuck, until he left 20th Century-Fox to devote his time to military matters, placed his reliance first in Miss Bessie Bearman and then in Miss Dorothy Hechtlinger. Miss Bearman did Miss Koverman's work for the 20th Century head, while Miss Hechtlinger managed to keep track of the scenarios and to remind the alert producer of the many studio chores he had to fulfill.

The Warner establishment at Burbank has a similar adjutant for the Brothers. Those who know the pace at which Mr. Harry and, until he took up military duty, Mr. Jack worked will realize the being a "secretary" or "confidential assistant" often involves more headaches than those imposed on the chief executive himself. But it's a man's world still.

Creator of the Movie Palace

(Continued from Page 10)

his anti-Jewish policy was just a 'red herring'."

In her own circle, Mrs. Balaban sadly admits, the Jews needed more arousing than did the non-Jews. But then, she adds, "Abraham Lincoln, who freed the slaves, wasn't a Negro."

Ask Mrs. Balaban if Hollywood creates anti-Semitism or whether Jews in the movie industry have any special responsibilities and she answers that "there's no reason for Jews to act differently than anybody else. Prominent individuals of the Jewish faith should merely conform to the normal rules of conduct which govern the actions of all of us. I don't think they need feel specially that they are 'representatives' of the Jewish people merely because they are in the limelight."

Mrs. Balaban has enjoyed the "Continuous Performance," which is the subject of her biography. A gracious woman who speaks fluently, humorously and honestly, she has only pity for the people who wreck their lives by spending so much time making their money that they never have the leisure to enjoy spending it. She and Mr. Balaban tried another "first" when they broke away from all their obligations took their family elsewhere and just lived. She feels that some day that possibility of peaceful living will return—and the warnings that came out of Geneva will have been answered.

Jewish Welfare Board In Alaska

(Continued from Page 7)

Chaplains Samuel W. Chomsky and Eliezer Levi, who are on active duty in Australia.

In Cuba, Naval Chaplain Joshua L. Goldberg conducted services and, in Trinidad, Army Chaplain Sidney Unger held services.

And so the year 5703 began. It was an occasion enriched by the comradely manner in which Christian chaplains and Army officials cooperated. Nowhere was this cooperation better epitomized than in Greenland, where the Catholic chaplain reminded a handful of Jewish soldiers that the Holy Days were drawing near, and then helped them conduct services and prepare the holiday meals.

Our fighting men will celebrate other New Years in the happier world that is to come. But in terms of unselfish service rendered and spiritual strength derived, none will be more memorable than the year 5703.

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Victory For Brotherhood

In the issue of LIFE dated August 31st is an editorial entitled "The Beaches of Dieppe Speak to Americans After Three Years of War." In it the editor says we should do well to listen to these ancient beaches "gray with memories," and suggests some of the things they might say to us in America if they could speak. The beaches would say:

WE are very tired. We are tired of the princes and the kings and emperors. We are tired of the tyrants and dictators, the plots and counterplots, the degradation of slavery, the tread of the armed shoes. All this has won us nothing in a thousand years, save counterplots and plots, armed shoes and degradation.

This is not France's war. This is not England's war. It is America's war. It is your war, Americans, because you have discovered something new. You found it in the white churches of New England and over the lonesome passes of the Alleghenies, in the industrial jungles of Chicago and on the flat green plains of Kansas, along the bitter waters of the Amargosa and up the great white flanks of Mt. Rainier. You have discovered not alone a new country, but a kind of life without which human beings are cattle. And, believe us, you cannot keep that life all to yourselves. No, you did not escape when you crossed the Atlantic in the wake of Columbus. You only thought you escaped, you only tried to escape. But now you must return into the stream of human struggle. You must come back here to us to struggle up from the sea.

The Brotherhood of Man

Why is this, Americans? We are very old, and we will tell you. It is because of this idea that you had, that all men are equal, that they are brothers. Do you suppose you can keep that idea locked up in a single country? You are children if you think so. We say that free men can no longer be free alone. We say that if they want to be free, they must be free together.

The thing that you Americans have is not a visible thing. It is not something you can buy or sell, nor a thing that anybody can shoot. It is a flame, a little light. Perhaps you think it is the flame of America. But we say that it is much more than that. It is the flame of brotherhood, such as you have created in your institutions. It is the brotherhood of men who have daringly given each other the right to speak and the right to worship; who have daringly given each other the right to a black skin and the right to a white skin; who have given each other the right to choose opportunity and the right to define the terms of happiness. There is nothing soft about this idea of brotherhood. It is something that men give each other, in order that each may have it for himself. It is something that men must protect with their lives, because, if they are not willing to do so, it will die before they do.

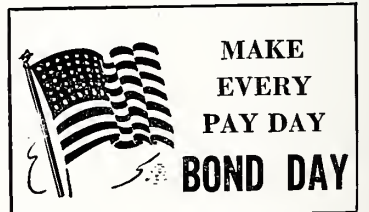
And this is the reason why you are here, you of the rounded helmets; that you cannot keep that flame alight only

in America. If you want to keep it lit among yourselves you must light it among men everywhere.

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The Test of Victory

The Jewish Problem as the Touchstone of Democracy

By DR. CHAIM WEIZMANN

President, Jewish Agency for Palestine

In this article, the distinguished Jewish statesman and world leader emphasizes that the solution of the Jewish problem as a world question rather than as a series of unrelated fragments constitutes the basic difference between the Zionist program and a general plan for Jewish migration. As part of a larger statement, it will appear in the forthcoming annual of the United Palestine Appeal.—THE EDITOR.

FOR three long years the free peoples have lived in the valley of darkness—of bitter war, filled with heartbreaking defeats and disappointments—fighting a courageous, delaying defensive. Now we are approaching the era of the offensive. We may have already crossed the bridge of anxious days of preparation and production. The legions of the United Nations are taking the field to attack.

As we stand on the threshold of the great offensive for freedom, we must consider its implications for the democratic ideals which we are struggling to preserve. In an era of defensive operations, our horizon is naturally limited by the urgent necessity of saving what we have, of maintaining the status quo. Our conception of the

future is circumscribed by defensive thinking and strategy. But in taking the offensive the scope of our thinking with regard to the postwar world must extend far beyond the point of merely holding what we have. The building of a new world and not merely the salvaging of the old has become the all-important drive force of the armies of liberation. More than any other peoples, the Jews hope for the creation of a post-war world which will throw off the injustices and inequalities of the old order.

It is a self-evident truth that to talk of a solution of the problems of international relationships and to omit the Jewish problem is an evasion of a crucial difficulty. Besides pressing for attention as it were in its own right, and in the name of millions of Jews, the Jewish problem is a recurrent phenomenon in western life generally, producing dangerous effects in no way related to the Jews themselves, and out of all proportion to the numbers or influence of the Jews.

It was a commonplace of history that the exploitation of the Jewish problem was one of the oldest weapons in the armories of tyrants and reactionaries. With the rise of Hitlerism, the potentialities for evil contained in anti-Semitism were revealed to the full. It

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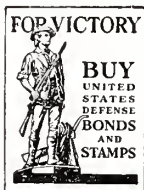
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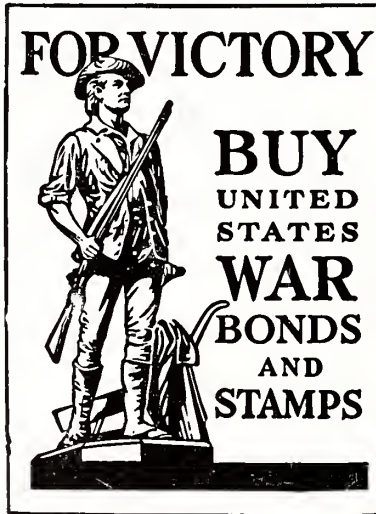
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is not too much to say that one of the foremost tasks of democracy is to destroy this dangerous weapon! The Jewish problem must not be left lying around for demagogues and power-seekers to pick up in times of difficulty and unrest.

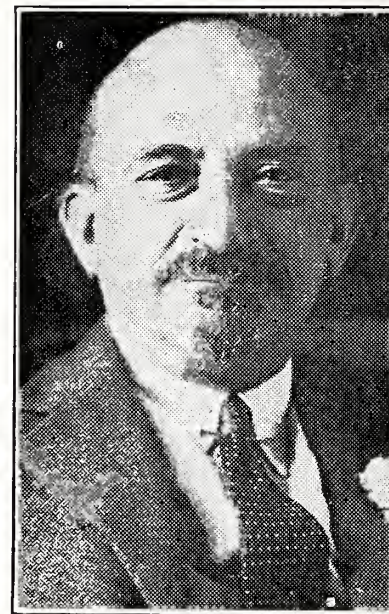
This was the feeling of the statesmen who approached the problem of reconstruction at the end of the first World War. We who look back nearly a quarter of a century upon the Treaty of Versailles and the founding of the League of Nations, can see very clearly where these instruments failed. Particularly is this true of the League. Its intentions were good, its structure was weak. The desire to better the world, to prevent a recurrence of war, was there. We see it in the principle of Wilsonian democracy which the statesmen of France and England fitfully applied even when America had withdrawn from European affairs. We see it in the plebiscites, in the application of the principle of national self-determination. But we see also the inadequacy of the methods; the impotence of the League in dealing with brute force.

This analysis applies very aptly—and, we may add, very significantly—to the attempted solution of the Jewish problem. British, French and American statesmen were agreed that it was impossible to let the Jewish problem drift in a new world dispensation. Two measures in this connection formed part of the postwar arrangement. One was the recognition of the right of the Jews to build themselves a homeland in Palestine. The Mandate granted to England over Palestine accepted the Jewish homeland as part of the constitution of the country. Fifty-two nations, members of the League, ratified the Mandate in this form. America, a non-member, added its separate ratification to the Mandate. The second measure was the declaration of equality of rights for Jews everywhere, and equality which extended to the special safeguards granted all group minorities, in all countries where such safeguards were considered necessary.

Neither measure turned out to be sufficient. This is hardly to be wondered at, since the very foundation of these, and of the more general measures for the pacification of Europe and the world, were soon to be shattered by a conspiracy of aggressor nations. There can be no rights for minorities where the right to existence of small peoples is challenged, as it is by the Fascist and Nazi philosophy, or where the sanctity of the individual is regarded as an outlived superstition.

It was inevitable that the first fury of Nazi destructiveness should be directed against the Jews. They were, of course, the most vulnerable of all minorities. Just as Nazi Germany tried out her latest military weapons on helpless Spain, so it acquired expertness in the suppression of human rights by attacking the helpless Jewish minority. More than one non-Jewish leader of public opinion pointed out that the anti-Semitism which Germany practiced at home and preached abroad, with almost equal success, had very little to do with the Jews themselves.

It was the opening manoeuver in a vast general campaign against western and Christian civilization. The warning was to a large extent unheeded. German and non-German anti-Semitism were looked upon, by well-disposed people, as a passing phase. Many even believed that when Hitler had risen to power he would drop this "demagogic device" and moderate his tone toward the Jews. Similarly, many believed



DR. CHAIM WEIZMANN

that Hitler's philosophy of world conquest was only an electioneering trick, meant exclusively for home consumption.

Perhaps it is not too much to say that if the western world had reacted with sufficient foresight and vigor to Hitler's anti-Semitism, and understood its remoter implications, the present war might have been forestalled. And along this line it may be suggested that a failure to discover a reasonable solution of the Jewish problem at the end of this war, will indicate a general failure in postwar reconstruction. This is not to be interpreted as evidence of the importance of the Jews as a group. It is, much more, a hint at the importance of the Jewish problem as an index, or barometer, of general conditions.

A constructive approach to the Jewish problem reveals that we must deal with it under two aspects. The first is purely local. It has to do with the removal of those medieval survivals of prejudice and intolerance which place an unnatural and harmful barrier between Jewish and non-Jewish citizens. In countries like America and England, where the written or unwritten constitution will not tolerate any legal distinctions between citizens, the problem is purely educational. In other countries it is both educational and legislative. Undoubtedly the present war will itself have driven home the most important lesson: that anti-Jewish prejudice is always part of a larger complex which is, to say the least, a hindrance to progressive and loyal citizenship.

The second aspect of the problem is international. The guarantees which (Please Turn to Page 23)

Organization and Personal News

Births

Raleigh, N. C.—Capt. and Mrs. Richard Whitehill announce the birth of a daughter on November 9th at Duke Hospital, Durham. Mrs. Whitehill is the former Miss Frances Emanuel of Raleigh. Captain Whitehill is a member of the Johns Hopkins Hospital Unit Army Medical Corps, and is on duty in the southwest Pacific.

Engagements

Greenwald-Lazarus

Raleigh, N. C.—Mr. and Mrs. Charles Greenwald of Miami, Fla., announce the engagement of their daughter, Evelyn, to Walter H. Lazarus, son of Mr. and Mrs. G. Lazarus of Raleigh. The wedding will take place in Miami in January.

Weddings

Karesh-Steiner

Charleston, S. C.—Miss Ruth E. Karesh was married on Sunday, November 1st, to Mr. Manfred D. Steiner of Chicago and Charleston. The ceremony was performed by Rabbi Axelmann at the home of Mr. and Mrs. M. Robinson. Mr. Steiner is connected with the Novit China Company and the couple will reside in Charleston.

Coleman-Berry

Charleston, S. C.—Miss Bernice Coleman, daughter of Mr. and Mrs. Dave Coleman, was married on October 18th to Dr. Abram Berry of Columbia, S. C. The ceremony was performed by Rabbi Axelmann. Dr. and Mrs. Berry will reside in Columbia.

Dumas-Levkoff

Charleston, S. C.—Mr. and Mrs. Mendel Dumas have announced the marriage of their daughter, Yetta, to Ensign Levkoff, of Columbia and Boston, Mass. The ceremony, which took place in October, was performed in the parlors of the Francis Marion Hotel, with Rabbi Benj. Axelmann and Rev. Isaac Feinberg officiating. Miss Mary Dumas was her sister's maid of honor, while the mother of the bride was matron of honor. The bride was given in marriage by her father. The groom had

as his best man, his brother, Milton Levkoff, of Columbia. A wedding luncheon was served at the hotel for members of the families and out-of-town guests, after which Ensign and Mrs. Levkoff left for a wedding trip north. Mrs. Levkoff, a native of Charleston, graduated from Memminger High School and attended the College of Charleston. She is an accomplished dancer. Ensign Levkoff is a son of Mr. George Levkoff and the late Mrs. Levkoff. He attended schools in Columbia and received his law degree from the University of South Carolina. Until recently he resided in New York City. He is at present stationed in Boston, Mass.

Zuckerman-Friedman

Durham, N. C.—Mr. and Mrs. Max Zuckerman, for many years residents of Durham and now residing in Miami, Fla., announce the marriage of their daughter, Bernice, to C. P. O. Sol Friedman, of New York, now stationed at the Miami Naval Air Base, at Opa Laka, Fla. The marriage took place in October, at the home of the bride's parents, and for the present the young couple are residing in Miami.

Poliakoff-Diamond

Kinston, N. C.—Nathan Poliakoff announces the marriage of his sister, Evelyn, to Lt. Louis A. Diamond, on July 15th at Columbia, S. C. The bride is the youngest daughter of the late Mr. and Mrs. M. Poliakoff of Kinston. She attended Brenan Conservatory, Woman's College, Greensboro, and the University of North Carolina. For the last two years she has taught in the public schools of North Carolina. Lt. Diamond is the son of Mr. and Mrs. I. Diamond of New York and is a graduate of New York University. He is stationed at Camp Forrest, Tennessee, where the couple are at present residing.

Ferrone-Rosenbloom

Rocky Mount, N. C.—Mr. and Mrs. Frank Ferrone of New York City announce the marriage of their daughter, Gloria, to Lt. Robert L. Rosenbloom, U. S. Army Air Forces, on September 10th, in Wetumpka, Ala. Lt. Rosenbloom is the son of Mr. and Mrs. J. A. Rosenbloom of Rocky Mount. He is now stationed at Sarasota Air Base, Sarasota, Fla., where the couple will reside. Mrs. Rosenbloom attended Brooklyn College, where her father is a member of the faculty. Lt. Rosenbloom attended the University of North Carolina, Chapel Hill. He entered the air force in January of this year and received his commission and wings in September.

Obituary

Charleston, S. C.—Mrs. Sol Rubin, the former Miss Pauline Ellison, passed away on Thursday, October 22, after an illness of several years.

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CHARLESTON, S. C.
 Ben Simon, general agent of the Lincoln National Life Insurance Co., Virginia, is temporarily stationed at Washington, D. C., where he is a captain in the Air Transport Commission. A native of Charleston, Captain Simon has many friends here who wish him much luck in his new work.

GREENSBORO, N. C.
 In an Armistice Day program, special services for which were held at Temple Emanuel on Friday evening, November 13th, the following members of the religious school participated: Stanley Chandgie, Norma Jane Bernstein, Sidney Cone, Jr., Charlotte Marks, Charlotte Klein, Marilyn Silverstein, Sara Mae Isaacson, Leland Greenberg, Rita Pearl and Phil Segal. Carrying the colors was Barry Farber, with Leonard Guyes and Jack Kriegsman as guards. Leonard Guyes, in a special program, blew taps for members of the armed forces who had fallen in World War I. Rabbi Rypins read the Honor Roll of Greensboro boys who are now serving in the armed forces. The children representing the religious school read portions of the Bible, gave excerpts from the Constitution and the Declaration of Independence, and several other readings.

Mrs. Harry Sabel and Mrs. David Bernstein were hostesses at a tea following services on Friday evening, November 6th. These teas take place at various intervals and members of the Council-Sisterhood act as hostesses.

The Hillel group at Woman's College entertained at their first dance of the year on Saturday evening, November 7th, in the parlors of Winfield and Weil dormitories. Guests of the girls came from Duke University, State College and the University of North Carolina, as well as several boys from Fort Bragg. Cider and doughnuts were served during the evening. Special guests were Dr. and Mrs. Branower of New York City, who were visiting their daughter, Rosalie, a student at Woman's College. Chaperones for the affair were Rabbi and Mrs. F. I. Rypins and Mr. and Mrs. A. F. Klein.

The regular monthly meeting of the Council-Sisterhood took place on Monday, November 2nd, in the assembly room. Mrs. Marc Friedlaender, vice-president, presided in the absence of Mrs. Herbert Falk, president. William T. Polk, associate editor of the Greensboro Daily News, was speaker of the afternoon, and in an interesting and informative manner gave the audience highlights of the present war situation and events leading up to it since the Armistice in 1918. Various business of the organization was reported by committee members and a report of the bridge and poker parties was given by Mrs. M. H. Zauber.

The annual board meeting of the N. C. Association of Jewish Women was held at the O. Henry hotel on Tuesday, November 17th, with the president, Mrs. Max Zager, presiding. Members of the board, representing practically every section of the state, attended and gave their reports of work

done during the months since the convention in April. Plans for the convention in 1943 were discussed.

Mrs. David Bernstein and Mrs. Harry Sabel had as their guests for several weeks, their sisters, Mrs. Joseph Needle and Miss Mamie Rephan of Charleston, S. C.

News has been received by his family in Greensboro of the promotion of Pinckney M. Bernstein to captain of



CAPTAIN PINCKNEY BERNSTEIN

infantry. Captain Bernstein, a native of Charleston, S. C., and a former resident of Greensboro, received his original commission in 1930. For the past

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nine months he has been Assistant Adjutant and HQ Detachment Commander, State Complement, 8th Service Command, Camp Claiborne, La., and Adjutant at the Second HQ, 3rd Army, Camp Claiborne. Mrs. Bernstein and their two sons reside with Captain Bernstein at Camp Claiborne.

HENDERSONVILLE, N. C.

Sam Williams left on November 3 for Fort Jackson, S. C., where he was inducted into the army.

Misses Anne Williams and Frances Sherman were attendants at the wedding of Miss Esther Ruth Schandler, of Asheville and Washington, and 2nd Class Petty Officer Morris Fox of New York and Washington, on Saturday night, October 31. The wedding took place at the Jewish Community Center in Asheville.

Mr. and Mrs. A. D. Michalove and Mrs. Sam Kalin motored to Greensboro on business. Mrs. Max Markowitz of Greensboro returned here with them, for a visit to friends and relatives.

Mr. and Mrs. Morris Kalin and young daughter, Clara Jean, have returned from a visit to Mrs. Kalin's parents in Charleston, S. C.

Mrs. George Goldberg of Miami, Fla., is visiting her sister, Mrs. Morris Kalin.

Mr. and Mrs. Ben Lessing and the latter's mother, Mrs. M. Tursky, of Sylva, N. C., were week-end guests of Mr. and Mrs. Louis Williams.

Friends of Mrs. Morris Weinberg will be glad to learn that she is completely recovered and is able to be out again after her recent illness.

Mr. and Mrs. Larry Arazie and Mr. Ray Arazie have returned to Columbia, S. C., after spending the summer in Hendersonville.

Mrs. Louis Sherman, Reporter

KINSTON, N. C.

Mrs. E. J. Evans, of Durham, district president of Hadassah, was guest speaker at a meeting of the Hadassah held at the home of Mrs. Sam Fuchs. Mrs. Evans brought a message and discussed the splendid work which Hadassah chapters all over the country are doing.

Mr. Sel Schechter has left to join the armed forces and is now on his way to the Coast.

Herbert Pearson, son of Mr. and Mrs. H. Pearson, is an instructor in aeronautics in the ground crew at Keesler Field, Miss.

Mrs. Sam Fuchs, Reporter

RALEIGH, N. C.

The Victory Judaeans Club of Raleigh would like to have the following article published in the next issue of *The American Jewish Times*:

The Victory Judaeans held their first meeting this season and elected officers to serve for the forthcoming year. The officers are: president, Shirley Hurwitz; vice president, Helen Jacobs; secretary, Esther Mann; treasurer, Henrietta Adler; social chairman, Gloria Kohn; welfare chairman, Marilyn Gelin; and publicity chairman, Ruth Berkowitz.

The Victory Judaeans are planning a very interesting and educational program for the next year. At present they are working on a Chanukah play. The committee in charge of the play consists of Ruth Berkowitz, chairman, Mrs. Marcus Kaplan, leader of the Victory Judaeans, and Esther Mann.

Esther Mann, Secy.

The Sisterhood of Temple Beth Or entertained at a reception from 8:30 to 10:30 Tuesday evening November 3rd at the home of Mr. and Mrs. Ernest Neiman honoring Rabbi Harold L. Gelfman who has recently arrived in Raleigh to take up his duties at Temple Beth Or.

Mr. and Mrs. Neiman greeted the guests at the door. Miss Mabel Morris introduced the guests to the receiving line, which was composed of Rabbi Gelfman; Mrs. Davetta Steed, Pres-

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ident of the Sisterhood; Mr. Albert Levine, President of the Congregation and Mrs. Levine and Mrs. A. Gelfman, mother of the Rabbi, who has been visiting him.

Vari-colored chrysanthemums were distributed throughout the house. The table was covered with a madeira cut work cloth and a centerpiece of roses, carnations and asters was flanked by white tapers in silver candelabra.

Punch, cookies, sandwiches, nuts and mints were served.

Mrs. Ike Reinheimer was in charge of arrangements and was assisted in serving by Mesdames Aaron Thorn, Solon Jacobs, Sigfried Schafer. Presiding at the punch bowl were Mesdames George Barwick and Ben Goldberg.

Mrs. Charles Kohn invited guests into the reception room and Mrs. Leah Levine said the good-byes. About 200 guests called.

The members of Sigma Alpha Mu Fraternity entertained at a housewarming at the Fraternity House on Sunday November 1st from 4 to 6 p.m. Punch, cookies, mints and nuts were served to about 200 guests. Dancing was enjoyed.

The members of Epsilon Phi Sorority entertained at a Hallowe'en party for service men on October 31st at the B'nai B'rith Recreation rooms. Refreshments were served and dancing was enjoyed by all.

Mrs. Mortimer Elisberg and son Jerry are visiting relatives in Norfolk, Virginia.

Mr. and Mrs. Sidney Wollman have received word from their son, Corp. Arnold Wollman, Meteorologist with the Army Air Force from somewhere in England, stating that all is well with him. Another son of the Wollman's, William E., is attending Officers Training School in Ft. Belvoir, Virginia.

Mrs. A. Schlesinger of New York City, who was the guest of Mr. and Mrs. Sidney Wollman, has returned to her home. Mrs. Schlesinger and Mrs. Wollman are sisters.

The Sisterhood of Temple Beth Or, Student Welfare Committee, entertained at a reception at the State College Y. M. C. A. on Sunday afternoon from 4 to 6. November 8th to welcome the Jewish Students of Raleigh. Mrs. Sigfried Schafer was in charge of arrangements. She was assisted by Mrs. Sel Haupt and Mrs. Solon Jacobs.



CONGRESSMAN DANIEL ELLISON

Congressman Daniel Ellison, of Baltimore, Md., is the first Republican to be elected to the national House of Representatives from the Fourth Congressional District of Maryland since 1896, and the second in the history of the district. He is very active in communal and civic affairs, having been president of the Seaboard Zionist Region from 1937 to 1941. He is treasurer of the Board of Jewish Education.

He had previously served for five consecutive terms of four years each as a member of the Baltimore City Council. During four terms he was the only Republican in the City Council.

Congressman Ellison attended the public schools of Baltimore, after which he received the degree of Bachelor of Arts from Johns Hopkins University, and the degree of Bachelor of Law from the University of Maryland. He was admitted to the bar in 1909, since which time he has practiced law in Baltimore.

Rabbi Harold L. Gelfman welcomed the students and the ladies present assisted in the introductions. Miss Marion Schafer and Miss Janet Cohen were in charge of registration.

Mrs. Geo. I. Barwick

When thou reapest thy harvest in the fields, and hast forgot a sheaf in the field, thou shalt not go back to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that the Lord thy God may bless thee in the work of thy hands.—*The Bible.*

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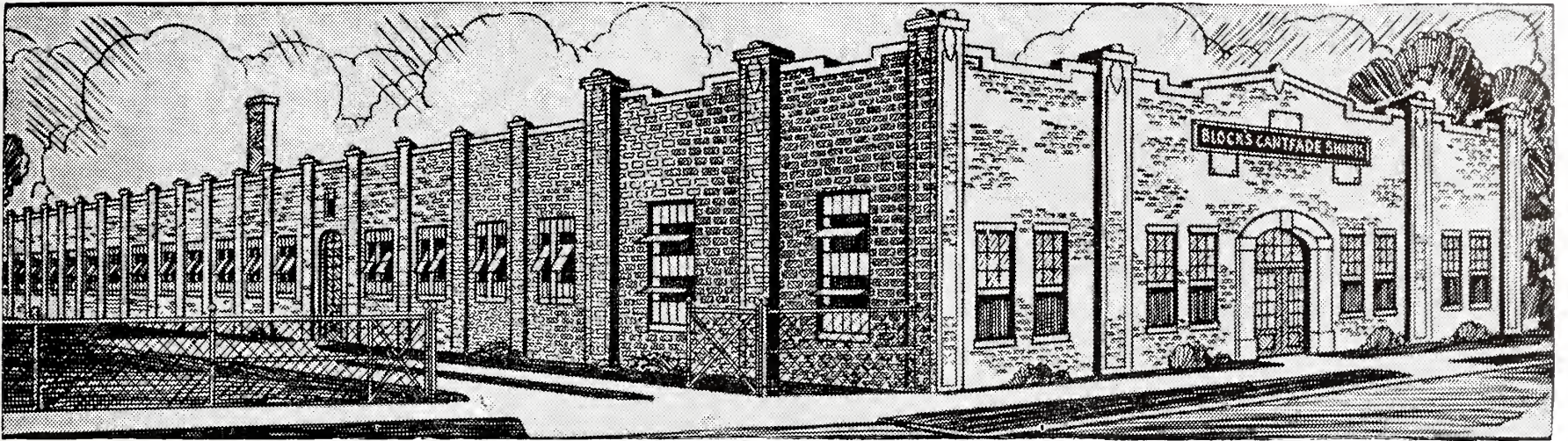
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RANKING high in the list of Wilmington's claims to industrial activities is the Southland Manufacturing Company, a partnership, all-family firm that during the 18 years of its life has kept in the front rank of the march of progress, increasing its production from 400 dozen "Cantfade" shirts per week to 4000 dozens per week.

In the light of this record it is not astounding that the directing head of the firm is found to be a man of foresight, business acumen and a thorough knowledge of all phases of the industry. William Block, senior member of the company, was once described by a New York newspaper as a man "who

might well be said to have been born in a shirt box."

Mr. Block is justly proud of the facts that occasioned this comment. His mother, the late Mrs. Rachel Block, until her death at the age of 85, operated a large shirt factory in the Block's native city of Riga, Latvia. She undertook the venture, modestly at first but with continuing success, on the death of her husband, an instructor in theology, whose passing left her with 11 children to support and educate.

Associated with Mr. Block in the business here are his three sons, Charles M. Block, Nathan E. Block and Joseph M. Block. Members of this third generation in a shirt manufacturing family are quite literally chips off the old block in the aptitude they display.

The Southland Manufacturing company production is not a seasonal matter. The capacity force of 300 men and women is kept on the payrolls practically 52 weeks a year. "If there are no orders, we work on stock," Mr. Block explained. The firm's payroll is one of the largest in Wilmington, and the plant ranks as one of the largest "single units" factory.

Mr. Block came to this country many years ago, after having served with Russian intelligence service during the Russo-Japanese war. The shirt factory was established 20 years ago, with only a small group of New York jobbers as customers. Today the firm's retail outlets number approximately 1600 in the United States, Canada and the British West Indies.

Cloth used in the manufacture of the patented "Cantfade" shirts, with "Permasette" starchless collars, is secured chiefly from southern mills, though 25% or less is purchased from

Rhode Island makers. A cutting table runs the full length of the airy, spacious work floor. Skilled designers, drawn from the ranks of local workers, cut out 800 dozen shirts at a time on this table.

Changes in shirt styles do not bother Mr. Block. He has seen so many styles and colors come and go that he has grown resigned. He accepts it philosophically.

THE TEST OF VICTORY

(Continued from Page 18)

must, in a stable world, be given to all small peoples, those guarantees which will in fact constitute the world's stability, must include the Jewish homeland.

These two aspects are not distinct and separate. They are interdependent. We may best see this by noting the curious fact that wherever anti-Semitism exists, it victimizes Jews locally

and at the same time opposes the rebuilding of a Jewish homeland in Palestine. What looks on the surface like a paradox is in reality a consistent attitude. Anti-Semitism does not aim at the solution of the Jewish problem, but at its exploitation for other purposes. The building of a Jewish homeland, a prerequisite for the solution of the Jewish problem, does not fit in with the anti-Semitic program.

Thus, the Zionist movement, which has won the support of most of the world's democratic statesmen, does not imply, and never has implied, that any state is entitled to look upon the Jews as a superfluous element in its population. It does not imply that any state is entitled to base its policy toward its Jewish citizens on "evacuation." Nor does it imply that the Jewish claim in any state can be anything less than complete civic and political equality.

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The AMERICAN JEWISH TIMES

JANUARY - 1943



“ . . . that we here highly resolve that these dead shall not have died in vain—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.” — Lincoln’s Gettysburg Address.

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The American Jewish Times

VOLUME 8

JANUARY, 1943

NUMBER 5

EDITORIALS

Governor Lehman's New Post

The appointment of Governor Lehman as Coordinator of European Relief and Rehabilitation does him deserved honor. It is at one and the same time recognition of the service to State and Nation, and a token of our Government's understanding of the magnitude of the tasks that are involved. Coincidentally, it is the clearest kind of American proof that the lands and peoples which have been devastated by the Judaeophobae hosts of Hitler are to be repaired and rehabilitated by American help, administered and directed by an eminent American Jew.

Governor Lehman's task will be of the first magnitude, far greater even than Herbert Hoover's of an earlier day. For all Europe is to be Herbert Lehman's area of help, and the work calls for the initiative, resourcefulness, tact, and deepest human sympathy which are known to be qualities of Governor Lehman. Above all he is to be sustained in his world-wide service by the abundant resources of our Government and the unfailingly generous sympathy of our President. Americans irrespective of race and creed will unite in good wishes to one who is to be to the broken peoples of Europe a symbol of American readiness not only to battle for freedom but to bring healing and life to the peoples and races whom Hitlerism has done its worst to destroy.

To Governor Lehman will fall the unique privilege of standing out as sign and symbol of American opportunity vouchsafed to all its sons and daughters. Himself the son of an immigrant German Jew of nearly a century ago of finest human quality, Governor Lehman is to return to Europe, bringer of glad tidings, bearer of goodly gifts, apostle of American resolve to bind up the wounds of the broken, and to bring to all Europe assurance that our blessed country is ready when it must to call its sons to die for freedom, but ever eager to help restore strength and healing to the weary, to offer bread to the hungry, to minister to every human and remediable need. *Opinion* congratulates Governor Lehman upon such opportunity of service, and our country upon its choice of servant.

Washington Echoes

Certain circles in Washington are trying to prove that Darlan is not responsible for the anti-Jewish legislation of the Vichy government. . . . They claim that the anti-Jewish laws promulgated by the Vichy regime never originated with Darlan, but with Laval. . . . Even the mass-expulsion of Jews from unoccupied France to Nazi Germany was done under pressure from Laval, who invoked Article 19 of the armistice, the Washington apologists say. . . . This article was interpreted to mean that all Jewish refugees who previously resided in Germany or in Nazi territories must be turned over to the Nazi authorities. . . . It is unfortunate, the Washington friends of Darlan declare, that Petain and Darlan felt obliged to go along in applying this provision of the armistice to Jewish residents in unoccupied France who were not French citizens. . . . On the other hand, the pro-Darlan apologists point to the fact that Darlan never permitted the introduction of the yellow Mogen David in unoccupied France despite Nazi insistence. . . . He also is reported to have opposed the Nazi demand for "adjusting" the anti-Jewish laws in unoccupied France to jibe with those which the Nazis instituted in the occupied part of France. . . . This pro-Darlan propaganda is, of course, aimed at creating support for him in this country, not only among Jews, but also among the non-Jews who still consider him an opportunist. . . .

Total Destruction

Will Hitler carry through his purported plan to annihilate every Jew in the occupied countries?

Some time ago the Jewish Telegraphic Agency carried a story quoting some Nazi officer as saying that irrespective of the way the war turns out, five minutes before the end of the war, the Nazis will exterminate every Jew.

But recent disclosures, confirmed by the State Department, reveal that the Nazis are not waiting for the end of the war to begin on this program of extermination. Already it has made great headway. In the cities where there formerly lived great Jewish populations, not a Jew is to be found. Whole countries have been cleared of Jews. The Nazis have said that these Jews have been deported to this and that place, but it has become clear that these deportations are very often merely trips to execution chambers.

To mourn this great calamity, Jews of twenty-nine countries observed a day of mourning and prayer for the two million Jewish victims of Nazi brutalities. In New York 500,000 Jewish workers observed a ten minute stoppage of work, in which they were joined by many non-Jewish workmen. Several of the radio stations in New York observed a two-minute silence, while a memorial service was broadcast over the Blue Network. The whole Yiddish press appeared with black borders. A joint statement of the American Jewish Committee, American Jewish Congress, B'nai B'rith and other groups, called the Nazi deeds the greatest calamity in Jewish history since the destruction of the Temple.

In Palestine, there were scenes unmatched in thousands of years of Jewish history. More than 400 rabbis, representing every Jewish sect, gathered in the most ancient synagogue in Jerusalem. Here, with the walls of the Old City that still retains much of the color that must have characterized Jewish life when Israel was an independent Commonwealth, the rituals of mourning were recited, climaxed by a procession to the Wailing Wall. At the Wailing Wall, Chaplains of the Allied military forces in Palestine joined in the service.

Prominent Woman Passes

One of American Jewry's foremost women, Mrs. Hannah Solomon, founder of the National Council of Jewish Women, passed away at the age of 84 in Chicago, where she was born and where she devised programs of assistance to women in general and particularly to Jewish women that won her international fame. Back in 1877, she was admitted with her sister to the Chicago Woman's Club, the first Jewesses to be enrolled in that organization. Among her achievements were creation of the Congress of Jewish Women in connection with the Chicago World's Fair of 1893, the Bureau of Personal Service, which later became the framework for Chicago's social welfare activities among the Jewish underprivileged; she aided in founding the Chicago Juvenile Court.

Give credit for originality to I. E. Gershgol and his two sons of Duluth, Minnesota. They're turning apples into bonds and here's how. To encourage purchase of War Bonds, the Gershgol Economy Markets give away a 20-lb. box of fancy apples to any buyer of any denomination bond. Over \$50,000 in bonds was disposed of through these apples. Which is another feather in the cap of the fellow who's treasurer of his Jewish Welfare Federation and one of the State's well known Jewish philanthropists.

The Price of Free World Victory

By HENRY A. WALLACE
Vice President of the United States

An Address Before the Free World Association, New York

WE, who in a formal or an informal way represent most of the free peoples of the world, meet in the interests of the millions in all the nations who have freedom in their souls. To my mind this meeting has just one purpose—to let those millions in other countries know that here in the United States are 130 million men, women, and children who are in this war to the finish. Our American people are utterly resolved to go on until they can strike the relentless blows that will assure a complete victory, and with it win a new day for the lovers of freedom, everywhere on this earth.

This is a fight between a slave world and a free world. Just as the United

States in 1862 could not remain half slave and half free, so we must make its decision for a complete victory one way or the other.

how to read and write. There were no public schools to which all children could go. Men and women cannot be really free until they have plenty to eat, and time and ability to read and think and talk things over. Down the years, the people of the United States have moved steadily forward in the practice of democracy. Through universal education, they now can read and write and form opinions of their own. They have learned, and are still learning, the art of production—that is, how to make a living. They have learned, and are still learning, the art of self-government.

If we were to measure freedom by standards of nutrition, education, and self-government, we might rank the United States and certain nations of western Europe very high. But this would not be fair to other nations where education has become widespread only in the last 20 years. In many nations, a generation ago, nine out of ten of the people could not read or write. Russia, for example, was changed from an illiterate to a literate nation within one generation and, in the process, Russia's appreciation of freedom was enormously enhanced. In China, the increase during the past 20 years in the ability of the people to read and write has been matched by their increased interest in real liberty.

Everywhere, reading and writing are accompanied by industrial progress, and industrial progress sooner or later inevitably brings a strong labor movement. From a long-time and fundamental point of view, there are no backward peoples which are lacking in mechanical sense. Russians, Chinese, and the Indians both of India and the Americas all learn to read and write and operate machines just as well as your children and my children. Everywhere the common people are on the march. Thousands of them are learning to read and write, learning to think together, learning to use tools. These people are learning to think and work together in labor movements, some of which may be extreme or impractical at first, but which eventually will settle down to serve effectively the interests of the common man.

The World Moves Ahead

When the freedom-loving people march—when the farmers have an opportunity to buy land at reasonable prices and to sell the produce of their land through their own organizations, when workers have the opportunity to form unions and bargain through them collectively, and when the children of all the people have an opportunity to attend schools which teach them the truths of the real world in which they live—when these opportunities are open to everyone, then the world moves straight ahead.

But in countries where the ability to

read and write has been recently acquired or where the people have had no long experience in governing themselves on the basis of their own thinking, it is easy for demagogues to arise and prostitute the mind of the common man to their own base ends. Such a demagogue may get financial help from some person of wealth who is unaware of what the end result will be. With this backing, the demagogue may dominate the minds of the people, and, from whatever degree of freedom they have, lead them backward into slavery. Herr Thyssen, the wealthy German steel man, little realized what he was doing when he gave Hitler enough money to enable him to play on the minds of the German people. The demagogue is the curse of the modern world, and, of all the demagogues, the worst are those financed by well-meaning wealthy men who sincerely believe that their wealth is likely to be safer if they can hire men with political "it" to change the sign posts and lure the people back into slavery of the most degraded kind. Unfortunately for the wealthy men who finance movements of this sort, as well as for the people themselves, the successful demagogue is a powerful genie who, when once let out of his bottle, refuses to obey anyone's command. As long as his spell holds, he defies God Himself, and Satan is turned loose upon the world.

Religion of Darkness

Through the leaders of the Nazi revolution, Satan now is trying to lead the common man of the whole world back into slavery and darkness. For the stark truth is that the violence preached by the Nazis is the devil's own religion of darkness. So also is the doctrine that one race or one class is by heredity superior and that all other races or classes are supposed to be slaves. The belief in one Satan-inspired Fuehrer, with his Quislings, his Laval, and his Mussolinis—his "gaulleiters" in every nation in the world—is the last and ultimate darkness. Is there any hell hotter than that of being a Quisling, unless it is that of being a Laval or a Mussolini?

In a twisted sense, there is something almost great in the figure of the Supreme Devil operating through a human form, in a Hitler who has the daring to spit straight into the eye of God and man. But the Nazi system has a heroic position for only one leader. By definition only one person is allowed to retain full sovereignty over his own soul. All the rest are stooges—they are stooges who have been mentally and politically degraded, and who feel that they can get square with the world only by mentally and politically degrading other people. These stooges are really psychopathic cases. Satan has turned loose upon us the insane.

Man on the March

The march of freedom of the past 150 years has been a long-drawn-out people's revolution. In this Great Revolution of the people, there were the American Revolution of 1775, the French Revolution of 1792, the Latin-American revolutions of the Bolivarian era, the German Revolution of 1848, and the Russian Revolution of 1918. Each spoke for the common man in terms of blood on the battlefield. Some went to excess. But the significant thing is that the people groped their way to the light. More of them learned to think and work together.

The people's revolution aims at peace and not a violence, but if the rights of the common man are attacked, it unleashes the ferocity of a she-bear who has lost a cub. When the Nazi psychologists tell their master Hitler that we in the United States may be able to

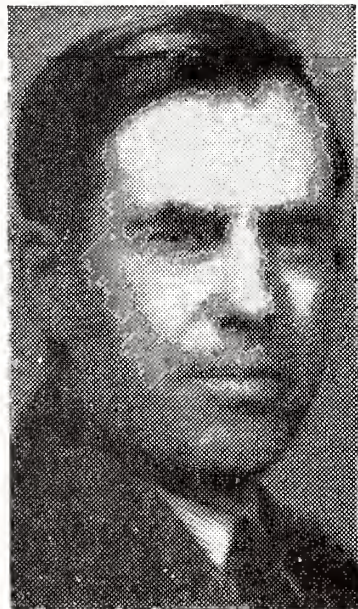
There can be no half measures. North, South, East, West, and Middle West—the will of the American people is for complete victory.

produce hundreds of thousands of planes, but that we have no will to fight, they are only fooling themselves and him. The truth is that when the rights of the American people are transgressed, as those rights have been transgressed, the American people will fight with a relentless fury which will drive the ancient Teutonic gods back cowering into their caves. The God-terdammering has come for Odin and his crew.

The people are on the march toward even fuller freedom than the most fortunate peoples of the earth have hitherto enjoyed. No Nazi counter-revolution will stop it. The common man will smoke the Hitler stoges out into the open in the United States, in Latin America, and in India. He will destroy their influence. No Laval, no Mussolinis will be tolerated in a Free World.

The people, in their millennial and revolutionary march towards manifesting here on earth the dignity that is in every human soul, hold as their credo the Four Freedoms enunciated by President Roosevelt in his message to Congress on January 6, 1941. These Four Freedoms are the very core of the revolution for which the United Nations have taken their stand. We who live

(Please Turn to Page 12)



HENRY A. WALLACE

The Growth of Literacy

The prophets of the Old Testament were the first to preach social justice. But that which was sensed by the prophets many centuries before Christ was not given complete and powerful political expression until our Nation was formed as a Federal Union a century and a half ago. Even then, the march of the common people had just begun. Most of them did not yet know

THEY STILL DENY US

The Democratic Attitude Toward Nazi Victims

By LOUIS LIPSKY

FOR twenty-five years the pioneers have been building the Jewish Homeland under the protective shield of Covenants and Understandings. They knew that they were creating the reality of an Ancient Hope; they were taking advantage of a great opportunity to launch the return of an Exiled People and the Renaissance of a Jewish Commonwealth. But they also knew that what they were doing had a more immediate, practical purpose. Their kinsmen in Europe were living on a volcano of hate and prejudice, which would sooner or later break down all the restraints of civilization, ruthlessly overthrow all moral standards and issue forth as a hot stream of destruction. These pioneers were the first to escape from the danger zone. They

Few men in America are as gifted as Mr. Lipsky to dramatize a Jewish problem with vivid conciseness. Millions of Jews have been slaughtered by the Nazis. The democratic states have dealt with the tragic problem largely in terms of compassionate words, Mr. Lipsky declares. But not only has no appropriate action been taken—but not even the right words have been spoken. That is the theme of this article by the distinguished American Jewish leader.—THE EDITOR.

But what they achieved came too late to avert the great tragedy in Jewish life, or adequately to serve to salvage the ruins. The catastrophe had been long in preparation, but it was thoroughly prepared. All the forces of evil were being gathered and mixed together, and the instrument of destruction was being forged. Suddenly, in a few years, the great Jewish communities of Europe were overwhelmed by the cruelest enemy of humanity the world has ever seen. The surprised victims were undefended and unable to defend themselves. For a while they stood paralyzed, refusing to believe the incredible. All that Jewish life had built was razed to the ground with amazing thoroughness. All property they had earned, all the honors they had accumulated, all the rights they had acquired, all the credits they had put aside in reserve, were swept away. They became the helpless objects of organized torture and murder on a vast scale. They fled as from a pestilence and could find no refuge. The relentless enemy pursued them even into the underground shelters they found. They suffered terrible privations and indignities and wondered when the end would come. Here and there, cautious Samaritans offered them temporary shelter on a limited scale. Many thousands of them found homes within the bosom of this great democracy, thanks to the humanitarian spirit of our great President. They were allowed a resting place in the friendly ports of South America. They abided for a time in Shanghai, Hong Kong, Harbin; but, together with others, were bombed out and had to flee again. Hundreds of thousands of them perished in due course. Of these, it is now said, they died a "natural" death.

Many of the victims made their way to the Promised Land. They remembered the Promise and hoped that their distress would force an extended welcome. At first the government of the Promised Land gave them a grudging and resentful nod of recognition. Many of the returning exiles were rehabilitated and became valuable members of the community, sturdy defenders of the land. Soon, however, repentant of its generosity, guided by its own interests, the Government established an effective blockade between these Victims and their Sanctuary. Regulations governing the issuing of passports and visas and immigration schedules were given precedence over the dictates of humanity. Incredible administrative decisions were made. The crippled ships on which many drifted

into the ports of Palestine were forced back upon the high seas. Those who thought that they might, in spite of the terrible obstacles, still reach the goal, were discouraged from even making the attempt and chose to die where they were.

And in 1939, when the disastrous policy of appeasing enemies had reached its peak, and when the German Reich had already made hundreds of thousands of Jews penniless and homeless, had broken their spirits and shaken their faith—and it seemed that even greater misfortunes were about to break—the Mandatory Government, in frantic desperation, resolved to rid itself of the burden of the Promise by liquidating it. It thought that justice should give way to administrative opportunism. This default would not have been possible even in 1929. But in 1939, suffering the consequences of indecision, breaking under the burden of imperial difficulties, heeding the advice of inferior minds, the Mandatory Government registered the definitive repudiation of all they had promised to the Jewish people. Against that decision an indignant protest was lodged, not only by the people betrayed, but by the great leaders of liberal thought in the democratic world. It was a protest against the frustrations of the hopes of a harassed people at that moment suffering an unparalleled persecution. It was a protest against the violation of the Covenant upon which these hopes were founded. It was a protest against flagrant injustice. All these protests were of no avail.

The feelings arising out of conditions that had become chronic are now merged in the shock of a new situation that beggars description. With cool deliberation, with purpose proclaimed in advance, working on a time schedule, the Enemy is now executing the plans that were designed to exterminate all Jews captive in the territories he occupies and dominates. The scheme has been exposed in horrifying detail. How it is being executed is recorded from day to day in the press. Prostrated by grief, shaken with indignation, Jews the world over have used the traditional forms of mourning to give expression to their pain and sorrow. They have gathered in their synagogues and repeated ancient prayers. With difficulty they have sought to subdue their sorrow and speak of it in a low voice, not too strident. They have tried to avoid the show of primitive grief, which seems to be the only adequate reaction to such monstrous scenes as are being enacted on this whirling globe.

All just men should understand why our mourning has been shot through with indignation and protest. Needless to say, we are not blind to the fact that other peoples have suffered great casualties at the front and behind the front, in the cities and towns. The fury of Hitler struck hardest, with torture and death, in the territories already enslaved, but we have the conviction that in this instance, guilt is chargeable to the democratic nations for indifference and silence while the terrible tragedy was being prepared.

When the Nazis singled out the Jews for attack, deprived them of the protection of law and justice, stripped them naked for execution, the world which is now at war with all they stand for, felt no moral urge to interfere in matters that did not touch their own immediate, political interests. The Jews were left on what was really a battlefield, unarmed and undefended. There were men of high spirit who raised their voices in sympathy; but the great democratic states found it inexpedient to utilize their moral influence and their power to restrain criminals engaged in unspeakable outrages against a helpless people. They had no interest in what happened to Jews, and seemed unwilling even to appeal as distant sponsors. It appeared as if all Jews could be made to forego a fresh examination of their credentials as members of society, and could arbitrarily be deprived of inalienable rights and could be slaughtered en masse, and that there was no tribunal to which appeal could be made where the criminal could be brought for judgment. The German Reich was made to feel that it was quite in order for them to pursue their course against the Jews and to shift them to and fro regardless of their political status, and to assemble them all under one regime of spoliation, torture and murder; and that the world would be an indifferent spectator of what, at most, is regarded as a vulgar exhibition.

Thus, in the sequel, the long-considered, partially-tested scheme for the destruction of a people became a possibility. It could be executed without interference.

There they were—herded together from all parts of Europe, wearing the same yellow badge, all members of the same hated race, no distinctions of differing political derivation, cowed and broken—ready for the final blow of the Madman. The last moments of this tragedy are now being enacted. The world audience is speechless. Only Jews are the mourners. Bystanders here and there comment on the spectacle of sorrow. That is all the reaction Hitler expected to hear.

It is impossible to persuade the enemy by a prayer or threat or act. He is fated to pursue his course of destruction to the limit of his strength. But

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LOUIS LIPSKY

felt that they were destined to prepare a Sanctuary and Home for those who would have to flee in the days to come. They knew they were not building only for themselves. They were the advance guard of an awakening people. They were the forerunners of rebirth. They testified to the indestructibility of the Jewish spirit. It was their duty to clear a way of honorable escape for those who might soon be forced to evacuate the living space they had occupied on sufferance for generations.

They served that mission with remarkable devotion and nobility of character. They extended the depth and breadth of the Homeland. They created opportunities that could have served for hundreds of thousands to take their places in the encampment of reconstruction. As they built for others, they found constantly renewed strength within themselves, they earned their own freedom and recovered their own national dignity. It was this strength and freedom and dignity that they wanted to share with all who suffered among the Jewish people, who would return from captivity.

President Promises Retribution for Nazi Slaughter of Jews

Washington (JPS)—President Roosevelt, told that 2,000,000 Jews have been killed and 5,000,000 more face death, is considering the establishment of a commission, in which the United States and the United Nations will be represented, to assess the personal responsibility of the Nazis guilty of ordering and executing the slaughter of Jews in Europe, the Chief Executive assured a delegation of Jewish leaders visiting him at the White House to plead for intervention to save those who can yet be rescued through adequate warning and action by the United Nations.

Dr. Stephen S. Wise, President of the American Jewish Congress who headed the delegation, which also comprised Maurice Wertheim, President of the American Jewish Committee, Henry Monsky, President of the B'nai B'rith, Adolph Held, President of the Jewish Labor Committee, Dr. Israel Goldstein, President of the Synagogue Council, and Rabbi Israel Rosenberg, head of the Union of Orthodox Rabbis, told reporters after he emerged from the interview that President Roosevelt was "revolted" by the outrages committed against the Jews. Dr. Wise and the rest of the delegation had presented to the President a lengthy memorandum, largely based on documents in the possession of the State Department, showing how a plan of extermination approved by Hitler had taken a ghastly toll of millions of Jews through the most vicious devices of cruelty known to the modern mind.

The President reiterated his sense of "profound shock" expressed in the message he issued last July when he declared that "the American people not only sympathize with victims of Nazi crimes but will hold the perpetrators of these crimes to strict accountability in a day of reckoning which will surely come.

The purpose of the delegation was to urge the appointment of a commission to investigate the anti-Jewish barbarities as well as crimes against other civilians in Europe. It is this proposal that the President now has under consideration.

"In this hour of deepest anguish and despair," the memorandum read by Dr. Wise to the President said, "we turn to you, Mr. President. Your voice awakened the conscience of the world to the great crime of Lidice. We ask you now once again to raise your voice—on behalf of the Jews in Europe. We ask you once again to warn the Nazis that they will be held to strict accountability for their crimes."

Dr. Wise, reporting on what the President had said, stated that the latter had observed, "the mills of the gods grind slowly but they grind exceedingly small. We are doing everything possible to ascertain who are personally guilty."

"The President said that he was profoundly shocked to learn that 2,000,000 Jews had in one way or another perished as a result of Nazi rule and crimes. The American people more

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B'NAI B'RITH'S WAR SERVICE RECORD ONE YEAR AFTER PEARL HARBOR

When B'NAI B'RITH swung into speedy action for war service immediately after Pearl Harbor, it did so with a smooth efficiency born not only out of more than a year of activity in national defense but out of a century of experience in mobilizing its manpower and resources in every national emergency since 1843.

Appearing on the American scene two years before the War with Mexico of 1845, B'NAI B'RITH during the dark days of the War Between the States acquired a reputation for war service that has been sustained uninterruptedly through the Spanish-American War, World War I and World War II.

In the year since Pearl Harbor, B'NAI B'RITH converted into glorious deeds of service the pledge its president, Henry Monsky, made to President Roosevelt on December 8th, that B'NAI B'RITH would "spare neither toil, blood nor treasure" in the defense of our country.

This factual resume shows how the men, women and young people of B'NAI B'RITH have met the pledge.

10,250 members of B'nai B'rith, Aleph Zadik Aleph and the Hillel Foundations are in the Army, Navy, Marine Corps and Merchant Marine.

27 members of B'nai B'rith, Aleph Zadik Aleph and Hillel Foundations have been killed in action or in line of duty.

10 members of B'nai B'rith, AZA and Hillel decorated or cited for bravery.

20,184 B'nai B'rith men and women and AZA gave blood to the Red Cross.

47,109 members of B'nai B'rith, men and women, and AZA are actively engaged in civilian defense volunteer services.

1,227 members of B'nai B'rith, in 34 states, are serving in the Home Guard, State Militia or Home Defense Corps.

\$20,500,000 in war bonds sold by B'nai B'rith lodges, auxiliaries and AZA chapters.

\$355,000 of B'nai B'rith and AZA funds invested in war bonds.

67 permanent war bond booths manned and sponsored by B'nai B'rith lodges and auxiliaries.

650,000 servicemen entertained at parties, dances, shows, picnics, holiday services and other forms of hospitality sponsored by B'nai B'rith and AZA groups and Hillel Foundations throughout the country.

29 company day rooms completely furnished at Army camps as part of B'nai B'rith's national war service program, 37 partially furnished and 110 about to be furnished.

7 naval vessels being serviced by furnishing their crews with items of comfort, entertainment, and recreation not already provided by the navy itself, this being a part of B'nai B'rith's national war service program.

6,500 B'nai B'rith women and B'nai B'rith girls serving as hostesses, chaperones, dancing partners at servicemen's canteens, lounges and clubs.

350,000 books, magazines and games contributed to the armed forces by AZA and B'nai B'rith groups.

160 Torah Scrolls obtained for use in Jewish religious services at Army chapels, where 56 have already been dedicated, the rest awaiting calls.

1,110,000 packs of cigarettes contributed by B'nai B'rith groups to the men in the service.

85,000 service and comfort kits and holiday gift packages for men in uniform provided by B'nai B'rith lodges and auxiliaries.

5,250,000 pounds of scrap metal and rubber collected by B'nai B'rith and AZA salvage units.

16,000 B'nai B'rith women and B'nai B'rith girls serving in 237 B'nai B'rith-sponsored Red Cross sewing, knitting and bandage-rolling production units.

750,000 surgical dressings and 100,000 sewn and knitted garments turned out by Red Cross production units of B'nai B'rith women.

\$135,000 contributed to the Red Cross and other war relief agencies by the B'nai B'rith war service fund and the individual lodges, auxiliaries and AZA chapters.

19 pieces of mobile equipment presented to the Red Cross by B'nai B'rith units, including canteens, station wagons, ambulances and blood donor wagons.

2 B'nai B'rith youth houses for community war service opened by AZA in Cleveland and the Bronx, with funds from national war service fund.

\$28,000 spent for national war service projects from War Service Fund contributed by membership.

2,500 copies of B'nai B'rith's National Jewish Monthly distributed monthly to servicemen's libraries, USO clubhouses and company day rooms, in addition to 10,000 sent every month to B'nai B'rith members in the armed forces.

50,000 youth and adults given wartime job information by B'nai B'rith group vocational counselors.

100,000 copies of B'nai B'rith's wartime job journal, "The Career News," distributed.

7 B'nai B'rith Hillel Foundation directors became Army and Navy chaplains.

\$6,243 contributed from B'nai B'rith's war service fund to Leo N. Levi Memorial Hospital to provide expanded facilities for war workers in Hot Spings area.

26 servicemen's recreation rooms furnished for Canadian troops by Canadian B'nai B'rith, in addition to soldiers' educational building at Camp Borden and servicemen's hostel in Toronto.

65,000 United Nations troops entertained by traveling theatrical units sponsored by Canadian B'nai B'rith.

100,000 gift boxes and holiday packages for servicemen contributed by Canadian B'nai B'rith men's and women's units.

Democracy In Action

By DR. ISRAEL GOLDSTEIN

Chairman, Jewish Section, Interfaith Committee for Aid to the Democracies

IF the success of Democracy depended upon speeches, there would be little to worry about. At no previous time in American history has so much been written and spoken on the value of our way of life and on the perils which face it, than we hear and read these days.

Commendable as these expositions and exhortations may be, they are worse than useless unless they lead to acts and deeds, which lend strength to the cause. Words that do not lead to action are worse than useless because they come to be regarded as a substitute for action. Thus, instead of a spur we have an anodyne.

There is more than one way in which democracy can be served by deeds in-



DR. ISRAEL GOLDSTEIN

stead of words. One of the best ways is to give a hand to the people across the seas who are bearing the brunt of the attack and whose valiant resistance is holding the enemy off from our doors, namely the British people.

The war has developed far beyond its original premises. New factors are entering all the time, for weal or woe to the cause of democracy. Nations which started as allies of England have fallen by the wayside. A great nation, Russia, which started as a non-belligerent, is now in the very center of the struggle on the side of England, paying a most heavy price; and no one can predict what the next month or the next year may bring. But there has been one constant amidst all the variable—namely, England itself. It was there at the beginning of the struggle—and it will be there at the end.

Do we Americans evaluate this factor at its full worth? Do we ponder sufficiently the difference it would make to us and to our way of life if England were not there to resist Hitler, if its navy were not there to block the wolves of prey from infesting our waters in the full fury of their

numbers and power, if England's Air Force were not there to drive off the birds of prey before they can fly further westward?

Let it be honestly acknowledged—whatever we may be doing for England, England is doing more for us. We are linked by a common cause and by a kinship of interest, but in the furtherance of that cause and of those interests, our sister democracy across the Atlantic is carrying by far the larger share of the burden.

These things it is well to bear in mind, when the appeal for British War Relief claims our attention. It is little enough to be asked to make a gift which provides a little extra food, a little extra clothing, a little extra shelter for men, women and children, the civilian population of England upon whom the wrath of Hitler's destructive fury has fallen and will continue to fall. Anyone who imagines that the bombing of English cities is over and that the tragedies of devastation are passed, is indulging in wishful thinking. Long winter nights will come again, nay, are coming now. The skies will rain destruction again. There will be victims again.

Will our hearts be moved again to aid and succor? Or shall we say, "We gave something a year ago. It's enough."

If we think about the situation we cannot help recognizing that as long as England's power to hold out depends upon the morale of its men, women and children, and as long as England's power to hold out is essential to our own American interests, no sensible American will refuse aid to give stintingly.

The American Government is seeing to the sending of munitions, as the arsenal of the democracies. Let the people of America see to the provision of food, clothing and children's shelters.

We have to eat every day, don't we? So do the British. We need warm clothing every year, don't we? So do the British. Our children need shelter and protection every day, don't they? So do British children. British war relief is not a one time appeal. It is recurrent appeal, until Democracy will have emerged victorious from the struggle.

What of Jewish participation in this activity? Jews have not fallen behind the rest of the American population in the program of sending relief to the civilian population of England. Many of the Protestant and Catholic Church people have undertaken British war relief projects among their religious constituencies. The Jewish groups operating through the Jewish Section of the Interfaith Committee have provided scores of mobile feeding units and a number of children's homes.

Both the British Ambassador and the officials of The British War Relief Society have acknowledged the

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Those Were the Days

*A Chapter of American Jewish Life
Fifty Years Ago*

By JACOB FISHMAN
Dean of American Jewish Journalists

Fifty years ago there were in this country about one-fifth of the Jews that the United States now has. Within those five decades, traditions and customs have been born for a new community. Because the past was different—and rich—and offers perhaps some parallels for problems of our own day, we have asked Mr. Fishman to reminisce about the America, and particularly the New York, of half a century ago.—THE EDITOR.

COMPARING the United States of 1942 with that of 50 years ago, one is struck immediately by one glaring statistical difference. In 1890, when I entered the country, the number of Jews in the United States was put at a little over a million. In those days there was no authoritative data. It was not until 10 years later that the late Joseph Jacobs, Jewish scholar of England, began to create Jewish statistics for America based on his own original methods.

Although the general assumption was that the Jewish population was about

With these figures as a basis, therefore, the Jewish population of America has multiplied five-fold in the last 50 years. For every Jew who was in this country in 1890, there are now five. That means, too, that the United States today has the greatest Jewish population of any country in the world. There is no way of telling how many Jews are in the Soviet Union until the outcome of the war on the Russian front becomes clearer.

In 1890, New York City had about a half million Jews. Today the number is put at anywhere between 2,250,000 and 2,750,000.

These numerical changes have had a far-reaching effect on every aspect of Jewish life. The geographical shifts in New York are illustrative. In 1890 the metropolis had only two Jewish sections, the East Side and Brownsville. Williamsburg, in Brooklyn, and a corner of Harlem began at that time to have small Jewish settlements. Boro Park, now a great center of Jewish population, did not come into being until a decade later, and then only after a battle. For in the beginning, Boro Park had been developed as a *Judenrein* neighborhood by an anti-Semitic State Senator named Reynolds. In a few years, however, Boro Park "capitulated." At that time the Bronx too began to receive a Jewish population, though only slowly.

It hardly needs to be said that Jews were then also living in other sections of New York, where they were "tolerated" and sometimes not. The residents of these other areas were the Americanized German and Spanish-Portuguese Jews of previous immigrations. There was not too much affection even for these Jews, as two famous episodes of the time illustrated. One of the incidents concerned Jesse Seligman, the banker, who was blackballed in the '90s by the aristocratic Republican Club, the Union League. There was a first-rate furore as a result of that blackballing—but the decision stood, and the wealthy German Jews had to be satisfied with their own clubs, the Harmonie and the Friendship. The other incident concerned Nathan Straus, the philanthropist, who was refused admission to the Lakewood, N. J. winter resort hotel, Laurel-in-the-Pines. But Strauss was a more aggressive fighter than Seligman. He saw to it that a beautiful, new hotel by the name of Lakewood Hotel was put up in Lakewood as a competitor to Laurel-in-the-Pines. The end of that battle is pretty well known to Easterners. Laurel-in-the-Pines is

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JACOB FISHMAN

a million, there were many who said that the Jewish community was closer to 1,500,000. They asserted that the western Jews were deliberately trying to keep the number of Jews low because they feared the growth of anti-Semitism. But keeping in mind the fact that Jewish immigration from 1881 to 1898 was not over 53,000, there is reason to believe that the figure of about 1,000,000 Jews in 1890 is correct.

To this day we still do not have official Jewish statistics but we do have more or less reliable sources. In 1940 the American Jewish Year Book, issued by the American Jewish Committee, cited the Jewish population at 4,831,000, not including the Jews in the American possessions, although they would not exceed 10,000.

Once again there are those who believe that the figure is conservative; and I happen to be one of them. In my opinion, American Jews numbered more than 5,000,000 in 1940 and today undoubtedly total about 5,250,000.

Jewish Postwar Problems

The Adjustment of Jews to a Democratic World

By DR. MAX GOTTSCHALK

Director, Research Institute on Peace and Postwar Problems of the American Jewish Committee

As one who carries a vital responsibility in his directorship of the American Jewish Committee's Research Institute on Peace and Post-War Problems, the views of Dr. Gottschalk are of great importance in suggesting the steps which American Jewry must take to help solve the urgent problems that will come with peace. An International Bill of Rights is but one of many topics touched upon in this comprehensive and illuminating article.—THE EDITOR.

WHAT are the most important Jewish postwar problems? In my opinion, they can be enumerated as follows: the restoration of civil and political equality for Jews in the countries now under Nazi occupation or influence; relief and rehabilitation for the victims of war; assistance and planning in migration and settlement; and, last but not least, the problem of Palestine. These problems cannot be separated from each other; rather

There is no question in my mind that the victorious United Nations will do their utmost to establish an ever-expanding democratic order throughout the world. Nor can there be any doubt concerning the universal re-introduction of Jewish emancipation in such an order. Indeed, equal rights for all individuals regardless of race, religion and nationality looms as the logical result of the application of the Atlantic Charter to the new world of tomorrow. At the same time it would be a dangerous delusion to assume that legal statutes and international agreements will, by and of themselves, at once translate each and every one of the concepts inherent in democracy into concrete realities. History has conclusively demonstrated time and again that the capacity of a people for democratic living is largely a result of a long-term educational process. People, as a rule, do not change their thinking and habits overnight. Therefore, while it is reasonable to expect that in the countries which had enjoyed democracy before the war, Jewish equality will be restored in fact as well as in law, it is equally logical to presume that this may not be the case in some of the other countries that lacked a tradition of effective democracy. While the governments of these countries will willingly or under pressure proclaim in their constitutions equality for all, mere legal provisions will not by themselves bring an end to deeply ingrained prejudices, particularly among the restive populations of the defeated countries. It would be much wiser, therefore, for the United Nations collectively to provide special guarantees for all minorities everywhere and at the same time also to create the instruments for the immediate and lasting enforcement of these guarantees.

After the last war, many people placed false hopes in the Minority Clauses, which had been included in the Versailles and related Treaties. The fact that this system of minority guarantees has not lived up to expectations can, it seems to me, be charged mainly to its ineffective enforcement. Should, therefore, the solution of minority treaties be upheld and stronger implementation sought or should this form of protection be abandoned? Most plans today on postwar reconstruction center around the establishment of larger political and economic units, which may be of a regional, continental or universal character. In the light of this trend proposals have been made for a more

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DR. MAX GOTTSCHALK

must they be viewed as aspects of one major question—the adjustment of the Jewish people within a more democratic and socialized world.

All my hypotheses (and, of course, in times of global war, all thinking on the future must of necessity be viewed in the nature of a hypothesis only) are based on the assumption of total victory by the United Nations. Nazi plans for the extermination of Jews in the event of their victory are by this time common knowledge and need not be discussed further. However, let it not be said that only because of the Nazi threat to Jews, are we passionately on the side of the United Nations. This is a war of two diametrically opposed ideologies, liberty versus slavery, and even if Fascism had not been anti-Semitic, Jews would in any case oppose it violently, because Judaism is the very antithesis of slavery. The stirring call of Moses which is inscribed on the Liberty Bell and which reads "Proclaim liberty throughout all the land, unto all the inhabitants thereof," aptly epitomizes the Jewish attitude towards Fascism.

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THE GOOD EARTH . . . FOR JEWS, TOO

An Interview With Pearl Buck

By ETHEL LIPSKY

A famous writer, learning "racial equality" in China, here gives her own prescription for meeting some of the problems of the Jewish people. Whatever be the effectiveness of those prescriptions, they are important as coming from Miss Pearl Buck, a figure of international importance in the world of the Four Freedoms.—THE EDITOR.

UNTIL the author of "The Good Earth" returned to the United States from China, "the Jewish people always belonged in the Bible." Pearl Sydenstricker Buck should know the Bible well, for her parents were missionaries and she herself spent years in North China as a Presbyterian missionary. China taught her racial equality but the Bible was no adequate training ground to know the Jews and the problems of the Jews of her own native America, to which she returned.

Even today, after years of vigorous advocacy of the cause of racial and social democracy, Miss Buck is an idealistic interpreter of the status of the Jews. She is indignant against conditions which she considers deplorable and her remedies have in them the patient qualities of the Chinese, among whom she lived so long, and the profound faith of the missionary, who was eventually to become a Nobel prize winner in literature.

Recently Miss Buck came into the news with a fierce defense of the rights of Jews—as Americans—which had been contested by W. M. Kiplinger's advocacy as "four per cent" democracy in his book, "Washington Is Like That." Had her staunch advocacy of Jewish rights been a sudden introduction to a specific issue in "tolerance" or was it a part of her understanding of "the Jewish problem"?

Typical of Miss Buck's charm is her ready admission that her familiarity with the Jewish problem is not as great as she would like it to be. But on the basis of her general human outlook as applied to the Jews she offers these observations.

The development of a "common conscience," the creation of an "international code of ethics," embodying, among others, the principle that "all men are created equal" and enforced by "international police"—this is offered as a possible solution to the Jewish problem by Miss Buck.

As I sat facing this straightforward, vigorous woman with the strong features and the piercing eyes, she answered my questions simply, directly and with profound conviction. Miss Buck does not patronize the Jew; she does not "pity" or "tolerate" him or any other human being. To her, each man, regardless of race or belief, not only has equal rights and privileges with every other man but is to be judged solely on his individual merits.

Her firm belief in racial equality and her zealous activity for the achievement of that ideal may perhaps be attributed to the environment in which she was reared and to the tradition which was her heritage. Having lived in China from infancy until the age of seventeen, "I came to this country without any knowledge of the Jewish problem," she said. "There was no

Jewish problem in China. My parents never said a word to me about it. I wasn't prepared for it at all. Until I came here, the Jewish people always belonged in the Bible."

Miss Buck is proud to relate that "from my ancestors I have the tradition of racial equality." Her forbears were among those who left Europe in search of religious freedom. They settled in the South and although they were wealthy, landed men, neither of her grandfathers would ever "buy or sell human beings. Indeed, my paternal grandfather seems at times to have been considerably persecuted because he made it a principle that he hired men irrespective of whether they were colored or white, and he paid them equal wages for equal work."

Personal experience has served to intensify her opposition to racial discrimination. When, in March of 1927, the Nationalist soldiers entered Nanking, killing all foreigners mercilessly, she had "that strange and terrible experience of facing death because of my color. . . I could not hide my race. . . The only reason I was not killed was because some of the others in that race knew me, under my skin, and risked their lives for me."

"Reflection of Europe"

"There is no logical reason why there should be any Jewish problem in this country," Miss Buck declares. "Anti-Semitism is a reflection of the ancient European hatreds and prejudices." Questioned as to the prevalence of anti-Semitism here, she stated that her first-hand contacts with it were so rare that she felt unqualified to give an authoritative answer. However, when she hears people intimating that, for example, "there are too many Jews in Washington," she becomes infuriated.

Miss Buck had reference at this point to her special article in "PM," bitterly attacking W. M. Kiplinger's idea of a "quota" on Jews in government employment. She had declared then that "America has nothing to do with percentages of race and sex and religion and national origins. . . Here in our glorious and matchless country . . . there come those who would repeat the old wicked prejudice patterns of Europe, which our forefathers fled to escape. . . We must not tolerate it for a moment."

She conceives of America as a land in which numerous separate cultural groups, each with its own traditions and heritage, may exist side by side and function harmoniously for a common purpose. Assimilation is not to her liking. "Differences are very valuable," in her opinion. "The great problem in groups is getting people to work for the whole." This last is the crux of

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BOLSTERING FREEDOM OF RELIGION

By DR. ISRAEL GOLDSTEIN

President of the Synagogue Council of America

NOT the least of the areas of America at war, under observation, is Religion. The *Independent Jewish Press Service* has rendered a worthwhile service by canvassing a representative cross-section of the American Rabbinate in order to ascertain which trends are observable in American Judaism since Pearl Harbor.

What has been the effect of the war on Synagogue attendance, Synagogue support, and religious school attendance? This threefold criterion has been the subject matter of the survey.

The summary of the results of the canvass indicates, with minor geographical variations, that whereas the financial support of religious institutions has improved noticeably, the improvement in adult attendance at religious Services and child attendance at religious schools, has increased only slightly. Bearing in mind the general economic improvement in the country, the increase in financial support might be ascribed to material rather than to spiritual factors.

On the face of it, the results of the survey are disappointing. One would have thought, judging by the traditional wartime pattern, that this war coming to our own shores would bring about a religious revival which would be visible in crowded houses of worship and religious schools. Why has it not happened here? Is it a reflection on American Jews? Does it point perhaps to a fault in our religious institutions? An analysis is called for.

In order to evaluate the situation fairly, it is necessary to view the picture in the larger framework of American life as a whole. It is fair to assume that the religious temper of Jewish life, in war as well as in peace, is not much different from the whole from the temper of American life generally.

In normal times, approximately half of the Jewish adult population is identified with religious institutions, even though it be no more than attendance two or three days a year in a house of worship, and approximately one-fourth of our child population of religious school age receive religious instruction, public or private. This record parallels that of the Christian Protestant groups.

It would be necessary, therefore, before evaluating the Jewish record in wartime, to ascertain what is the Christian record in wartime. Such a study has not as yet been made. Hence it is premature to draw conclusions.

It would also be necessary for the purposes of a scientific evaluation, to study the situation in other countries where the complexion of the community is similar to ours, for example, England. It would be relevant to inquire what has been the effect of the war upon Judaism in England, and how it compares with the war's effect upon the Christian community there.

The Synagogue Council of America, which is deeply concerned with these questions, will undertake to pursue the inquiries by consulting Protestant groups in the United States as well as Jewish religious groups in England.

If the thesis that war intensifies religious interest and religious loyalty is correct, it would seem likely that a survey of conditions in England will show more favorable results than those which are thus far indicated for the United States, because their war experience is two years older than ours.

That the war has not yet touched American life deeply is evidenced by observations not only in the field of religious institutions but in other fields of American life. Observers in all areas of public life are constantly reminding us of our complacency, of our "business as usual" attitudes and of our failure to measure up to the level of self-discipline and self-sacrifice called for by the national emergency. We are told that the transformation which, according to observers, has come over the British people is not observable here.

Religious life, which is the spiritual coefficient of the temper of a people, is therefore likewise affected.

It is safe to assume, however, that as the trials of war increase, as burdens become heavier, casualties increase, sorrow becomes more widespread, and life becomes more grim, there will be a corresponding deepening of character, and a turning to cen-

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THE PRICE OF FREE WORLD VICTORY

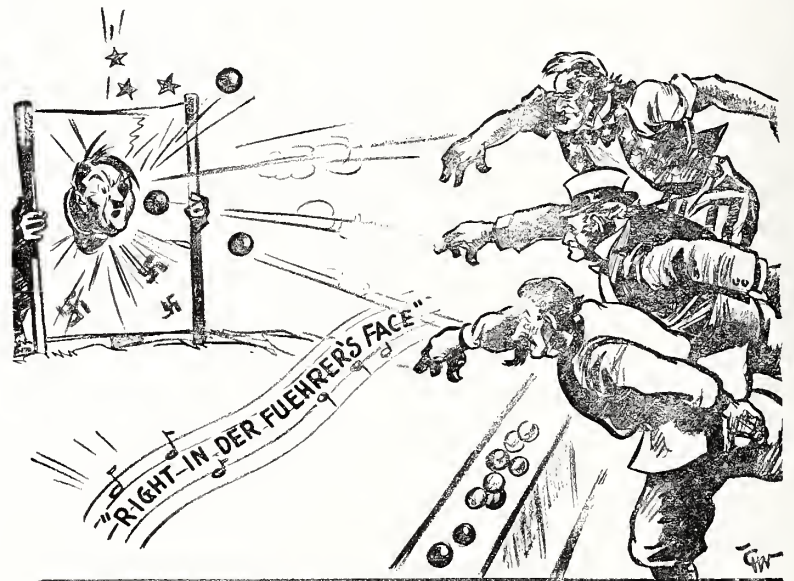
(Continued from Page 4)

in the United States may think there is nothing very revolutionary about freedom of religion, freedom of expression, and freedom from fear of secret police. But when we begin to think about the significance of freedom from want for the average man, then we know that the revolution of the past 150 years has not been completed, either here in the United States or in any other nation in the world. We know that this revolution cannot stop until freedom from want has actually been attained.

And now, as we move forward toward realizing the Four Freedoms of this people's revolution, I would like to speak about four duties. It is my belief that every freedom, every right, every privilege has its price, its corresponding duty without which it cannot be enjoyed. The four duties of the

nologically possible to see that all of the people of the world get enough to eat. Half in fun and half seriously, I said the other day to Madame Litvinoff: "The object of this war is to make sure that everybody in the world has the privilege of drinking a quart of milk a day." She replied: "Yes, even half a pint." The peace must mean a better standard of living for the common man, not merely in the United States and England but also in India, Russia, China, and Latin America—not merely in the United Nations but also in Germany and Italy and Japan.

Some have spoken of the "American Century." I say that the century on which we are entering—the century which will come out of this war—can be and must be the century of the common man. Perhaps it will be Amer-



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ONE YEAR AFTER PEARL HARBOR

people's revolution, as I see them today, are these:

1. The duty to produce to the limit.
2. The duty to transport as rapidly as possible to the field of battle.
3. The duty to fight with all that is in us.
4. The duty to build a peace—just, charitable, and enduring.

The fourth duty is that which inspires the other three.

We failed in our job after World War I. We did not know how to go about it to build an enduring world-wide peace. We did not have the nerve to follow through and prevent Germany from rearming. We did not insist that she "learn war no more." We did not build a peace treaty on the fundamental doctrine of the people's revolution. We did not strive wholeheartedly to create a world where there could be freedom from want for all the peoples. But by our very errors we learned much, and after this war we shall be in position to utilize our knowledge in building a world which is economically, politically, and, I hope, spiritually sound.

Modern science which is a by-product and an essential part of the people's revolution, has made it tech-

ica's opportunity to suggest the freedoms and duties by which the common man must learn to live. Everywhere the common man must learn to build his own industries with his own hands in a practical fashion. Everywhere the common man must learn to increase his productivity so that he and his children can eventually pay to the world community all that they have received. No nation will have the God-given right to exploit other nations. Older nations will have the privilege to help younger nations get started on the path to industrialization, but there must be neither military nor economic imperialism. The methods of the nineteenth century will not work in the people's century which is now about to begin. India, China, and Latin America have a tremendous stake in the people's century. As their masses learn to read and write, and as they become productive mechanics, their standard of living will double and treble. Modern science, when devoted wholeheartedly to the general welfare, has in its potentialities of which we do not yet dream.

And modern science must be released from German slavery. International

(Please Turn to Page 14)

Ickes Lauds Jews In War

Mr. Ickes lauded the "Fighting Jews," speaking of them as "Jews who are fighting gallantly under the flags to which they owe allegiance. Men of the Jewish faith are fighting with distinction in all of the armies of liberation—American, British, Russian, French, Polish, Greek. They are fighting with us in the same ranks, in the same cause, and with the same gallantry as their fellow citizens. They are fighting to preserve our common liberties."

In the course of his speech, the Secretary of the Interior also said,

"Hitler has made every effort to conceal his monstrosities behind anti-Semitic agitation and Jewish persecu-

tion. He singled out the Jews as his first victims because they were the weakest, *not the strongest*, group that was immediately available to slake his criminal thirst. To distract the world's attention from his atrocities and his criminal designs, he laid down a barrage of calumny upon a small, defenseless and scattered race. Actually, as all have come to see, and Hitler himself to acknowledge, his attack was not primarily one upon the Jews alone; it was an assault against civilization. His campaign against the Jews was equally, a carefully planned onslaught on Christianity.

alone, as his ultimate objective is the destruction of non-Jews, as well as of Jews. The majority of the peoples who are temporarily enslaved by the Nazis are Catholics—Frenchmen, Poles, Belgians, Czechs, Austrians, Yugoslavs. These Catholics, inside and outside of Germany, have been undergoing a systematic campaign of terror and of slow extermination. But Hitler of course, does not say much about that; what he screams about is the Jews. He thunders against Jews while killing non-Jews—and there are thousands of such for every Jew.

"For Christianity, both Catholic and Protestant, the Nazis have nothing but contempt and hatred. In its brutality and shamelessness, Hitler's fight against Christianity can only be compared to his campaign against the Jews. "What the world did not want to see and what the world refused to heed was that Hitler used the Jews as a screen behind which to commit brutal murder in order to impose his will upon the whole world. Nazi propaganda was designed to hill shortsighted nations into false security by insisting that Hitler was only fighting the Jews and nobody else; that he hated only the Jews while loving everyone else. Many fell into this trap. Some believed it honestly, even if stupidly. Again and again, the world was warned that Hitlerism would not and could not stop with the Jews. Such a raging epidemic could not be held back. A foul contagion is unable to select only particularly designated victims out of a general population. By its very nature, Nazism was certain to engulf the Catholics and Protestants together with the Jews.

However, for years, while the Nazis were stripping away every shred of decency and civilization from Germany, while the Nazi gangsters were planning the rape of the world, the first scapegoat—the Jews—were subjected to appalling horrors. What sustained them in these terrible days was their faith in God and in justice, in freedom and in the dignity of man.



HAROLD L. ICKES

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"At last we have come to realize that Hitler's real aim is the submergence of Christianity, not of Judaism

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THE PRICE OF FREE WORLD VICTORY

(Continued from Page 12)

cartels that serve American greed and the German will to power must go. Cartels in the peace to come must be subjected to international control for the common man, as well as being under adequate control by the respective home governments. In this way, we can prevent the Germans from again building a war machine while we sleep. With international monopoly pools under control, it will be possible for inventions to serve all the people instead of only the few.

An Economic Peace

Yes, and when the time of peace comes, the citizen will again have a duty, the supreme duty of sacrificing the lesser interests for the greater interest of the general welfare. Those who write the peace must think of the whole world. There can be no privileged peoples. We ourselves in the United States are no more a master race than the Nazis. And we cannot perpetuate economic warfare without planting the seeds of military warfare. We must use our power at the peace table to build an economic peace that is just, charitable, and enduring.

If we really believe that we are fighting for a people's peace, all the rest becomes easy. Production, yes—it will be easy to get production without either strikes or sabotage; production with the wholehearted cooperation between willing arms and keen brains; enthusiasm, zip, energy geared to the tempo of keeping at it everlastingly day after day. Hitler knows as well as those of us who sit in on the War Production Board meetings that we here in the United States are winning the battle of production. He knows that both labor and business in the United States are doing a most remarkable job and that his only hope is to crash through to a complete victory some time during the next six months.

And then there is the task of transportation to the line of battle by truck, by railroad car, by ship. We shall joyously deny ourselves so that our

transportation system is improved by least 30 per cent.

I need say little about the duty to fight. Some people declare, and Hitler believes, that the American people have grown soft in the last generation. Hitler agents continually preach in South America that we are cowards, unable to use, like the "brave" German soldiers, the weapons of modern war. It is true that American youth hates war with a holy hatred. But because of that fact and because Hitler and the German people stand as the very symbol of war, we shall fight with a fireless enthusiasm until war and the possibility of war have been removed from this planet. We shall cleanse the plague spot of Europe, which is Hitler's Germany, and with it the hell-hole of Asia—Japan.

The American people have always had guts and always will have. You know the story of Bomber Pilot Dixon and Radioman Gene Aldrich and Ordnanceman Tony Pastula—the story which Americans will be telling their children for generations to illustrate man's ability to master any fate. These men lived for 34 days on the open sea in a rubber life raft, 8 feet by 4 feet, with no food but that which they took from the sea and the air with one pocket knife and a pistol. And yet they lived it through and came at last to the beach of an island they did not know. In spite of their suffering and weakness, they stood like men, with no weapon left to protect themselves, and no shoes on their feet or clothes on their backs, and walked in military file because, they said, "if there were Japs, we didn't want to be crawling."

The Coming Crisis

The American fighting men, and all the fighting men of the United Nations, will need to summon all their courage during the next few months. I am convinced that the coming months will be a time of supreme crisis for us all. Hitler, like the prize fighter who realizes he is on the verge of being knocked out, is gathering all his re-

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maining forces for one last desperate blow. There is abject fear in the heart of the madman and a growing discontent among his people as he prepares for his last all-out offensive.

We may be sure that Hitler and Japan will cooperate to do the unexpected—perhaps an attack by Japan against Alaska and our Northwest coast at a time when German transport planes will be shuttled across from Dakar to furnish leadership and stiffening to a German uprising in Latin America. In any event, the psychological and sabotage offensive in the United States and Latin America will be timed

through which the fifth columnists work, are overwhelmingly on the side of the democracies. We must expect the offensive against us on the military, propaganda, and sabotage fronts, both in the United States and in Latin America, to reach its apex some time during the next few months. The convulsive efforts of the dying madman will be so great that some of us may be deceived into thinking that the situation is bad at a time when it is really getting better. But in the case of most of us, the events of the next few months, disturbing though they may be, will only increase our will to bring about complete victory in this war of liberation. Prepared in spirit, we cannot be surprised. Psychological terrorism will fall flat. As we nerve ourselves for the supreme effort in this hemisphere we must not forget the sublime heroism of the oppressed in Europe and Asia, whether it be in the mountains of Yugoslavia, the factories of Czechoslovakia and France, the farms of Poland, Denmark, Holland, and Belgium, among the seamen of Norway, or in the occupied areas of China and the Dutch East Indies. Everywhere the soul of man is letting the tyrant know that slavery of the body does not end resistance.

There can be no half measures. North, South, East, West, and Middle West—the will of the American people is for complete victory.

No compromise with Satan is possible. We shall not rest until all the victims under the Nazi yoke are freed. We shall fight for a complete peace as well as a complete victory.

The people's revolution is on the march, and the devil and all his angels cannot prevail against it. They cannot prevail, for on the side of the people is the Lord.

"He giveth power to the faith; to them that have no might He increaseth strength. . . . They that wait upon the Lord shall . . . mount up with wings as eagles; they shall run, and not be weary; they shall walk and not faint."

Strong in the strength of the Lord, we who fight in the people's cause will never stop until that cause is won.

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to coincide with, or anticipate by a few weeks, the height of the military offensive.

We must be especially prepared to stifle the fifth columnists in the United States who will try to sabotage not merely our war material plants but, even more important, our minds. We must be prepared for the worst kind of fifth-column work in Latin America, much of it operating through the agency of governments with which the United States at present is at peace. When I say this, I recognize that the peoples, both of Latin America and of the nations supporting the agencies

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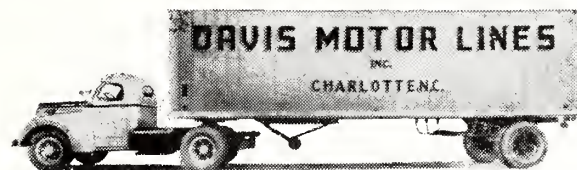
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Navy Attache Honored



(U. S. Navy Photo)

Commander Samuel Benjamin Frankel, USN (center.) awarded the Distinguished Service Medal by Navy Secretary Knox "for exceptionally meritorious service" as assistant naval attache in Murmansk and Archangel, in Soviet Russia. At right is Admiral E. J. King, commander-in-chief of the United States Fleet and Chief of Naval Operation.

According to Secretary Knox, as a result of Frankel's "courage and resourcefulness, certain vessels which would otherwise have been lost have been saved for future service in war efforts. His efficient execution of an extremely difficult task and his conscientious devotion to duty were in keeping with the highest tradition of the United States Naval Service."

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STRANGERS NOT TO CORRESPOND WITH SOLDIERS

The Army has always stressed the importance of correspondence in maintaining soldier morale. The War Department makes it clear, however, that the soldiers to whom letters are sent must be soldiers with whom the writers are personally acquainted, and only those.

The situation that prompts this announcement is explained in the following statement by the Honorable Henry L. Stimson, Secretary of War:

"I am informed that many good people are unable to understand why the War Department is discouraging soldiers from answering letters that come from correspondents unknown to them. A number of correspondence clubs which were formed in perfectly good faith have been affected by this policy.

"The fact of the matter is that striking up acquaintanceship with soldiers through false good-will organizations is one of the old techniques of espionage—haekneyed, but still in use. This will

continue to be the case as long as genuine activities of this sort provide an innocent front for them.

"Masses of letters to soldiers from unknown correspondents, however well intended, place a heavy and unnecessary burden on our protective agencies. The War Department therefore urges all good citizens to write, and write often, to the soldiers with whom they are personally acquainted, but not at random to those to whom they are strangers."

The Jew is that sacred being who has brought down from heaven the everlasting fire, and has illuminated with it the entire world. He is the religious source, spring and fountain out of which all the rest of the peoples have drawn their beliefs and their religions.

The Jew is the pioneer of liberty.

The Jew is the pioneer of civilization.

The Jew is the emblem of civil and religious toleration.

The Jew is the emblem of eternity. He whom neither slaughter and torture of thousands of years could destroy, he whom neither fire nor sword nor inquisition was able to wipe off the face of the earth, he who was the first to produce the oracles of God, he who has been for so long the guardian of prophecy, and who transmitted it to the rest of the world—such a nation cannot be destroyed. He is everlasting as is eternity itself.—Leo Tolstoy.

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JEWES IN BATTLE

*A Fragment of the Epic of the Middle East
Campaign*

By JULIAN LOUIS MELTZER

In this tale of heroism is the epitaph on the graves of two unknown soldiers, body of the contribution of Palestine Jews to the crucial struggle for possession of North Africa. Mr. Meltzer, famous war correspondent, adds a few more faces to the mosaic of Jewish fighting courage in the Middle East.—THE EDITOR.

TOWARD evening, the unit made ready to leave on its mission--that of wiping out an Italian observation post at the approach to a series of hilltop strong-points. There were 40 men in this Jewish Commando unit, brawny and sun-scorched Palestinians, tough and weatherbeaten by weeks of intensive campaigning. Two of them carried a machine gun; their young lieutenant shared the rigors and hardships of outdoor life with his men.

The officer folded up his map. He knew the way now, coupled with the report brought in by reconnaissance patrols. The operation was a night one, and, with luck, they ought to complete the capture of the observation post by dawn.

The faint glimmerings of dusk rode the horizon when he signalled to his platoon. All was ready. He began walking at a sharp gait and waved his hand forward. The men picked up the step and, silently, they moved off in two single files behind him, treading noiselessly. The path wound up and down in the hills; and when the thick velvety darkness of Eritrea fell swiftly about them, they took to the steep slopes, clambering over rocks and swearing softly at the abrasions from sharp-pointed stones.

A stone wall confronted them. The officer whispered and a broad-shouldered, stout Jewish soldier—a farmer in the Sharon in civilian life, one of the founders of a Keren Hayesod settlement—stepped forward and crouched, his hands together. Up the agile lieutenant sprang and then on to his shoulders, peering over the wall, trying

to make out the path in the thick shadows of the night.

"Okay," he breathed back, "we're still some distance from them."

One by one, they climbed over, muscles tautened. First the machine guns, then, with rifles looped across their backs, the men, two by two. Panting, they rested on the other side, but in ten minutes they were off. The hill-tops looked alike in the darkness, but the lieutenant knew the one he had



JULIAN LOUIS MELTZER

been ordered to clear. They covered about a thousand yards more when he whispered another halt. The men sat down, tense even in their relaxing, and several took off their sweat-soaked shirts, made canopies of them and lit cigarettes, breathing in the smoke between cupped hands with deep satisfaction.

"Psst," came the signal. They knelt forward. From across a short canyon came Italian voices. The Jewish Commando men literally held their breaths; but they could not stop their hearts pounding, knocking against their ribs. A slowly-trundling truck went by on the winding road beneath them.

The officer blenched. No one had told him of a motor road in the vicinity. Had he taken the wrong path after all? It was the darkest hour before dawn now, and soon there would be the first glimmerings of light. His whisper carried back down the ranks. The men rose, gripping their weapons, and moved forward cautiously.

Then, suddenly, the call of "Halt!" Their blood froze in their veins as they stood immobile, daring not to rustle a millimeter. Before them was a firmly-embedded boulder, the most advanced

point of the observation post. An Italian sentry challenged them.

This was not the moment for rife fire. They could not see the enemy. The officer nudged his Jewish sergeant's elbow, guided his hand to the grenades at his belt. The sergeant carefully detached a grenade, pressed the plunger with his thumb and forefinger, and then drew the pin. With a swing he threw it over, and then all crouched.

The shattering explosion rocked the valley, and the echoes came thunderously back at them. There was a high-pitched scream, and then a staccato of machine-gun fire as the panicked Italians fired blindly into the night. They were aiming far to the left of their attackers.

The raiding party ran forward swiftly, over the boulder, behind which the sentry lay dead. They had fixed rifle-grenades into the sockets of their rifle-muzzles. They knelt and fired. Another short run and they had captured the post. The surviving Italians showed no fight; they were painfully eager to throw away their weapons and raise their hands. The operation had been completed successfully and without casualties for the Palestinians.

The whine of a bullet made them duck hastily. From a neighboring hill-top another enemy post had realized what was happening, and had opened fire. The signal flashed to another post on the opposite side, and a murderous stream of enfilading fire broke out. Splinters of rock added to the danger as bullets chipped off corners, ricocheted wildly. Though, crouching, the platoon made the smallest possible target, the enemy seemed to be getting the range; and the bullets were falling short by only some fifteen yards.

The officer whistled. He had found a natural dugout—a shallow cave in the rock, guarded by a boulder. They crammed inside. Then the fire ceased and they could hear the yells as hundreds of the enemy closed in. Or were there hundreds? Was it not the noise, magnified by the cavernous echo of the mountains, that exaggerated the total strength of the besiegers? They would soon find out.

The lieutenant realized that he had stirred up a hornet's nest. He had led his men into the heart of the strong points instead of the outer observation post. There was no way but to fight it out. The enemy would soon discover that they had only forty men to deal with.

He gave the order to fire—and to hold out. Crouching in a grim phalanx, the men trained their two machine guns and thirty rifles at the dimly-perceived shadows of the approaching enemy. Stabs and flashes of fire brought the rocks echoing in protest. The enemy fell back to cover. A Commando soldier jumped up on a small cairn of rocks, machine gun held up bodily, and let them have it in a torturing stream. The sound of bodies rolling off the slopes came up to them. But he fell, with a bullet in his stomach, groaning and retching, still clasping the machine gun.

The officer gave the order to withdraw; and then he was hit, too. He signaled to his sergeant, "Take back the men, leave me at the gun." The sergeant protested, but the young lieutenant, sweating profusely with his wound, clasped his hand so tightly that he gave in. Not a man must remain with him, said the officer. They went slowly down the way they had come, and to them came the clatter of the sole machine gun held by the dying man. Soon it stopped.

They reached the barbed wire below, and wormed their way through. The barbs tore at their clothes and flesh. They reached the bottom. The enemy had given up the pursuit. Only two of them had not come back, and none knew where they found their honored graves.

**WOMEN OF THREE FAITHS SERVE
RED CROSS IN SYNAGOGUE
FIRST AID UNIT**

West Warwick, R. I.—Catholic and Protestant women sit side by side with Jewish women in a Red Cross first aid class that meets in the Ahavath Sholom Synagogue here under the sponsorship of the Kent B'nai B'rith Women's Auxiliary. Because many of its members live in East Greenwich, where they are enrolled in a local first aid class, the B'nai B'rith women of West Warwick could not enroll the 30 members needed to form their own Red Cross class.

They then requested the local Red Cross unit to add to the B'nai B'rith unit any other women not already enrolled in first aid classes. This was done, and now half of the B'nai B'rith-sponsored class is made up of non-Jewish women. Mrs. Bessie Schechtman is chairman of the group and the instructor is Dr. Giovanni Sernerchia.

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Mrs. Roman Totenberg Heads Junior Division of J. D. C.

Mrs. Roman Totenberg of New York, prominent young philanthropic worker, has become the National Chairman of the Junior Division of the Joint Distribution Committee, major American agency for aid to Jews overseas, it was announced recently by Mrs. Pauline Baerwald Falk, Honorary Chairman of the Junior Division. Mrs. Totenberg

formation and advice for such groups.

"The training of young men and women to become leaders of their Jewish communities, which is one of the important objectives of the Junior Division movement," Mrs. Falk said in making the announcement, "will be greatly served by Mrs. Totenberg's leadership of the J. D. C.'s Junior Division. She has evinced original methods, as well as force and ability, in stimulating young people to a realization of their philanthropic responsibilities in both local and national terms. We feel certain that Junior Divisions throughout the country will benefit from her experience and counsel."

Mrs. Totenberg, the former Melanice Shroder, is the wife of the concert violinist. She has been an important campaign worker for several years in behalf of the United Jewish Appeal for Refugees, Overseas Needs and Palestine in New York City, and has also been active in behalf of the United Service Organizations and other philanthropic groups. She received her education at Horace Mann School for Girls and Pembroke College in Brown University.

Heads J.D.C. Junior Division



Mrs. Roman Totenberg (above), wife of the concert violinist, has just become the National Chairman of the Junior Division of the Joint Distribution Committee. She succeeded Lloyd G. Whitebrook of New York as Chairman of the Junior Division, which aims to train young men and women for positions of leadership in Jewish communities by encouraging them to participate in Jewish welfare fund campaigns.

succeeds Lloyd G. Whitebrook of New York, who enlisted in the Army Air Corps.

The Junior Division of the Joint Distribution Committee was launched in 1933 to allow for greater participation of young people in Jewish welfare fund campaigns throughout the country. It also serves as a clearing house of in-

I am glad to be able to say that while the Jews of the United States have remained loyal to their faith and their race traditions, they are engaged in generous rivalry with their fellow-citizens of other denominations in advancing the interests of our common country . . . In a few years, men and women hitherto utterly unaccustomed to any of the privileges of citizenship have moved mightily upward towards the standard of loyal, self-respecting American citizenship; of that citizenship which not merely insists upon its rights, but also eagerly recognizes its duty to do its full share in the material, social, and moral advancement of the nation.—Theodore Roosevelt.

Thou shalt not prevent the justice due to the stranger, or to the fatherless; nor take the widow's raiment to pledge.—The Bible.

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Women in the News

By MARTHA NEUMARK

"In reply to a questionnaire sent to each of its affiliated sisterhoods, the National Women's League of the United Synagogue of America is proud to report that every one of its 400 units is engaged in some phase of civilian defense," announced Mrs. Samuel Spiegel, National President of the organization and Chairman of Civilian Defense. "That really makes our war effort a 100 per cent effort."

Ninety-six per cent of the sisterhoods are engaged in selling war bonds and stamps. In Hartford, Connecticut, a War Bond rally and dinner resulted in the sale of 350 thousand dollars' worth of bonds and stamps. The total sale of bonds and stamps in booths manned by our sisterhoods amounts to almost a million dollars in the month of October.

Women's League sisterhoods are cooperating with U. S. O. and Jewish Welfare Board units in almost every state in the union. Reports from 377 sisterhoods indicate that synagogue recreation rooms are being converted into club rooms for boys in the service of the United States. Arrangements

verbial. News photography is a case in point. The Daily News of New York, which has the largest circulation in the world, in great part because it is a picture tabloid, has now opened its ranks for women photographers. Attractive-looking Evelyn Straus is the first.

Miss Straus is not new to this famous newspaper plant. She had come into the publicity department of the News some time after graduation from the Nassau Collegiate Center of Long Island. When her bosses discovered that she was an amateur camera fiend and had a complete photographic and darkroom apparatus set up in her home, they asked her to conduct the experiment. The Daily News is thorough about such chores. Miss Straus is being taken through a complete training course that will enable her to fit into the special techniques of a daily newspaper depending so much on spot news pictures. If 26-year-old Miss Straus makes good at it, she may open the field for others throughout the land.

Patroness of Art

Peggy Guggenheim, daughter of the copper-mining Benjamin Guggenheim of Colorado, won newspaper attention when she returned to the United States two years ago with a large art collection and has now again attracted notice with her surrealist exhibition at her own gallery called "Art of This Century." The critics are having a hard time in finding adequate adjectives to describe the cubist, surrealist and other unconventional painting and sculpture objects. But they do make interesting, even if bizarre, photographs.

Miss Guggenheim (actually the wife of painter Max Ernst and formerly the wife of another painter, Lawrence Vail) first opened an art gallery in London, where she began to collect modern works of art. The war had already started when she decided to go to Paris. Her object was to try to save as many paintings as she could from the ravages of war. As things turned out she had a great deal of prevision. Her collection is generally described as one of the finest, if not the best, series of examples of all 20th century pioneer art movements.

The story of her escape from France is exciting. Her collection was hidden in a chateau near Vichy. It had to be disguised as household goods to help escape the Gestapo. Miss Guggenheim hopes that "Art of This Century" will become a center where artists will be welcome and where they can feel that they are cooperating in establishing a research laboratory for new ideas. Among the artists who have found a home in her gallery are Chagall, Lipchitz, Picasso, Kandinsky, Klee and others like Brancusi, Cuchamp and Picabia. Her gallery on 57th Street is as modern as the objects of art which they house. Visitors to New York will find it a pioneering experience to visit a gallery in which the faddists and the classicists of modernism are all represented.

(Please Turn to Page 22)



MRS. SAMUEL SPIEGEL

are made for the service men from nearby camps to take part in the Friday Night Synagogue Services where members of the sisterhoods of the communities act as hostesses. From each community comes news of activity in the programs of Civilian Defense, Red Cross, Women's Auxiliary Service, U. S. Treasury Sale of Bonds and Stamps and the cooperation with all organizations engaged in work for the war effort. Reports also indicate that quite a number of the sisterhood members are now in the Women's Auxiliary Services, the WAACS and the WAVES.

"Our contribution to the nation's war effort is becoming more inclusive. We now are taking part in the defense on the active front as well as the home front," commented Mrs. Spiegel.

News Photographer

The fields in which women are rapidly proving their capacity, as men leave for service with the armed forces, include a number of occupations where the domination of men has been pro-

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Women in the News

(Continued from Page 21)

Veterans' President

Following the pattern of Jewish fraternal organizational life, Mrs. Rae Schoenberg has finally reached the pinnacle as National President of the Ladies' Auxiliary of the Jewish War Veterans of the United States, an organization which is likely to have a far greater significance after this war. Elected at the recent convention at Scranton, Pa., Mrs. Schoenberg issued a statement to her constituency which was notable for brevity and sound common sense. The next twelve months, she pointed out concisely, "call for hard work and sacrifice on the part of all."

Mrs. Schoenberg, a native of Pennsylvania and now a resident of Bridgeport, Conn., first met her husband in that city. Mr. Schoenberg is a past commander of the Bridgeport post of the Jewish War Veterans. That marriage was consummated quite some time ago, for the Schoenbergs have two daughters, 15 and 18. She became interested in the Ladies' Auxiliary of the Veterans and occupied various offices, including leadership of the Department of Connecticut. She made rapid progress in the national organization, which she has served at various times as Vice-President, Chairman of the Legislative Committee and most recently as Treasurer. Mrs. Schoenberg shows her broad interest in Jewish feminine responsibilities by membership in Hadassah and the Council of Jewish Women.

Life Begins Anew

One of the most valuable social programs now being developed in New York City under the joint auspices of Jews, Catholics and Protestants is a campaign to find several thousand foster homes for children whose own homes have been broken temporarily by death, illness or war conditions.

Among the outstanding women assisting in this effort is Mrs. Richard J. Bernhard, a member of the Board of the State Department of Social Welfare. "Life can begin anew for homeless children with the love and care of foster parents," is the keynote sounded by Mrs. Bernhard in her appeal to parents to open their homes as one of the ways of serving in the war. The various agencies are paying \$20 to \$30 each per month for the care of the children, and also furnish medical and dental attention.

Mrs. Bernhard is a niece of Governor Herbert H. Lehman, who appointed her this year to the Board of Social Welfare. Long active in various social work organizations, she was named to fill the place of the late Dr. S. Louis Lowenstein. There is deep satisfaction in viewing Mrs. Bernhard's work, for she is continuing an old tradition. At 39, she fills a place held by her late father, Arthur Lehman, who, before his death in 1936, served for five years on the State Board of Social Welfare.

Mother of two sons, fourteen and ten, Mrs. Bernhard is a member of the Board of Directors of the New York Association for Jewish Children, New York City Welfare Council, the Colored Orphan Asylum, the women's division of the New York Jewish Federation, of

the Young Women's Hebrew Association, and many other civic and Jewish bodies. Her general interest in the field of social welfare is also reflected in her membership in the Millinery Stabilization Commission, a body to regulate conditions in that industry, in which she has been active for the last four years.

President Promises Retribution

(Continued from Page 6)

than ever will feel, he thought," Dr. Wise added, "that the conscience of the United States and of free men everywhere was revolted by these deeds of savagery and attempted extermination." The President then referred to the message he had sent to the joint meeting of the organizations represented by the delegation held at Madison Square Garden, New York, in July.

"We come to you as representatives of all sections of the Jewish community of the United States," the President was told.

"In the midst of their sufferings, the peoples of Europe are sustained by a hope that the victory of the democracies will destroy the Nazi scourge and restore freedom to the world. European Jews share that hope. But will they live to see the dawn of this day of freedom? Unless action is taken immediately, the Jews of Hitler Europe are doomed.

"We urge that an American commission be appointed at once to receive and examine all evidence of Nazi barbarities against civilian populations, and to submit that evidence to the bar of public opinion and to the conscience of the world. It is our earnest hope that such action as you may initiate will be joined with similar action by all the United Nations. We are of the belief that you can speak the word and take such action as will strike fear into the hearts of the enemies of civilization and at the same time bring hope and faith to their victims. In this spirit we appeal to you, Mr. President."



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BOOK REVIEW

LET LAUGHTER RING

Humorous Jewish Stories by S. Felix Mendelson

IT is strange that the subject of Jewish humor should have suffered comparative neglect among the Jews themselves down to practically our own day. For one would expect humor among the Jews to be rich, not only because of the people's long history, but also because of the fact that Jewish life has been in touch with many different civilizations and undergone so many vicissitudes. Moreover, our experience as a people has been that humor rises spontaneously to compensate for external gloom.

Humor has indeed existed plentifully. With a literary tradition which comprises such figures as Yedajah Bedarsi and Immanuel of Rome to Mendele Mocher Seferim and Shalom

the reader some moments of oppressive gloom.

Let Laughter Ring is a collection of stories mirroring the many-sided life of the Jewish people and the innumerable problems which face them. It would be tragic indeed if the modern Jew were so unlike his ancestors as to be unable to see the humorous aspect of the situations which confront him. In the ancient tendency to moralize and in the modern need for continuous adjustment, in the change and flux of religious life and in the perennial problem of making a living, in the relations between parents and children and even between the Palestine environment and the German refugees—humor is inherent in all of these serious aspects of Jewish life, and they are all represented in this volume.

Let Laughter Ring represents an original effort in the selection of such stories. Many of the stories stem from actual experiences related by Jews and non-Jews; others were culled from the humor columns of various newspapers. Some of them the reader may have heard before; others will be new to him. Some will arouse a smile; others will bring a laugh. All of the stories aim at clean, wholesome fun.

Rabbi S. Felix Mendelsohn is the rabbi of Temple Beth Israel in Chicago and is responsible for initiating National Jewish Book Week in 1927. He is a graduate of the University of Cincinnati and was ordained at the Hebrew Union College in 1917. He has served as a weekly editorial writer for the *Chicago Jewish Sentinel* since 1921 and is the author of *The Jews* and *Mental Healing In Judaism*.



S. FELIX MENDELSON

Alechem one would hardly accuse the Jews of showing no interest in humor. What has been lacking is the will to preserve humor. That is a pity. For idealistic expressions and wise sayings are created largely by the elite for the enlightened, while humorous stories have the great merit of presenting the judgment and reaction of the mass. Consequently it is both understandable and desirable for the present generation to show greater interest in Jewish humor than many previous ones.

Of the books representing collections of Jewish humorous stories which have made their appearance in recent years, S. Felix Mendelsohn's *Let Laughter Ring* is the latest.

The tragedy of the current situation calls for an antidote of humor. Conscious of its duty at a time of crisis, The Jewish Publication Society of America presents this volume of clean, wholesome and humorous stories in the hope that they will brighten for

In the infancy of civilization, when our island was as savage as New Guinea, when letters and arts were still unknown to Athens, when scarcely a thatched hut stood on what was afterwards the site of Rome, this condemned people had their fenced cities and cedar palaces, their splendid Temple, their fleets of merchant ships, their schools of sacred learning, their great statesmen and soldiers, their natural philosophers, their historians and their poets. What nation ever contended more manfully against overwhelming odds for its independence and religion? What nation ever, in its last agonies, gave such signal proofs of what may be accomplished by a brave despair? Let us do justice to them. Let us open to them every career in which ability and energy can be displayed. Till we have done this, let us not presume to say that there is no genius among the countrymen of Isaiah, no heroism among the descendants of the Maccabees.—*Lord Macaulay*.

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JEWISH POSTWAR PROBLEMS

(Continued from Page 9)

universal form which would eliminate the need of singling out minorities for special protection. Among these is the proposal of an International Bill of Rights for all individuals. This, in my opinion, might perhaps be the best method to guarantee Jews equal rights with all. Such legislation should indeed be flexible enough to permit Jews to practice and develop their own religions and cultural life, with special attention to certain needs such as Sabbath observance and educational facilities. World leadership will have to choose between either one of those solutions or perhaps a combination of both.

Homes For Uprooted

Jews in the free democracies will have to give proper thought to the immediate rehabilitation of all those who have been completely uprooted in the last ten years. Undoubtedly, Jewish victims of the war will receive their share in the large humanitarian action which will be undertaken after the war on an international scale and is already being prepared now by the United Nations. At the same time we must bear in mind that the Jews as a completely dispossessed urban element will generally find themselves in a more disastrous position than most of the non-Jewish population. Even the most equitable share in the distribution of relief will hardly suffice to alleviate their sufferings completely. We must also think of the special Jewish needs, such as the provision of kosher food, *matzos*, separate nurseries, hospitals and schools which will have to be met by the general relief agencies, supplemented by Jewish organizations when needed.

In assuming the final victory of the United Nations, we are prone to think that opportunities for Jews will be the same as for non-Jews everywhere. This is, however, a purely theoretical approach to the problem. The shortcomings of society in many European countries, which I indicated in connection with the subject of Jewish rights, hold true also in the case of economic relations. Jews who will return from their places of deportation to their former domiciles will find their adjustment very difficult in view of their complete impoverishment and generally unsettled conditions. There is much talk about compensation, but this can at best provide only a partial economic solution to a limited number of individuals. Many of the younger people will prefer to reconstruct their lives in newer and wealthier countries which will offer greater opportunities than their war-torn homes from which they had been exiled. Thus, during the immediate interim period between the cessation of hostilities and the peace settlement, many Jews will want to emigrate in spite of the presumed

legally secured equality of opportunity for all.

The migration of Jews will be but a part of a world-wide migratory movement, which in the opinion of most postwar planners, is an inevitable aftermath of the war. It deserves careful study and planning rather than haphazard treatment. The problem of securing the abolition of direct or indirect restrictions against Jewish emigration in the Western Hemisphere must of necessity loom very high in the considerations of Jewish leadership.

No discussion of Jewish migrations can be complete without a consideration of Palestine as a major place of immigration. Few studies have been made on the subject of the absorptive capacity of the Holy Land on which there is much disagreement. All, however, will agree that Palestine offers large possibilities for further mass settlement of Jews. There is likewise no doubt that Palestine's absorptive capacity depends in a large measure, if not almost exclusively, on the political status of the country. There is much disagreement on this problem too. Some recommend the continuation of the British Mandate; others would entrust the Mandate to all or some of the United Nations; while still others prefer that Palestine become a part of the British Empire. On the other hand there are those who propose the establishment of a bi-national state; other solutions call for making the Jewish State or Commonwealth of Palestine a part of an Arab or a Near Eastern Federation, or establishing Palestine as an independent Jewish state. It is as yet too early to choose between these alternatives. To me, the most important consideration in any solution is the assurance of greater possibilities for a large immigration into the country of our ancestors for all those who prefer that country to any other. Such a solution must at the same time also provide the basis for the peaceful and successful development of Palestine. It is on a solution based on these two considerations that leadership should, and I believe, will, be able to unite.

All these problems will have to be solved by the peace treaty or treaties. There is an increasing realization that unlike the situation after the last war, there should be a prolonged interim period between the cessation of hostilities and the peace settlement. The United States, Great Britain and the Soviet Union are destined to play the most important roles in the negotiations and experiments during that interim period. It is their leadership which will influence all the far-reaching decisions on which the new world order will be built. It is my conviction that the Jews may count on the repeated

(Please Turn to Page 33)

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THE GOOD EARTH

(Continued from Page 10)

her message to the Jewish people, and for that matter, to all the world.

"The trouble with the world today," says Miss Buck, "is that we are thinking in terms of power groups. The Jewish people are an old people and have suffered a great deal. If they were to contribute by thinking in terms of the world as a whole now it would be a great thing. I look to them," she continued, "as I do to all older peoples. My great fear for my country is that we are too young for this situation. We have been given the great responsibility of leadership and we are too young to assume it. It's like meeting a 21-year-old President. The Jewish people individually must realize the age of its heritage." As one of the oldest peoples in the universe, capable of assuming great responsibilities, "the Jewish people should try to think in world terms and not in group terms."

Miss Buck believes that "the white male Gentile adult is the individual best subject to discrimination—and even he has his problems." All others in America, women, children, Negroes, Jews and members of other minority groups, are discriminated against in varying degrees. But the white male Gentile adult has to maintain his authority, and that in itself is a problem. The motivating factor of all discrimination is fear, and it is fear that begets the white male Gentile adult—fear lest he lose his authority and his superiority. He, therefore, will be as relieved as his "inferiors" when the problem of discrimination is solved.

Combating of racial prejudice through the incorporation into state and federal legislation of provisions preventing discriminatory acts is a proposal which Miss Buck endorses wholeheartedly. She cited President Roosevelt's Fair Employment Practice Committee as an attempt at such governmental regulation, albeit in the limited field of employment in war industries. She emphasized, however, that along with state and federal laws penalizing slander, attack, and so forth, there must be

supplemental legislation to ensure the enforcement of these provisions. A ease in point would be legislation affecting the Negro in the South, where, for instance, equal educational opportunities would have to be made available to the Negro or the legislation would be ineffective.

I asked Miss Buck whether she felt that a United Nations victory would automatically solve the Jewish problem.

"No," was the terse reply. "The outcome of this curious war depends entirely on what spirit gains ascendancy. . . . Victory for the United Nations might even result in a continuation or intensification of the same evil factors which we oppose today, if the people who support these factors are in control. . . . As forces interested in human equality come to the fore, opposing forces rise to meet them. The sharpening of any issue sharpens the opposition."

It was at this point that Miss Buck asserted that until we establish an international constitution and governing body, backed by an international army to enforce the laws, the problem will never be solved. She does not look upon the development of the Jewish National Home in Palestine as a solution to the Jewish problem. Nevertheless, she feels strongly that "the Jewish people who have a sentimental interest in returning to Palestine should be permitted to do so." A fervent advocate of individual liberty, it is her opinion that the resettlement and rehabilitation of European populations in the post-war period should be a matter for the determination of the individual. "People have natural affinities, either by birth or by living. They ought to be able to live where they like."

A memorized chapter of Scripture is a course of solid masonry in the foundation of character.

Ye shall not steal, neither shall ye deal false, nor lie one to another.—*The Bible.*

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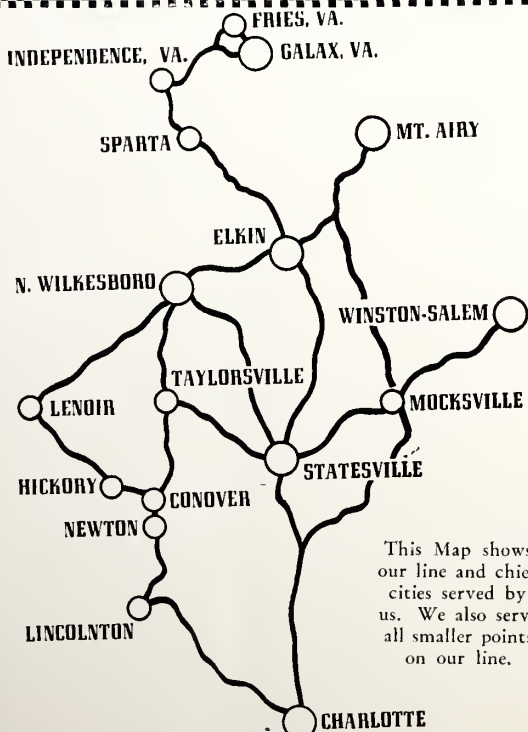
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Organization and Personal News

Births

Raleigh, N. C.—Mr. and Mrs. Donald Jurkowitz announce the birth of a daughter on Friday, December 11, at Mary Elizabeth Hospital. Before her marriage Mrs. Jurkowitz was Miss Beatrice Kline of Raleigh.

Engagements

Cohen-Stregar

Warrenton, N. C.—Mr. and Mrs. Harry Cohen of Warrenton, N. C., announce the engagement of their daughter, Jeanette, to Lt. David Stregar, son of Mr. and Mrs. Israel Stregar of New Rochelle, N. Y. The date of the wedding has not been set.

Weddings

Carraway-Weil

Goldsboro, N. C.—Mr. and Mrs. Henry T. Carraway announce the marriage of their daughter, Rachel Norwood, to Lionel Solomon Weil, U. S. Army Air Corps, on Friday, November 27, at Gulfport, Miss. The young couple are at home at the Markham Hotel, Gulfport, Miss., where Pvt. Weil is stationed.

Bar-Mitzvahs

High Point, N. C.—Mr. and Mrs. Al Schwartz celebrated the Bar-Mitzvah of their son, Norman Howard Schwartz, on Friday, November 27, at 8 p.m., and Saturday, November 28, at 9 a.m. at the B'nai Israel Synagogue.

A reception was held in honor of the confirmant by the parents at their home, 407 Colonial Drive, on Sunday at 8 p.m., when a large attendance was present including the entire Jewish

community of High Point, headed by Rabbi Eugene Mihaly.

Guests present from out-of-town were Dr. and Mrs. Harry Bell and daughters of New York, Mr. and Mrs. Sam Kushner of Danville, Va., Mr. and Mrs. A. Bane of Reidsville, N. C., Mr. and Mrs. Harris Jacobs of Winston-Salem, and many others.

Obituary

Raleigh, N. C.—Bernard Harris, 76, died on November 28th after an illness of more than a year.

Mr. Harris came to Raleigh 52 years ago and was a retired merchant. Surviving are his widow, Mrs. Frances Harris; four daughters, Mrs. Milton Thorn, and Eva, Sadye and Frances Harris, and one grandson, all of Raleigh; and one sister, Mrs. Sarah Zirklin of Washington.

Mr. Harris was a life member of Hiram Masonic Lodge and of Temple Beth Or.

Funeral services were held at Brown's Funeral Home, with Rabbi Harold L. Gelfman officiating. Masons had charge of the service at the Hebrew Cemetery.

Pallbearers were Louis Greenspon, Arthur Aronson, John Swain, Charles Kohn, Ernest Mitchell, Isaac Schwartz, Dr. Charles P. Eldridge, Dr. J. J. Combs, Dr. T. L. Umphlet, Ernest Neiman, Albert Levine, Aaron Thorn, M. B. Kamsler, M. G. Mann, Solon Jacobs, Al Levy, E. J. Ellisberg, and Felix G. Porter, and members of Hiram Lodge.

ASHEVILLE, N. C.

B'nai B'rith of Asheville has adopted the project of furnishing the 46 solaria of the wards at the new government (Moore's) hospital at Swannanoa, N. C. The Asheville branch of the National Council of Jewish Women has been asked to cooperate with this project. Mr. Joseph Kartus is chairman for B'nai B'rith and Mrs. Max Crohn is chairman for the Council.

Leonard V. Finder, eastern regional director of the Anti-Defamation League of B'nai B'rith, spoke at Temple Beth-

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Ha-Tephillah on Friday evening, November 20, at which time Bikur Cholim Synagogue joined the Temple for the purpose of hearing Mr. Finder.

Dr. Leon H. Feldman introduced the speaker. After Mr. Finder's informative talk, the members of both congregations joined in an open forum.

Rev. C. Greer Davis of the Baptist church was the guest speaker on Monday, November 23, at the Jewish Community Center, at the time of a regular meeting of the Temple Sisterhood. Mrs. David Marder read "The Story of Chanukah." Mrs. Gustav Lichtenfels presided.

Mrs. Florian A. Strassburger of Montgomery, Ala., a member of the board of directors of the National Council of Jewish Women, was the guest speaker at a luncheon meeting of the Asheville Council, on Friday, November 27th. Mrs. Al J. Goodman presided at the meeting. Mrs. Strassburg-

er spoke over Radio Station WWC prior to the meeting on "Community Service and Council's Activities."

Rabbi Philip Frankel, regional rabbi of the Union of Hebrew Congregations, was the guest speaker at the quarterly dinner meeting of Congregation Beth-Ha-Tephilla, Monday evening, November 30, at the Biltmore Plaza. Mr. Max Crohn was the master of ceremonies, and Mr. Gustav Lichtenfels presided during the business session.

The following presidents of Asheville organizations were called upon for greetings: Mrs. Al J. Goodman, National Council of Jewish Women; Mrs. Gustav Lichtenfels, Sisterhood; Mrs. Joseph Dave, Federated Charities; Mrs. David Marder, Hadassah; Dr. Leon Feldman, B'nai B'rith; Mr. Harold Goldbloom, vice-president Brotherhood. Rabbi Robert P. Jacobs introduced Rabbi Frankel.

Hadassah sponsored a game-medley at the Jewish Community Center on Sunday evening, November 29, for the purpose of raising funds to plant trees in Palestine to honor every Asheville man in uniform. At the same time, Mrs. Gustav Lichtenfels and Mrs. Max Crohn of the Jewish Welfare Board were hostesses to the Jewish officers and their wives from Moore's General Hospital.

Rabbi A. Elihu Michelson of the Hebrew United Brotherhood, Charlotte, N. C., was the guest speaker at the Zionist meeting on Tuesday evening, December 1, at the Jewish Community Center. His topic was "Palestine During and After the War." Mrs. Ben Mannekin sang several Palestinian folk songs, accompanied by Mrs. L. B. Kamin.

Members of the National Council of Jewish Women manned a booth in J. C. Penney's department store during the week of November 22-28. Mrs. Al J. Goodman was chairman and her committee consisted of Mrs. Gustav Lichtenfels, Mrs. Harry D. Blomberg and

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GREENSBORO, N. C.

Chanukah was celebrated in traditional manner in the religious school, with three different affairs on Sunday, December 6. The first, second and third grades had parties in their rooms in the morning after classes; the fourth and fifth grades held theirs in the afternoon, and at 6 o'clock the sixth, seventh and eighth grades celebrated with a turkey dinner and entertainment in the assembly room. Mrs. Sam Freed was in charge of arrangements for the supper, assisted by Mrs. Max Klein, Mrs. F. I. Rypins, Mrs. Milton Weinstein, Mrs. M. Isaacson. Entertainment was provided by the members of the classes, and gifts were exchanged. Rabbi Rypins conducted the services and the lighting of the candles, assisted by some of the students.

The Hillel group at Woman's college celebrated Chanukah with a supper party in the Y. W. hut on the campus. Rabbi Rypins conducted the services and lit the candles. Songs were sung by the group and a talk on "Hillel" was given by Louise Lazarus of Hendersonville. During a short business meeting, Henri Harris of Winston-Salem was elected president to succeed Frances Baer, of Dunn, N. C., who is graduating in January. The outgoing president addressed the group and turned the meeting over to the incoming president, who spoke to the girls on the duties as members of the group on the campus. She later led the girls in various forms of entertainment, with a number of them taking part. A delicious hamburger supper, provided by the Council-Sisterhood, was prepared and served by Mrs. F. I. Rypins, Mrs. A. L. Hyman and Mrs. A. F. Klein.

Rabbi Rosenthal of Winston-Salem was the guest rabbi on Friday night, December 11, while Rabbi Rypins occupied the pulpit in Winston-Salem. Rabbi Rosenthal, who has made a fine record during the short time he has been in Winston-Salem, spoke to a good attendance and brought a message of interest to all.

The following officers were elected at the congregational meeting on Tuesday, December 1: S. J. Stern, president; M. H. Zauber, first vice-president; Mrs. J. W. Cone, second vice-president; M. E. Block, secretary; and Sigmund Sternberger, treasurer. Trustees are Ben Marks and Max Zager. Among other business, plans were discussed for the current J. D. C. drive which is this year being conducted in a manner similar to the city Community Chest drive. Outstanding business of the meeting was the sale of war bonds and stamps, in keeping with

the national War Bond and Stamp Week. With Mrs. J. R. Oettinger in charge for the week's sales of bonds and stamps from our congregation, the amount of \$47,000 was sold.

One of the most successful affairs ever held by the congregation was the annual carnival on Monday night, December 7. It was a great success financially and a good time was had by all. Those in charge were: Mrs. Max Sands, general chairman, assisted by the following: Mrs. Kay Kipnis, in charge of the Bingo table; Mrs. Sam Lyon, the food table, and Nat Markowitz in charge of games. Others assisting were Mrs. L. Silverstein, Mrs. Dave Bernstein, Mrs. Harry Chandgie, Mrs. F. I. Rypins, Adolph Guyes, and a number of others from the community.

Mrs. Marc Friedlaender conducted the monthly meeting of the Council-Sisterhood on Monday, December 14, in the absence of the president, Mrs. Herbert Falk, who has been ill for several weeks. The outstanding business of the meeting was the report of the carnival and the announcement of a new Project Committee headed by the following members: Mrs. Rypins, Mrs. Friedlaender, Mrs. Zager, Mrs. Lyon, Mrs. Sel Weinstein and Mrs. Falk as ex-officio chairman. The program was in charge of Mrs. F. I. Rypins, and consisted of an old-fashioned Chanukah party, with lighting of candles, Chanukah games, and short talks by various members of the group. Mrs. Millard Segal is chairman of the program committee for the year.

The following officers have been elected by the B'nai B'rith for the coming year: president, Adolph Guyes; vice-president, Phil Segal; secretary, Arthur Swartz; treasurer, Herman Davidson; and guardian, Herbert Falk. The new president has made some elaborate plans for the coming year, and a fine program is anticipated.

Mrs. Alfred Segal of Cincinnati, O., spent ten days as the guest of Mr. and Mrs. Millard Segal. She is the mother of Mr. Segal.

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KINSTON, N. C.

Rabbi Mann, of Raleigh, officiated at the unveiling ceremony in memory of Mrs. M. Pearson, who passed away in November, 1941.

The regular meeting of the Kinston chapter of Hadassah was held at the home of Mrs. Sydney Blusert. Regular business was transacted and plans for the coming months were made by the group.

Dr. Schapiro of Washington, D. C., was the guest of Mrs. H. Stadiem and family for a week. Dr. Schapiro, who is a relative of the Stadiems, is head of the Semitic Division of the Library of Congress.

Mrs. Sam Fuchs

RALEIGH, N. C.

Aviation Cadet Henry Satsky has entered the Army Air Forces Pre-Flight school at Monroe, La., for training as

a navigator. Cadet Satsky, son of Mr. and Mrs. M. A. Satsky, attended Hugh Morson high school and State college. At the time of entering the army, he was employed at the G & S Department store.

Mrs. Yetta Girvitz, of Chicago, was the guest of her niece, Mrs. Charles Kehn.

Mr. William Tiser is undergoing treatment at Rex Hospital. His friends wish for him a speedy recovery.

Mrs. George Barwick

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LEON SCHWARTZ

Leon Schwartz, son of Mr. and Mrs. Sam Schwartz of Charlotte, who will complete his basic training in the U. S. Army Air Corps at Amarillo, Texas, in a few weeks. Howard Schwartz, another son of Mr. and Mrs. Schwartz, will receive his commission as a second lieutenant in the Officer's Reserve Corps. He is now at officers' school.

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STILL THEY DENY US

(Continued from Page 5)

the world could have offered some consolation to those who have fallen by his hand. But no consolation was forthcoming while the massacres were being prepared. The honor and the dignity and the future of the Jewish people was disregarded. For other peoples engaged in the war, suffering its direct consequences, there were promises and assurances. For them, there was a place at a conference table; there was defense and praise; there were intimations of restoration. All of them maintained their corporate rights even though their governments were in exile. Everything possible was done to maintain the appearance of their corporate continuity. Their soldiers were given an honorable place in the armies of the United Nations; their governments-in-exile were given credits and status; their flags were honored; their dead lauded and showered with medals. But the people thus condemned and humiliated had no corporate existence; they were not allowed a recognized cause; there was avoidance of reference to their name, except to express words of commiseration.

It would have eased the burden of the lives of those whose death we mourn had they been told, in plain words, without legal verbiage:

"You are members of an ancient people with whom God once made a covenant. Do not be dejected! The promise in that covenant has persisted through the centuries in your conscientiousness and of all peoples who respect piety and religion. It was cherished throughout the centuries in pain and humiliation. Then came a great empire which gave recognition to the historic connection of your people with that land and its promise, and opened its gates in order that your people might find home and freedom in Zion. We have sinned against that Promise. That land is yours. You shall be free again as a people. All who are weary and suffer, who aspire to live again in their own land, may once more make their way back to that land and find peace. Lift

up your heads and rejoice! The day of your deliverance will assuredly come when your Enemy—who is our Enemy—will have been subdued and punished."

No such consolation was given. None among our friends are thinking of it. There is hesitation, a strange inexplicable reluctance to speak of Jewish rights, the Jewish home, Jewish freedom. Of all the peoples in the world, we remain unrecognized, covered with the dark mantle of anonymity. We shall continue our remonstrance against this unjust condition, and it is our undying hope that the words of consolation they should have heard who have passed away will soon be heard by us, the heirs of their sacrifice and the living carriers of their hope.

Democracy In Action

(Continued from Page 7)

work of the Jewish Section. May we continue to deserve their commendation.

We have recently received reports about our children's homes which are truly moving. These shelters, accommodating approximately 100 children each are located in the rural areas, away from the danger zones. They are large estates, with ample grounds, abundant with trees and flowers. Many of the children in them have been orphaned by air raids; all of them have been shattered in body, mind and spirit. In these shelters they are learning again the meaning of happy childhood.

Plans are now being completed for the establishment of our sixth children's shelter which is to be dedicated as a memorial to the late Sara Delano Roosevelt, whom we all cherished as America's foremost mother.

We need this exercise in democracy almost as much as the British children need our help. It will increase our own self respect, to feel that we are sharing in an act of helping democracy survive.

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Hundreds of Jewish Refugees in Brazil Volunteer For Army

J. D. C. Reveals Large Number Rush To Join Anti-Axis Fight; Jews Express Support of Brazil in War

HUNDREDS of Jewish refugees in Brazil have expressed their desire to join the fight against Axis oppression by enlisting in a special volunteer corps of the Brazilian army, it was disclosed this week by the Joint Distribution Committee, major American relief agency for aid to Jews overseas. A communication received in the J. D. C. office here from Dr. Paulo Zander, President of the "Uniao" Associacao Beneficente Israelita, leading Jewish welfare society in Rio de Janeiro, discloses that thousands of Jews applied for admission to the corps when Brazil became a belligerent. On the first day of enlistment 300 were accepted.

Jewish refugee groups in Brazil were quick to support their newly-adopted country's declaration of war on the Axis, Dr. Zander wrote. Immediately after the declaration of war, refugee societies throughout the country sent a telegram to the President of Brazil expressing solidarity with the government and their readiness to do everything possible for the defense of the country and the winning of the war. In addition, collections were taken up for help to families of victims of the ship sinkings that had precipitated the declaration of war.

The Brazilian Government, favorably impressed by these acts, reinterpreted the laws regarding enemy aliens so as to permit participation in the war effort by German Jews who were technically "enemy aliens." Evidencing its respect for the integrity of the "Uniao," the Government worked out a procedure whereby refugees might enlist in the volunteer corps if they were given a certificate of good character by the "Uniao." The volunteer corps

consisted for the most part of men with special skills, such as technicians, engineers, etc. All of the details of recruitment and enlistment in this corps were handled by the Jewish welfare society under the supervision of military authorities.

The enlistment of large numbers of Jews in this corps has received considerable attention from the Brazilian press and has done much to put the refugees in a favorable light.

During the past ten years, Brazil has provided a new home for more than 25,000 Jewish refugees from Europe. In line with its program of facilitating the integration of refugees in Latin America, the J. D. C. has provided funds aggregating \$385,000 in the past five years to aid the "Uniao" Associacao Beneficente Israelita and other local welfare organizations in Brazil. With these funds programs of relief for the destitute, care of the children and the aged, medical assistance, economic aid and other rehabilitative measures have been conducted.

One of the most effective forms of J. D. C. help to refugees in Brazil took place last year when it supplied \$22,500 to enable 5,000 refugees to regulate their legal status. Until that time these persons had had only temporary status without the right to work or reside permanently in Brazil. When a decree was issued whereby refugees could apply for resident status and permission to seek employment by paying governmental fees and taxes equivalent to \$60 per capita, it was found that funds available locally were \$22,500 short. By supplying the balance, the J. D. C. made it possible for these refugees to become self-sustaining.



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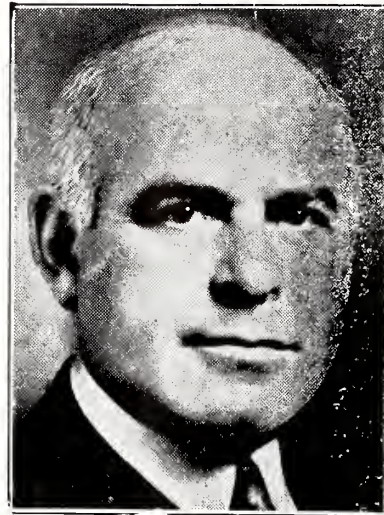
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Declaring that the choice of former Governor Lehman as Director of Foreign Relief and Rehabilitation was an admirable one, Mr. Baerwald said:

"Herbert Lehman's unusual administrative ability, combined with his great heart and his keen intelligence, coupled also with the years of experience which he gained during his service with our government in the first World War and later on in the service of our own committee during the period following the first World War, seem to us to form a perfect combination for this post. It was he who was the chief proponent of the belief that relief in itself was not enough and that a man's self-respect in the knowledge that he stands on his own two feet is in many ways more important than bread lines and soup kitchens."

Those Were the Days

(Continued from Page 8)

today a *kosher* hotel with religious services and cantors. Straus' own hotel has been "out of business" for a long time.

When one refers to the East Side as the biggest Jewish neighborhood in New York 50 years ago, it should be remembered that it was a pretty restricted area then. It didn't cover the present boundaries. In those days for a Jew to go beyond the narrow limits of the East Side was to invite danger. The people who attacked Jews were not known then as anti-Semites. They were described merely as "loafers." For the most part the "loafers" were young Irishmen who forgot that the first Irish immigrants were themselves not too warmly welcomed. But the "loafers" had no easy time of it. The "greenhorn" Jews of the '90s, it seems, had a great deal more courage than some of the present-day American-born Jews. The Irish stones and fists didn't overawe them. In the end, the "forbidden" frontiers disappeared and Jews went everywhere.

But these are only random impressions of surface changes in 50 years, turbulent and eventful for American Jews.

Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the poor, nor favor the person of the mighty; but in righteousness shalt thou judge thy neighbor.—*The Bible.*

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Bolstering Freedom of Religion

(Continued from Page 11)

solutions of Religion and to its nourishing faith. If the experience of the Jewish men in the armed forces is a criterion, these expectations are not unfounded.

At the same time, it will be the duty of religious ministers to make the ministrations of Religion more easily accessible to the people. Rabbis will have to pay more attention to the personal problems of their congregants, to help them bear the burdens of bad news regarding their dear ones in the armed forces and the other hardships of war. Synagogues will have to become more democratic financially as well as socially, the *batei am* in the literal sense, the gathering places of the people.

Moreover, American Jews will have to be made increasingly conscious of the unprecedented responsibility which the force of events has placed upon them, to be the saving remnant of Israel. They will have to be impressed with their extraordinary obligation to keep alive the remnants of the Jewish people wherever they can be kept alive, to strengthen the Jewish community of Palestine which is the most Jewishly vital and creative in the household of Israel, to maintain unimpaired the Jewish communal institutions here in the United States, to keep Synagogues strong and active and to rear their children in the traditions and in the knowledge of Judaism so that American Jewry of tomorrow may be equal to its huge responsibilities.

One of the freedoms for which this war is being fought is the freedom of Religion. It would be a tragic irony if American Jews were to fail to make the fullest use of their freedom to espouse their religious birthright.

Jewish Postwar Problems

(Continued from Page 24)

assurances which have been given by the leaders of these countries that equal rights in every respect will be granted to Jews everywhere.

Such problems will, of course, require intensive scientific study and should engage the attention of the many existing government and private planning and research bodies, but, until now, these institutions have consistently ignored specifically Jewish problems. This neglect should be attributed mainly to their lack of appreciation of the urgency of Jewish needs, whose solution will affect all Jews.



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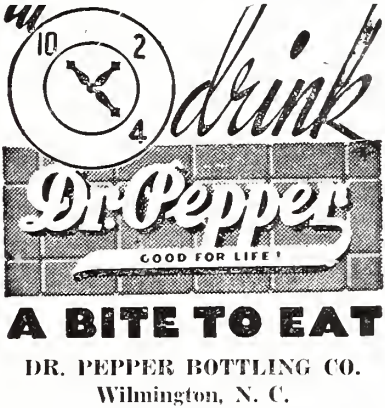
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Victory For Brotherhood



BROTHERHOOD WEEK

FEBRUARY 19-28, 1943

The Week of Washington's Birthday

THE WHITE HOUSE
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The perpetuation of Democracy depends upon the practice of the brotherhood of man. The American conviction in war and in peace has been that man finds his freedom only when he shares it with others. People of every nation, every race, every creed are able to live together as Americans on this basis.

We are fighting for the right of men to live together as members of one family rather than as masters and slaves. We are fighting that the spirit of brotherhood which we prize in this country may be practiced here and by free men everywhere. It is our promise to extend such brotherhood earthwide which gives hope to all the world.

The war makes the appeal of BROTHERHOOD WEEK stronger than ever.

I commend to all our citizens the observance of BROTHERHOOD WEEK, February 19-28, 1943. I like the slogan "Victory for Brotherhood." I trust that the call of the National Conference of Christians and Jews to affirm anew the religious principles of understanding, justice, friendliness, and cooperation on which the realization of brotherhood rests will be heeded across the land by those of every occupation and religious allegiance. It is the application of these principles that makes our country united and strong.

Franklin D. Roosevelt

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The American Jewish Times

VOLUME 8

FEBRUARY, 1943

NUMBER 6

EDITORIALS

Baruch's Gift

That was a heartening announcement that was made by Mr. Bernard M. Baruch when he gave his one million dollar gift to a number of agencies of mercy and service in American life. It was a demonstration of that sense of social responsibility and that vision which has characterized a number of men of wealth in recent years and which particularly characterized the life and services of Mr. Baruch, at least during the past twenty-five years. It was the reflection of a sense of stewardship which is his in relation to the wealth which came to him, a sense of responsibility for the larger life, and a willingness to assume that responsibility and fulfill his duty. He gave back for public use and public blessing that which through the people's cooperation he was able to accumulate.

If that were all Mr. Baruch is noted for, that would be in itself a considerable cause for renown, but Mr. Baruch, through his many years, has revealed himself as a public-spirited citizen, as a man who is willing to place his very great capabilities at the service of the general welfare.

His latest gift is but another demonstration of that patriotism, that love of his fellow-men, which has marked his life heretofore. And, as someone else has said, "His gift at this time represents a challenge to every American." It is a challenge to share, to serve, and to think of others whilst one attempts, rightfully, to provide for the needs of one's family and the legitimate requirements of one's own life.

A Timely Message

The attitude which outstanding American Catholic clerics have adopted in the past year is best exemplified in a message which The Most Reverend Michael J. Curley, Archbishop of Baltimore, addressed to Dr. Stephen S. Wise to express sympathy with the Jews and to denounce anti-Semitism in unequivocal language. Condemning "the attitude of Hitler towards the Jewish people" as "diabolical," the leading Catholic churchman added: "Time and again that attitude has been condemned by Pope after Pope and, in the clearest possible terms by the late Holy Father, Pope Pius XI, who made the statement that all of us were spiritually Semites and laid down once again the old, old teaching that no Catholic can be a true Catholic and have anything of anti-Semitism in his heart. This principle is fundamental in all Christian teachings."

The frequent underlining and repetition of that sentiment among respected Catholic leaders will undoubtedly be helpful in combating racial and religious prejudice among a group which has ample reason, from its own frequently sad experiences in this country, to appreciate the importance of mutual consideration.

Plea For Service

Lord & Thomas, one of the greatest advertising agencies ever created in this country, has been dissolved and Albert D. Lasker, its owner, has retired. He has announced that he will devote his entire attention to public affairs. It may be hoped that some of his time and dynamic energy will be devoted to the affairs of the Jewish people, which has benefited from his generosity on various occasions in the past.

There is a disease among certain Jews of wealth which makes them feel that service to the Jewish people is somehow more ignoble than service to some other downtrodden cause or people, whether it be a remote mountain college, birth control, Negroes or underpaid writers. These causes all deserve the attention of social-minded citizens, but

in magnitude of need and in intensity of loneliness, no group so much deserves compassion and co-operation—at least from fellow Jews—as the Jews.

The family of Lasker has enriched many facets of liberal and Jewish life in the United States. Mr. Lasker himself brings a quick sympathy to the consideration of Jewish problems as well as a generous spirit. To be fully helpful in meeting issues which so urgently clamor for disinterested, full-time lay leadership, Mr. Lasker needs only to inform himself on Jewish problems. His heart is in the right place. His mind merely needs to be guided in the right direction.

Loyal Americans

The striking Christmas message which appeared as full-page advertisements in a number of leading dailies was inserted by the Loyal Americans of German Descent in an effort to mobilize the millions of Americans of German ancestry so that their resentment against the Hitlerian atrocities might somehow communicate itself to the people of Germany. It is encouraging to know that the advertisement represented only the first step in a public campaign to quarantine the Nazis even among those Americans whose links, by origin or memory, are closest to the Reich.

Dr. George N. Shuster, the well-known Catholic writer and editor, who is now president of Hunter College in New York City, and Chairman of the Board of Loyal Americans of German Descent, delivered an address on a nation-wide hookup in which he expressed the thought that German Americans "can drive a wedge between Hitler and the real Germany, both here and abroad." He had preceded this by asking Germans in every town in the United States, whether they are school teachers, business men or laborers, to associate themselves with the organization's Christmas message which denounced "the Hitler policy of cold-blooded extermination of the Jews of Europe."

"I cannot promise you," Dr. Shuster said, "that the German who reads this will pick up a rifle and go out on the barricades. Revolutions are not as easily made as that. So deep in the darkness of Hitler that the light cannot dawn abruptly in such a way. But I can tell you that reading the message will come to the German like a draught of long forgotten, deeply cherished freedom. . . . Perhaps by joining with us you will help save the lives of innocent victims and hostages."

Jacob Shapiro, Hero

There was an irresistible thrill of pride for every American Jew in reading the front pages of our newspapers with their graphic accounts of the exploits of a new army hero—Major Jacob Shapiro of Boston. It is a name whose Jewish identity resounds from every syllable. Major Shapiro leads an American tank unit in the Tunisian war zone. Going forward last week under cover of a heavy artillery bombardment on the Axis post at Pont de Fahs, Major Shapiro in his headquarters car was right up front, leading the way for the French tirailleurs and the English reconnaissance unit composing the force. The Messerschmitts and Junkers flew overhead and the gunners under Major Shapiro brought one of them down, taking the crew prisoner. The thickly-wooded hill was finally taken.

Jews who recite such episodes in the hope of countering anti-Semitic malice in the vicious rumors that still circulate in this country are still naive about the open-mindedness of anti-Semites. They should content themselves, as Americans and as Jews, with paying tribute to a hero who has honored the Jewish people and his country by his courage and his patriotism in a key sector of the war.

Hebraic Spirit of Abraham Lincoln

Abraham Jonas Was First To Suggest Emancipator's Name for President

By FRANKLIN GORDON

ONE hundred and thirty-two years ago, was born a man whose life proved him to have a true understanding of the Jews of America—Abraham Lincoln. His spirit was in the best sense Hebraic, and one of the most pathetic features of the always pathetic life of Lincoln was the simple faith and love with which the freed men of the South looked toward their great liberator and called him by the name of the great Hebrew leader and law-giver who led the children of Israel out of captivity, as he had led them.

One of Lincoln's soldiers, to whom destiny had granted the privilege of giving active service to the cause of a people's emancipation, and who had sensed accurately the spirit of the times as exemplified in the character, words and deeds of the leader of that emancipation, was prompted inevitably, in explaining that spirit, to go back to the source of our American passion for freedom. He was Dr. John R. Paxton, Civil War veteran and preacher, who gauged the Lincoln spirit in these words:

"Mohammed and all prophets of religion, all priests of science, all doctors of philosophy, all benefactors of mankind must still go to Mount Sinai. They must march past it, salute it, and stand at attention, until, from its solemn top, encircled with fire and smoke, they receive orders for the line of march to the Promised Land. No modern engineering has been able to build a highway for the nations of the earth, that cut off Mount Sinai and left it forgotten, forsaken, out of use. Nay, there is no highway to any promised land of civilization or progress of public welfare and private worth, that does not still run hard by Sinai. Moses survives. Mount Sinai has not ceased to burn, and the Decalogue still powerfully affects the destinies of mankind."

Of the profound effect upon Lincoln's mind and literary style of a lifelong study of the Bible there can be no doubt. But Lincoln had many opportunities to come into contact with the Hebraic spirit through his Jewish friends, of whom there were not a few. The tributes to Lincoln by his Jewish contemporaries, those who had known him and could speak with authority of his great spirit, were unfortunately nearly all lost in the Chicago fire.

We do have record, however, of his friendship with Abraham Jonas, of Quincy, Illinois, who was Lincoln's life-long friend and neighbor. Lincoln's biographers, Nicolay and Hay, have preserved this letter for us in their exhaustive biography of Lincoln, whose secretaries they were. It was addressed by Lincoln to Jonas after the former's nomination for President in 1860 when the opponents of the Republican nominee were assiduous in reviving accusations of his affiliation with the Know-Nothing Party, notwithstanding his repeated statements to the contrary. In this emergency Lincoln turned to his

friend Jonas, to whom he addressed the following letter which fully evidences the confidential relations of the two men and explains Lincoln's attitude on the Know-Nothing question:

"Confidential. July 21, 1860.
"Hon. A. Jonas,

"My dear Sir: Yours of the 2nd is received. I suppose as good or even better men than I may have been in American or Know-Nothing lodges, but in point of fact, I never was in one in

by the same route after dark the evening previous to the speaking, when I found you waiting at the Quincy House to meet me.

"A few days after I was there, Richardson, as I understand, started this same story about my having been in a Know-Nothing lodge. When I heard of the charge as I did soon after, I taxed my recollection for some incident which could have suggested it; and I remember that on

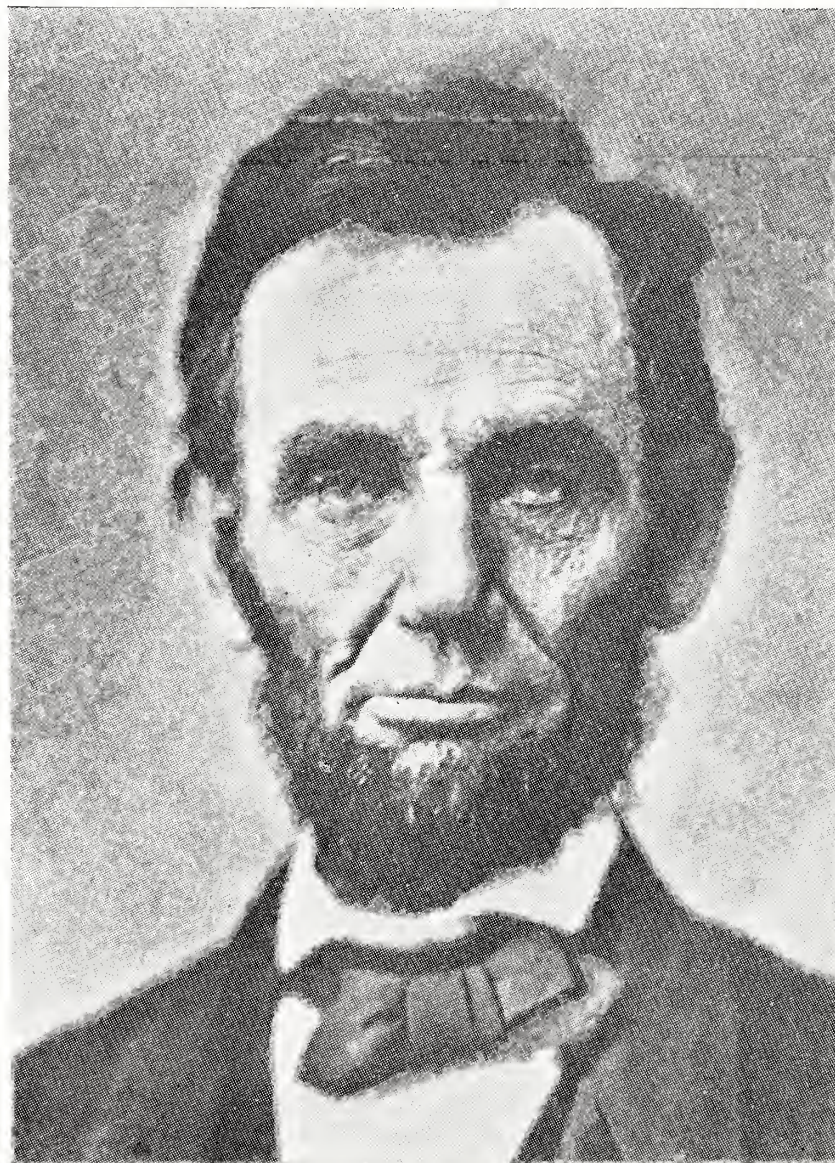
According to a letter still extant written by Henry Asbury, the partner of Abraham Jonas, the latter was the first man to suggest Lincoln for the presidency, which he did in a conference with the noted editor, Horace Greeley.

Lincoln's crystal character, his kindness and brotherliness calls up inevitably in his Jewish commentators the image of a kindred spirit, that of the wise and good Hillel. And Emanuel Hertz, thinking in that vein, said of Lincoln, "One of the qualities of his heart which can be seen throughout his entire lifetime is his exemplification of what has become the most important Biblical commandment, or summary of Jewish religion, 'Thou shalt love thy neighbor as thyself,' which was amended in due time by Hillel's crystallized Jewish philosophy of life: 'What is hateful to thee, do not to thy fellow-man; this is the whole law; the rest is pure commentary'; or, in its more colloquial evolution: 'Do not do unto others what you would not have others do unto you.'"

"Way back in the wilds of Kentucky," wrote Mr. Hertz, "in the forests of Indiana, on the prairies of Illinois, did he learn the rudiments of that elemental and eternal philosophy which Hillel pronounced and lived, in the Babylonian era of the Jewish people—as a token of their spiritual leadership of mankind. Throughout his entire mature life, throughout his twenty years of argument against slavery, Lincoln was interpreting and applying Hillel's theory of not doing unto others what is hateful to you—all else being commentary. 'When the white man governs himself and also governs another man, that is not self-government—that is despotism. If the negro is a man, then my ancient faith teaches me that all men are created equal.'"

"Many a time Lincoln found in the prophet's query," commented Mr. Hertz, "'and what does the Lord thy God demand of thee except to do justice, to love mercy, and to walk humbly with thy God,' a complete chart for his religious life. Here, thought Lincoln, was a religion so simple, yet so all-embracing, so attainable, yet so universal, that all could find a religious home under its roof.

"And yet a host of people have been speculating as to whether Lincoln was religious, whether he belonged to this or that school of religion. A church, a house of worship, to him was somewhat superfluous. They are not always filled with the proper spirit—the spirit of God—their walls have not always harbored justice and right and humility. Did he not commune with his God like his great prototype in the Midianitish desert who reached the burning bush by way of the great open spaces, upon the burning sands, under the stars, and silently following his



ABRAHAM LINCOLN

Quincy or elsewhere. I was never in Quincy but one day and two nights while Know-Nothing lodges were in existence and you were with me that day and both those nights. I have never been there before in my life and never afterwards, till the joint debate with Douglas in 1858. It was in 1854 when I spoke in some hall there, and after the speaking, you with others, took me to an oyster saloon, passed an hour there, and you walked with me to, and parted with me at the Quincy House quite late at night. I left by stage for Naples before daylight in the morning, having come in

parting with you the last night I went to the office of the hotel to take my stage passage for the morning and was kept there and that I must see the driver before retiring, to insure his calling for me in the morning . . . And now a word of caution. Our adversaries think they can gain a point if they force me openly to deny the charge by which some degree of offense would be given to the Americans. For this reason it must not publicly appear that I am paying any attention to the charge.

"Yours truly,
(Signed) "A. Lincoln."

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Victory For Brotherhood

By ROBERT A. ASHWORTH

BROTHERHOOD Week has been observed across the country every year for the past nine years since it was inaugurated by The National Conference of Christians and Jews in 1934. Every year the observance has widened, in 1942 reaching approximately 2,000 communities in the nation. Brotherhood Week has been increasingly endorsed by governors of states, federal officials, educators, labor union leaders, and leading laymen and clergymen of the Protestant, Catholic and Jewish faiths. Each year since it was established President Roosevelt has sanctioned it and commended its observance by citizens of every religious faith and national origin.

In his letter that launches Brotherhood Week, February 19-28, 1943, President Roosevelt declares that "the war makes the appeal of Brotherhood Week stronger than ever." "We are fighting," he writes, "for the right of men to live together as members of one family rather than as masters and slaves. We are fighting that the spirit of brotherhood which we prize in this country may be practiced here and by free men everywhere. It is our promise to extend such brotherhood earthwide which gives hope to all the world."

This is the note that the 1943 observance of Brotherhood Week will vigorously strike. As President Roosevelt puts it in this letter, "The American conviction in war and in peace has been that man finds his freedom only when he shares it with others. People of every nation, every race, every creed are able to live together as Americans on this basis."

It is becoming increasingly evident that what Lincoln affirmed of our own country is true of the world at large, that it cannot long endure half slave and half free.

President Roosevelt concludes his letter by saying that he trusts, "that the call of The National Conference of Christians and Jews to affirm anew the religious principles of understanding, justice, friendliness and cooperation on which the realization of brotherhood rests will be heeded across the land by those of every occupation and religious allegiance. It is the application of these principles that makes our country united and strong."

The purpose of the observance of Brotherhood Week is here clearly defined by the President. Its motto for 1943 is "Victory for Brotherhood." Brotherhood Week stresses two aspects of the struggle for Brotherhood.

(1) Brotherhood must win here in America. We must resolutely combat every attempt to divide America, to set class against class, race against race, religion against religion. Whether these attempts are made by subversive influences boring from within our own population or by the agents of our enemies who carry on their nefarious propaganda among us, we must recognize and repel them. We cannot permit our nation to be divided at such a time as this by racial or religious prejudice

and hostility. In that direction lies weakness and defeat. In America the anti-Semite is pro-Axis. He who tries to set the Roman Catholics of South America against the Protestants in the United States is playing the game of our enemies. We need in this country Brotherhood for Victory. A divided country can never win this war.

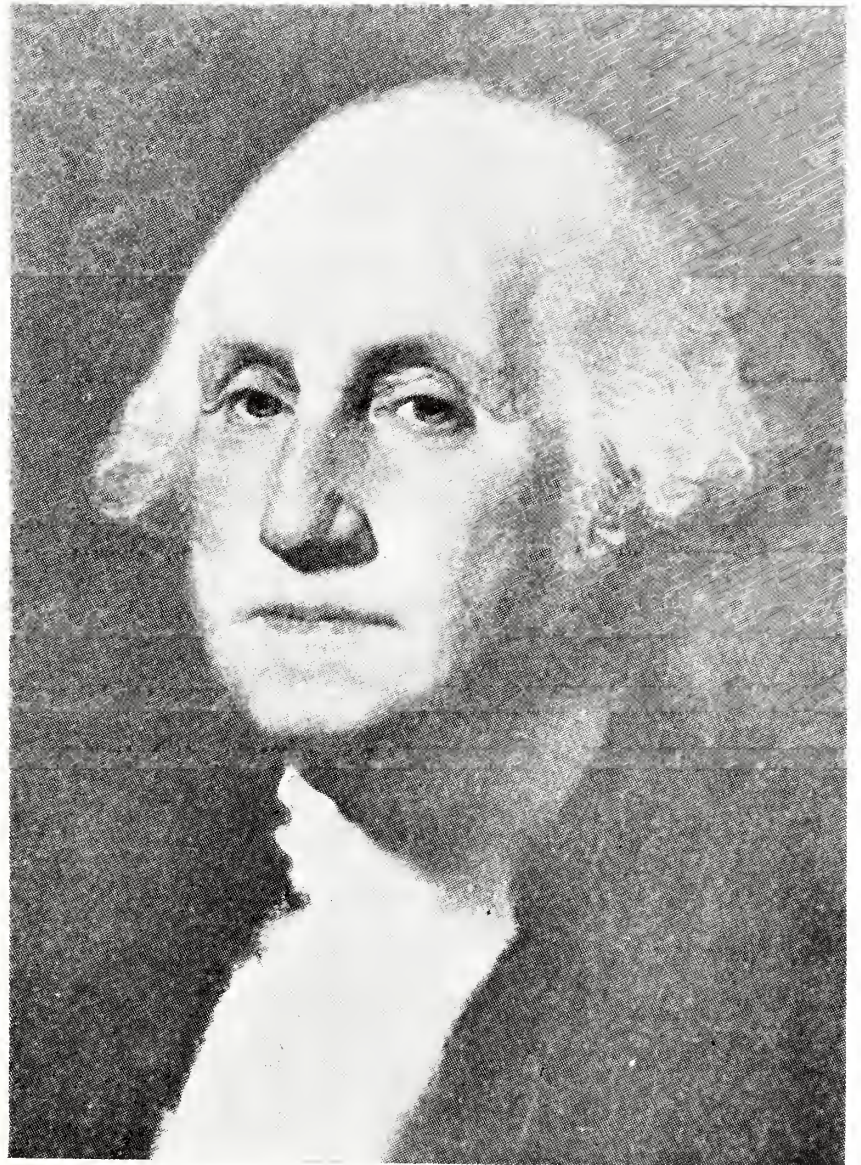
(2) The brotherhood which we cherish in this country and have measurably attained, we hold in trust for the world. Men may differ as to the manner in which democracy should be organized economically and politically but not as to its inner content. All will agree with President Roosevelt when he says that "the perpetuation of democracy depends upon the practice of the brotherhood of man." That is true throughout the world. Whatever may be the political basis of democracy, this is its essential spiritual basis. When this war is won we shall be foolish if we try to impose upon other peoples the political institutions that are peculiar to this country. There may be peoples to whom they are not suited and who must find other forms more congenial, and in accord with their national traditions and character.

However, we may offer to them the ideal of a human brotherhood that transcends distinctions of race and faith, which is The American Dream, in the assurance that it is suited to man's nature everywhere and will create the conditions upon which democracy may prevail whatever the political frame work may be. In totalitarianism the state is the end and the individual is subordinated to it. Democracy provides opportunity for the development of the capacities of the individual. This is the end and the state is subordinated to it. Unless the victory that we look for commends that ideal and spreads it, it will be an empty victory. That is the implication of the Brotherhood Week slogan, "Victory for Brotherhood." Brotherhood must win throughout the world.

This is the note that is struck by the 1943 observance of Brotherhood Week. It is the expression of the faith that sustains us as we participate in this global war. To oppose the fallacy and fatality of the philosophies of the totalitarian regimes which despise and deny brotherhood, we assert a faith that affirms it and would protect the right to practice it everywhere.

That faith is based upon the contention, which all religion inculcates, that God is the Father of men and wills that they shall live as brothers. The inalienable right to life, liberty and the pursuit of happiness that the American Declaration of Independence asserts, is a natural right belonging to men as men—all men everywhere. We cannot relinquish it or forfeit it without being false to all that makes life worth the living. And the brotherhood that we cherish involves the extension to every one of the rights we want for ourselves.

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GEORGE WASHINGTON

WASHINGTON'S FAITH IN AMERICAN DEMOCRACY

Expressed In a Letter, Now Famous, to the Hebrew Congregation in Newport, Rhode Island, in 1790

Gentlemen:

While I receive, with much satisfaction, your address replete with expressions of affection and esteem; I rejoice in the opportunity of assuring you, that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to Newport, from all classes of citizens.

The reflection on the days of difficulty and danger which are past is rendered the more sweet, from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government, to become a great and a happy people.

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.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration, and fervent wishes for my felicity. 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 figtree, and there shall be none to make him afraid. May the father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and in his own due time and way everlastingly happy.

G. WASHINGTON.

RELIGION AND WAR

By DR. SAMUEL NEWMAN

Danville, Va.

*An Address Delivered Before the Civitan Club
of Greensboro, N. C.*

WAR is a symptom of a profound disturbance of human society. It is invaluable in calling attention to the disturbance and in challenging our therapeutic resources.

Within the brief allotted time I shall endeavor to point to a few ills which we as citizens must face courageously and without prejudice.

In a democracy leadership in economic, political, social and religious thought and action must be motivated by conscientious and correct thinking on the part of every citizen. We Americans renounce the Nazi leadership principle which maintains that authority comes only from above and blind obedience from below. In a democracy authority and obedience are fused and emanate from the same source—the people.

Conflict in an individual whether conscious or unconscious causes mental, psychic, and organic disturbance; it may even cause schizophrenia—split personality—rendering the individual unhappy and ineffective as a member of society. A state or nation which suffers from contradictions in its life, from a dissection of its economic, social and political life from its basic spiritual and religious affirmations, is bound to manifest deep-seated unhappiness, and to harbor the seeds of grave social conflict. Either the spiritual affirmations must be renounced, or the contradictions must be resolved and brought into alignment and harmony with the spiritual affirmations. Disregard of this basic law for organic unity will produce social and political tensions which eventually will precipitate class struggle, civil strife, and international war.

The charge is often made that organized religion is subservient to the interests of economic royalism at home and imperialism abroad. In every great social upheaval organized religion has drawn upon itself the destructive hate of the aroused masses. Such was the case during the French Revolution. The Bolshevik revolution demolished the Greek Orthodox State Church. Recently in Mexico broad measures of reform and liberation of the submerged classes found the organized church an obstacle in its path.

We believe in religion as the substratum of democracy. Without faith in God and his works democracy cannot exist. The founders of American democracy officially declared that the justification for their work was to be found in the "laws of nature and of nature's God." Our rights come from God and not from the Government. Our Federal and State Constitutions, Bills of Rights, and all laws, are not the source of our rights but simply a recognition of and protection for rights that God has given to each man. Our constitutions and laws are fences built around the sacred domain of our God-given rights. The fact that our rights come from God rather than from the State is the main reason that dictatorship is inconsistent with Americanism. The fact that "all men are created equal," that is, equal in the sight of

God, is the reason why all persons, regardless of race, color, or condition, are equals before the Constitution and laws of the United States. According to the American concept of democracy, liberty is a necessary consequence of God's creative purpose. Without God and the eternal responsibility of each man to his Creator, there is no excuse—no justification—for human liberty. This is the reason that all forms of dictatorship are essentially atheistic.

Religion cannot exist as an abstract idea; it must clothe itself in the habitments of temple, church and synagogue. In other words, it must become organized religion. If organized religion is to have any influence in the task of postwar reconstruction, it must be quick to learn the lessons of the past and to tap its inner powers of regeneration and rejuvenation.

In Europe there is a total eclipse of all religious and spiritual forces. Only in Norway has the church shown some spiritual vitality in standing up against the flattening totalitarian juggernaut on the restricted issue of freedom of the church.

In England there are signs that the church is fitting itself for real constructive leadership. It now conceives it as its function not only to lay down principles for the conduct of individuals but also as its right to lay down principles for the action of corporate groups, such as trade unions, employers' federations, national States, and to undertake in any way the direct ordering of men's corporate lives. In the words of the Archbishop of Canterbury:

"The understanding which the church has concerning the nature of the destiny of man gives it the qualifications for declaring what kind of structure

simple and direct language:

"The state exists for the well-being of man and not man for the well-being of some imaginary, separate entity, the state. Men as human persons have rights independent of the state, and the state has the duty of respecting those rights.

"Employers and employed should be regarded as partners, not as rivals; they should unite to secure the best conditions for work, the fairest division of output, and the maximum of harmony.

"The enormous inequality in the distribution of wealth in this country, and the consequent control of the lives of the masses by a comparatively few rich people, is against social justice."

To retain its influence over the minds and hearts of modern man religion must fight for a social order that does not sanction inequities. It must boldly preach social justice in its widest implications. Only by infusing organized religion with the old Hebraic prophetic zeal for righteousness and justice can we counter the cry of the Marxists that religion is the opium of the people and preserve a postwar social order in which individual talent and initiative may be fostered without subordinating human values to an unbridled acquisitive spirit.

In the field of intergroup and interracial relations we have tremendous problems to solve if we are to preserve domestic tranquillity and assume the role of international leadership which destiny and our cultural and religious heritage impose upon us. Man's most dangerous myth, that of race, has been repeatedly and effectively exposed by science as pure fiction and prejudice. A higher cognition termed religion has enunciated the principle of unity and

"Now is the time, while this war is being fought, to make real the promise of America, that equity will be granted to every citizen upon the earth of whatever color of skin, allegiance of faith, size of purse, origin of nationality. The prophetic leadership and the moral suasion for this part of the struggle must come from school, home and town meeting house, and first of all from church, cathedral and synagogue."

in society is wholesome for man and what is unwholesome."

The profit motive always regarded as predominant in the whole ordering of industry is now relegated to second place by the Church of England.

Catholic leadership is not lagging behind that of the Church of England. In a recent pastoral signed in behalf of the Roman Catholic hierarchy of England and Wales, the following pertinent pronouncements are made in

the equality of the human race. More than eighteen centuries ago the Apostle Paul enunciated:

"In it there is no room for Greek and Jew, circumcized and uncircumcized, Barbarian, Scythian, slave or free man: Christ is everything and everywhere."

Paul's ideas were derived from his ancient Jewish heritage. In the Old Testament we already find expression of the idea of universal brotherhood.

"If an alien settles beside you in your land, you must not injure him; the alien who settles beside you shall be treated like a native, and you must love him as you love yourself; for you were aliens yourselves in the land of Egypt; I am the Eternal your God."

In post-biblical literature the idea of universal brotherhood is more clearly crystalized.

"When God created Adam He gathered dust from all parts of the earth



DR. SAMUEL NEWMAN

and with it he formed the parent of the human race.

"The righteous among all nations shall have a share in the future world.

"Heaven and earth I call as witnesses: Whether Gentile or Jew, man or woman, man slave or woman slave, on everyone of them according to their works the holy spirit may rest."

Yet in spite of these ideals to which we have been heir for thousands of years and to which we give lip service in our churches and synagogues, we still clutch at the racial myth in order to justify oppression and exploitation at home and abroad.

I am happy to note a favorable trend in dealing with this most delicate problem of race relations in our land. The deep-rooted sense of justice and fair play of the sane element of the American people recoils from the idea of denying any person on the grounds of color or race complete participation in the blessings of American democracy when he is called upon to serve his country on the seven seas and on the six continents—on the land, on the sea and in the air. If any race or color represents its percentage of the American population in the armed forces, it cannot be denied equal opportunity in health, education, labor and industry without implanting in ourselves a soul-destroying hypocrisy and a morally and socially weakening contradiction.

The exigency and logic of global war as well as our own protestations of democracy force us to think and act in terms of world patterns and eternal

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Brotherhood Week

By ROBERT A. ASHWORTH, Secretary,
Brotherhood Week

"VICTORY for Brotherhood" is the slogan for Brotherhood Week in 1943, February 19-28, under the auspices of the National Conference of Christians and Jews. Unless the victory that we look for extends the practice of world brotherhood, it will lack all spiritual content. Francis B. Sayre has lately said, "If we would win the war, and the peace that follows we must unite the nations of the

grown accustomed to treating many of the peoples in Eastern Europe and Asia," by which, Wendell Willkie tells us, we are "blindly puncturing our reservoir of good will" in other lands.

We must cease the discrimination against the Negro in industry and politics which now belies our professions of democracy. We must be scrupulously fair in our judgment of those of other groups than that to which



world by a clear-cut program, based upon human brotherhood."

Brotherhood is not the expression of a merely sentimental and kindly feeling toward our fellows. The practice of brotherhood is a stern resolve to grant to others every right and liberty we want for ourselves. It rejects all notions of "superior" races that justify maltreating and exploiting other races on the pretext that they are inferior. It means liberty of conscience and the right of other religions to proclaim their faith, no matter how vigorously we may disagree with them. It means that we freely accord to others the right to differ from ourselves and seek to cooperate with them in the area of common agreements.

Thus defined, the world is desperately in need of brotherhood. There can be no enduring peace without it.

If we as a people, however, are to exert a helpful influence in the establishment of world brotherhood we must practice brotherhood at home more fully than we have yet done. We must ourselves renounce "the half-ignorant, half-patronizing way in which we have

we ourselves belong, adjure racial and religious prejudice and animosity. Hitler boasted in *Mein Kampf* that he did not need an army to defeat America. He thought that, since we are a nation composed of so many diverse elements, he would need only to confuse and divide us by playing one race against another and, by fanning every flame of religious prejudice, get Americans fighting among themselves. He who sets Christian against Jew, Protestant against Catholic, white against black is playing Hitler's game. Unless we are united in brotherhood we shall not win victory, much less "Victory for Brotherhood."

In his letter of endorsement of Brotherhood Week, President Roosevelt expresses the hope that "the call of the National Conference of Christians and Jews to affirm anew the religious principles of understanding, justice, friendliness and cooperation on which the realization of brotherhood rests will be heeded across the land by those of every occupation and religious allegiance." "The war," he writes, "makes the appeal of Brotherhood Week stronger than ever."

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Jewish Unity -- Natural and Synthetic

A Call for Strong Leadership

By LAWRENCE LIPTON

Celebrated Author of "Brother, The Laugh Is Bitter"

There are "Jewish Chamberlains" in America who are more interested in their "special class prerogatives" than in the conservation of the rights of the Jews as individuals and as a collective. This is the assertion of the vigorous author of "Brother, The Laugh Is Bitter," who declares that much of Jewish organizational leadership in America is supine, unrealistic and reactionary. He concludes that "Jewish unity exists. All it needs is strong leadership."—THE EDITOR.

THE most ardent advocate of Jewish unity that is known to me is a man who, to my certain knowledge, has not had an intimate contact with any Jew outside his own economic and intellectual circle in at least twenty years. He will expound learnedly for hours on the distinctions between unity based on the Jews as a race, as a religious community, and as an historic entity, but if you should ask him what Nate Goldberg, the taxi man who just drove him home, thinks about anti-Semitic discrimination in the local department store, or what Hyman Cohn, the delicatessen dealer around the corner, thinks about a Jewish Army in Palestine, he would only give you a blank stare. He would probably think you were kidding him.

Too many of the discussions now going on about the internal conflicts

refugee Jews (and a pitifully small number of them at that) finding a precarious haven in Palestine or wanting to drop a few bombs on Nazi heads. You may not find him panting as the hart panteth after the water springs for the light of Jewish learning to come shining out of Zion, but if you ask him for a donation you stand a better than even chance of coming away with a check.

If, on the other hand, he is one of those Jews who, hell bent for assimilation at any price, he spent his life in a wholly selfish drive to gain admittance to the front office, the front door or the front pew, the chances are a hundred to one he will see "double allegiance" if not downright treason in any Jew who contributes five dollars for Palestine or signs his name to a petition to grant the victims of the Hitler terror the right to fight back under a Jewish insignia. His own life, as he sees it, is the ideal model for any solution of the Jewish problem—provided too many Jews don't follow his example and start crowding into the exclusive neighborhood where he is now proud to be one of only a few Jewish residents.

High-Sounding Pieties

If he is a rabbi and his argument for Jewish unity is full of high-sounding pieties about Israel's Mission to bring humanitarianism, holiness and universal brotherhood to the world, then it might be a good idea to look into the make-up of his congregation, or, more particularly, his Board and his largest contributors. That will usually provide the clue to his convictions. You might also inquire how recent and how intimate have been the learned rabbi's contacts with the rank and file of American Jews. You may very well find that not only has he kept himself pretty tightly insulated against all such vulgar contacts but that the walls of his book-lined study have not heard any human speech below the level of spiritual values and Temple finance for at least a decade. You may also discover that in the same decade at least twelve priests and clergymen have spoken from his pulpit in the interests of Good Will and Better Understanding, compared with one rabbi of some other Jewish denomination—say Conservative or Orthodox; making it a dozen to one in favor of Jew understanding Gentile and against Jew understanding Jew.

But I am not concerned here with a better understanding between Jew and Jew on religious teaching or religious ritual. It may be news to some book-

bound rabbinical minds but the truth is that very few Jews find such fine points of religious difference and impediment to wholehearted Jewish unity. That source of disunity has now largely vanished—not only among us Jews but among other groups as well—if indeed it ever occupied the important place that historians once assigned to it. Social and economic considerations are now known to have always bulked at least as large as historical determinants. Today, more than ever before, any Jewish unity based on such religious or semi-religious grounds as moral superiority or spiritual leadership is purely synthetic. As for the claim of cultural superiority, a world that is fed up with Hitler's "culture-bearers" is not likely to take kindly to Jewish culture-bearers, no matter how peaceful, unselfish or well-intentioned they may be. No, a much sounder, if more modest, basis for Jewish unity is the simple human basis of common material interests; a basis that will appeal to all plain Jews, however vulgar it may seem to our religious and intellectual snobs.

The most natural basis for unity among Jews today is military defeat of Nazi Fascism abroad, which we have all learned to recognize as anti-Semitism rampant, and the checking of Tory reaction at home, which we are fast learning to recognize as Fascism couchant. On these two issues the vast majority of Jews are unanimous. To be sure it is only a negative program, but it contains within itself the possibilities of a positive one. Jews united to fight in a two-front offensive against active Fascism abroad and latent Fascism on the home front may well be expected to remain united on the more positive program of postwar rehabilitation.

Remember Yesterday

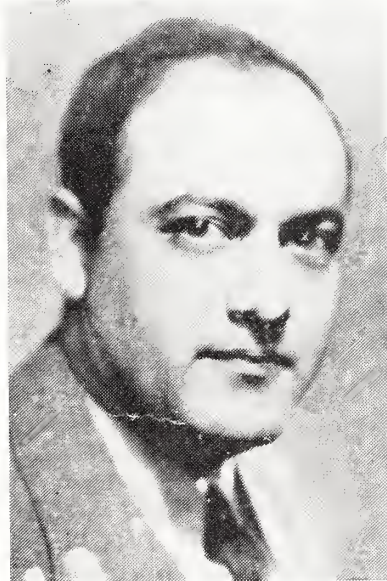
Other proposals now being offered for Jewish unity may seem more desirable to some Jews. There are those who, for example, would prefer unity on some religious or moral program. But a good second look at these pious champions of Jewish moral superiority will usually reveal a good many Old Guard Jewish appeasers among them. They are the ones who only yesterday were running to cover and crying havoc every time a Jew spoke against the Neutrality Act, or came out for a living wage. They are the ones who raised trembling finger to their lips and whispered Hush! every time some home-grown Fascist anti-Semite echoed Hitler's latest hate-song, or a Bundist hoodlum heaved a brick through the

window of a kosher butchershop. They are the statesmen who muttered "Bolshevik" every time a Jew was heard praising the Soviet Union for its assistance to Loyalist Spain and condemning Franco's Holy Crusade as a practice rehearsal for Hitler's *Luftwaffe*. And if any Jew so much as opened his mouth about discrimination in employment or anti-Semitism among reactionary Congressmen they were all for having him stoned and excommunicated. To hear them tell it, Jewish interests are identical with the interests of the National Association of Manufacturers.

No wonder these Jewish Chamberlains now prefer pious evasions instead of a clear-cut two-front offensive against Fascism. They like the fancy generalities because they provide a program which, however flimsy and impractical, obscures the issues they fear to face. They want a unity that cuts across class lines, even if such a program would align us with the Tory reactionaries, whose only plan for the future is the restitution of the late and unlamented status quo. Some rabbis are fond of such a program—a program based, as one of them recently put it, on the assumption that "Israel is primarily and essentially a people consecrated to the service of God"—because it flatters their profession as God's spokesmen and ambassadors, and also because it relieves them of the necessity to declare themselves on more practical questions that might get them into trouble with the wealthier members of the Board.

It should not surprise us that now some of them even prefer to set up shop on their own rather than cast their lot with the rest of us on a basis of Jewish unity. Now, when millions of Jews face torture and death in Europe, and the cause of liberalism is challenged everywhere, they suddenly see a dangerous "double allegiance" in Jewish world unity. Zionism may be their immediate object of attack, but, if we may judge by their past behavior, their ultimate goal is the assimilation-at-any-price policy of Jews who would rather appease Fascist anti-Semitism than move over ever so little to the Left and make common cause with the militant democratic majority. If the last election was any indication—and every day that passes proves more conclusively that it was—all the signs point to a grouping of reactionary forces again for a behind-the-lines assault on every social gain. Added to the reaction in Congress there are other ominous signs: for example, the State Department's chronic addiction to "the art of the possible"—a pretty phrase that in practice is turning out to be a weakness for archdukes, time-serving politicians of the old school, and status-quo map makers. From such anti-democratic reaction in wartime it would be only a step to anti-democratic reaction at the peace table. The kind of a postwar world these reactionaries are plotting would plunge an embittered and disappointed Europe into the

(Please Turn to Page 14)



LAWRENCE LIPTON

between Jews and the need for unity in Israel have about them the near-leather smell of the synthetic. One hears a great deal about religious differences, and differences in moral ideology, but almost nothing about the really immediate and material differences that spring from the everyday problems of life. Yet it is chiefly these material things that lie at the root of the conflicts among Jews. And, by the same token, it is here that we may find our best hope for unity.

Talk to any Jew you meet and you will find, if you approach him on a man to man basis, that his views on such questions as Zionism or the Jewish Army, or the postwar position of world Jewry, are all conditioned by his concrete experience as a Jewish business man, or professional man, or plain wage earner trying to work out a reasonably satisfactory life within the framework of a Gentile community.

If he is a well-to-do merchant or lawyer who has come up the hard way, upstream all the way against the double handicaps that every Jew faces, the chances are he will see nothing anti-religious or historically *trafe* about

A Problem of Statesmanship

By RABBI BARNETT R. BRICKNER

Member of the National Z. O. A. Executive Committee

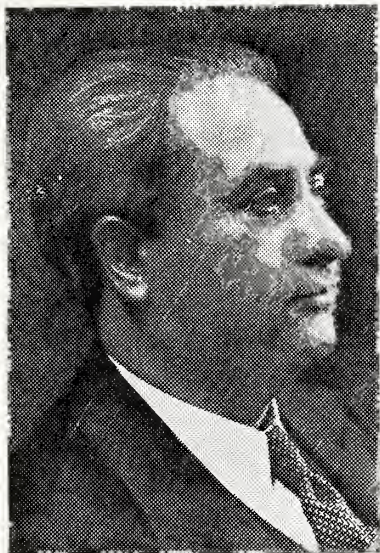
HERE never was a time in all the history of our efforts for Palestine and our people when it was so necessary that the Zionist Organization of America should really represent the overwhelming number of American Jewry and be able to speak in their name as it is today. Everyone who has had the responsibility of approaching our Government to use its good offices on behalf of Palestine and of the keeping the doors open for refugees

has a spark of feeling in his heart for the Yishuv, should enroll as a member.

A large membership would indicate the mass strength of Zionist conviction and would give the masses a more telling representation in the councils of American Jewry in which the Zionist Organization participates and it would be a powerful influence with governmental agencies in the non-Jewish world with whom we are in constant contact. Above all, a deservedly large membership in the Zionist Organization would be an indication that the Jews in America have awakened to a realization that the Jewish problem is not one of philanthropy but a problem of statesmanship.

In calling as I do upon my fellow Jews to join the Zionist Organization of America, I do so not in the spirit of giving to charity or even if you please of fighting anti-Semitism in the all too inept and hopeless ways in which so many organizations have proposed to approach the problem; but I approach the problem; but I call upon my fellow Jews to rise up as Jews, willing and anxious that the leadership which the Zionists have given to the Jewish people and which has brought us to so proud a position where we have close to six hundred thousand valiant Jews and Jewesses fighting a battle of national rights of independence and freedom in Palestine—that this leadership should be continued in the critical days that lie ahead of us—the most critical in all of our history, for out of this war we must salvage a Jewish national homeland in Palestine.

The time is coming—and we hope that it will be soon—when the victorious United Nations will be creating a new and reconstructed post-war world; and in preparation for that moment, let the Jews of America exercise the influence and the power which they have so that a constructive solution to the Jewish problem on the lines of statesmanship will be achieved. Nothing can be more helpful toward this end than to have a large Zionist membership.



Dr. Barnett R. Brickner, Cleveland, O., newly appointed associate chairman of the Committee on Army and Navy Religious Activities of the National Jewish Welfare Board.

to enter or who have had to contact the British Embassy realizes how important it is when they speak, they should be able to say that they are representing American Jewish opinion as it expresses itself in terms of voluntary enrollment in the Zionist Organization.

Official sources are aware that the membership roster of the Zionist Organization of America does not reflect as large a number of our people as really are Zionists at heart.* So it becomes essential that every Jew who

Hebraic Spirit of Abraham Lincoln

(Continued from Page 4)

meek flock? Did not Lincoln live the same life in the vast pioneer spaces of primeval America? But the lover of his fellow-men could not gainsay or belittle the opinion of those to whom Church and house of worship were all. To them he said, 'Build me a house of worship over the entrance of which is written: "Thou shalt love the Lord thy God with all thy heart and soul and might, and thy neighbor as thyself" and you may have me as a member.'

Lincoln's eulogy has never perhaps been more worthily pronounced than in the words of Rabbi Emil G. Hirsch, who was until the day of his death one of Lincoln's most appreciative dis-

ciples. Rabbi Hirsch wrote of him, "The name of the American railsplitter has become a household word, and by rulers is recognized as of right one of their order, by a sanctification more solemn than heredity could ever confer; and the common people, untitled and unpurpled from pole to pole and zone to zone love and reverence the great American railsplitter. They know the spirit of greatness which comes to but a chosen few; they know that he loved the common people and had faith in the national destiny of his own people, a faith that carried him through the fiery furnace of war and rebellion to his apotheosis, the last sacrifice on the altar of our reunited country."

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Women in the News

By MARTHA NEUMARK

B'nai B'rith Women's President

The 50,000 women associated with B'nai B'rith have a new leader in the person of Mrs. Maurice Turner, President of the Women's Supreme Council, the national co-ordinating agency of the six women's Grand Lodges. The extraordinary variety and effectiveness of the work done by this group is illustrated in a brochure entitled "B'nai B'rith Women in Action: 1942." An historian of our time will find this compilation of news stories splendid source material to indicate the breadth of interest of the B'nai B'rith women. They sell War Bonds, furnish day rooms at Army posts, maintain servicemen's canteens, provide service kits and vocational service, give mobile canteens, aid the Red Cross and similar organizations and in countless other ways play a vital role in the American scene.

The successor to Mrs. Lenore D. Underwood of San Francisco is an equally interesting personality. Mrs. Turner is forty, although she looks much younger. When you see her alongside her 16-year-old son, a sophomore at high school, you are startled. The high honor now hers is the climax of fourteen years of activity in B'nai B'rith in Chicago. In that inexorable ritual required of all B'nai B'rith officers—a ritual, incidentally, which other Jewish organizations could profitably emulate instead of elevating untried leaders to office—Mrs. Turner has had all the posts at the gift of the organization. Named a first Vice-President when the Women's Supreme Council was organized in 1940, she attracted attention to herself as the head of two membership campaigns which added over 10,000 women to the B'nai B'rith rolls.

Apparently most people in B'nai B'rith have a relationship to all aspects of Jewish life. This is certainly true of Mrs. Turner, who is active as well in Hadassah, Council of Jewish Women, the Chicago Conference of Jewish Women's Organizations and in the Sisterhood of Beth Israel. "A woman of valor who can find?" B'nai B'rith seems to find them.

Woman Publisher

The only Jewish woman publisher in the United States is Blanche Knopf, whose important role in the business is obscured by the emphasis on her husband, Alfred A. Knopf. Palestine, for all its limited size in comparison with America, seems to give more latitude to its women in all fields. Mrs. Shoshanna Persitz is a case in point.

She is the well-known publisher as well as social welfare worker, who is one of the outstanding personalities of the all-Jewish city of Tel Aviv. When the story is told of the development of the modern Hebrew language, credit will have to be given to quite a number of women. Not least among these is Mrs. Persitz, who, beginning in 1917, together with her husband, the late Joseph Persitz, contributed much to the advancement of Hebrew. In that year, the two founded the Omanuth Publishing House, which for twenty-

five years has been one of the important sources of Hebrew literature. In 1918, the two were compelled to leave Moscow for Odessa and the following year left Russia altogether. They took their publishing house with them as though it were their Ark. Until 1925 they were in France and then in Germany, encouraging new authors, publishing the old.

When Joseph Persitz died in 1925, his widow went to Palestine. Her fame preceded her. Only a year later, she was elected to Tel Aviv Municipal Council, the first of the public positions that were to be offered to her on all sides as the evidence of her vigor and her devotion constantly multiplied. Perhaps the most arduous post she has held is that of administrator of the education department of the Tel Aviv Municipal Council. For seven years now she has supervised that branch of activity of a constantly growing city, whose educational problems have more than tripled since she first took office. This has been her avocation, while she has continued to publish Hebrew books. Her interest in education and in public welfare is also reflected in her Chairmanship of the Education Committee of the World Zionist Executive and in her membership on the Governing Board of the Vaad Leumi education department.

A few weeks ago Mrs. Persitz marked her fiftieth birthday. The tributes to her were widespread. Some of them pointed out that a tradition was being continued, for she is the daughter of one of the great figures of Russian Zionism, Hillel Zlatopolsky. She carries on the torch of learning and of national dedication which he lit.

Public Gifts

Two Hartford, Connecticut women have come into the news recently with generous public gifts. One of them is the owner of a leading department store, one of the few Jewish women in the country actively running such an organization. She is Mrs. Beatrice Fox Auerbach, who has regularly made news by gifts to non-Jewish and Jewish undertakings. Mrs. Auerbach contributed \$18,000 to a new building for the Hartford Hospital.

Another hospital gift was made by Mrs. Sarah P. Suisman of the same city. The Bishop of Hartford, the Reverend Maurice McAniff, announced that Mrs. Suisman had contributed \$12,000 to St. Francis Hospital for the establishment of a Suisman Free Bed in memory of her husband, Michael Suisman.

The importance of these gifts cannot be overemphasized. One of the problems of Jewish communal maintenance is the serious loss sustained by many cities when their leading male benefactors die. All too rarely do their widows continue their generous support to the same institutions. Usually their links with the causes are completely broken or become very weak. Mrs. Auerbach and Mrs. Suisman are showing that "public funds are a public trust" for women as well as for men. Other Jewish women

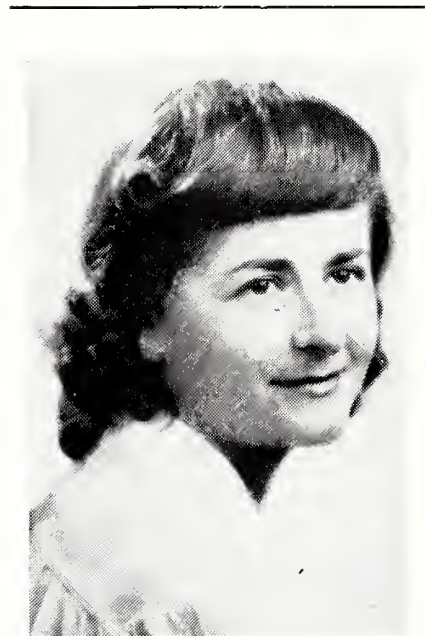
MISS NAOMI CHERTOFF

National President of Junior Hadassah

Miss Naomi Chertoff, of New York, elected national president of Junior Hadassah, the Young Women's Zionist Organization of America, at the nineteenth annual convention of the organization in New York, brings to her office a record of Zionist activity since childhood, a first-hand acquaintance with life in Palestine, and wide experience as a speaker and organizer.

Miss Chertoff's Jewish education began almost at the same time as her secular education. While attending ele-

mentary school she was also a student at the Hebrew Institute of Borough Park, Brooklyn, a boys' school, where she was the only girl pupil. Immediately after her graduation from high school, in 1935, she went to Palestine. She had decided before continuing her formal education to see and experience the things she had read and heard about the Jewish Homeland.



MISS NAOMI CHERTOFF

hand the calibre, the spirit and the ideals of the young pioneer builders of the country. For the final few months she hiked with a group of other young people through the plains and mountains to all kinds of settlers, many whose families had lived in the land for generations, others who had come from Germany only a few years or a few months back.

On her return to America, Miss Chertoff entered Hunter College, New York, and while a day student at college she attended evening classes in the Teachers Institute of the Jewish Theological Seminary. She received her B. A. degree from Hunter in 1940, graduating magna cum laude, and in 1941 earned the degree of Bachelor of Jewish Pedagogy from the Jewish Theological Seminary.

At Hunter, where she majored in economics, political science and history, she was president of the Alpha Chi Alpha, the national social science honor society. She was also president of Avukah, the intercollegiate Zionist organization. She has been a member of the leadership group of the Zionist Youth Summer Institute at Amherst, N. H., for several years, and last year was head counselor of the Young Judaea Camp at Amherst.

Miss Chertoff is now studying at the New York School of Social Work, Columbia University, taking a two-year course. She hopes after the war to go to Palestine to use there the methods, the ideas and the experience she is now acquiring in her social service studies.

"Having lived in Palestine once," she said, "I long to go again. The first time I went primarily to learn what Zionism was doing to make Palestine a modern, thriving country. The next time I shall go to contribute all I can out of a specialized knowledge and experience in social work to the upbuilding of the Jewish Homeland."

In the last three years Miss Chertoff has been in many parts of the United States as a Junior Hadassah speaker and has won immense popularity for her forceful, vivid and informative talks. She was national treasurer and Jewish National Fund chairman of Junior Hadassah last year.

of the unfortunate women. Upon the arrival of American troops these appeals were renewed and the women were at once released.

Victimized Jewish Women Freed by U. S. Occupation

It is further reported that General Henri Giraud, High Commissioner for French Africa, has promised to satisfy the demands submitted to him by the Jewish kehilloth of Algeria and Morocco. Included among the demands was one for the release of all Jewish forced laborers now working on the construction of the Sahara railway.

A group of Jewish women, sent from France to North Africa ostensibly to work in labor camps, but actually forced into brothels in Oran, Casablanca, Fez, Algiers and other cities in Morocco and Algeria, have found freedom as a result of the occupation of North Africa by American forces. The Jewish kehilloth of both countries had made repeated though unavailing pleas to the Vichy authorities for the release

The great maritime discoveries at the close of the Middle Ages were made possible largely by new instruments and astronomical tables perfected by Jews.

The Children Must Be Saved

An Eloquent Plea From Jerusalem

By HENRIETTA SZOLD

A few days ago Henrietta Szold, Baltimore-born social worker and educator, marked her 82nd birthday, hard at work on the social welfare activities and, primarily, the Youth Aliya program which has crowned her life's work. In this special article from Jerusalem, made available by the Paleor Agency, "the Grand Old Lady of Zionism" tells of the Polish Jewish child refugee in Persia and of the efforts that must be made to save tens of thousands of other young victims of Hitler's extermination policy against the adults. This story on the Persian children is to be read in the background of the refusal, as of this date, of the Iraqi government to grant transit across its territory to these youngsters.—THE EDITOR.

ABOUT three months ago, the office of the Youth Aliya in Jerusalem was thrown into a state of excitement by the report that 440 children, sons and daughters of Jewish parents of Polish citizenship, had landed at Pahlavi, Persian port on the Caspian Sea. They constituted a section of a large group, numbering upwards of about 14,000 adults and children, Christian and Jewish Poles, civilians and army detachments.

In the following weeks, report rushing in on the heels of report raised the number of the Jewish children to 500, then to 600, and 800, and finally, at the present moment, it stands at 933 known by name. Slowly details seeped through. Eighty per cent of them are parentless, many of them veritable orphans, most of them separated from their parents by a series of cruel happenings, some of them actually abandoned by desperate parents compelled by the barbarity of war conditions to entrust their children to the mercies of the public as the only alternative promising safety. Whatever the explanation, only one-fifth, numbering 179, were accompanied by their parents.

The young refugees range in age from 18 months to 18 years. By far the larger proportion, over 600, are of

school age, from seven to 14. The overwhelming majority, perhaps all but the forty babies below kindergarten age, have been wandering from place to place for three years, since the invasion of Poland by the Germans and the slicing off of a considerable Polish terrain by Soviet Russia. They have been sleeping in the woods, half-naked, exposed to disease, eaten up by vermin, starved, guiltless, innocent, badly-used victims of the war and the war lords.

From time to time, in the course of their wanderings, some of them were gathered up in orphanages. For instance, in Samarkand, for a space, several hundreds were so sheltered. Youth leaders, many of the members of Hechalutz, elder brethren in fate, who chanced their way, shepherded them. They are now with them in the camp adjacent to Teheran, tending and teaching them. The Jewish communities through which they passed took them in and cared for them to the best of their ability, unfortunately curtailed and restricted by war orders and conditions.

The Camp at Teheran

The camp in the vicinity of Teheran, in which all the Polish refugees—men, women, children, civilians, soldiers—

(Please Turn to Page 18)

Two Famous Americans Talk It Through



Wendell L. Willkie, American "civilian ambassador," and Miss Henrietta Szold, founder of Hadassah, the Women's Zionist Organization of America shown talking together in Miss Szold's study in Jerusalem, Palestine, during Mr. Willkie's one hour visit with her recently. Miss Szold celebrated her eight-second birthday on December 21. Though he had a crowded itinerary which allowed for but one day in Palestine, Mr. Willkie "made time" to talk things over with the "First Lady of Zionism" who wrote that she found it refreshing and stimulating to meet this world-famous American.

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VICTORY FOR BROTHERHOOD

(Continued from Page 5)

Brotherhood Week is designed to remind us all of these basic principles. Upon them American unity and strength depend. They constitute the greatest contribution that America can make to a world distracted by racial and religious division and strife.

We have learned here by long and sometimes bitter experience not only that the practice of the brotherhood of man is essential to democracy, but that it is possible. Someone has suggested that, after the war is won, Americans of the varied national stocks and religious traditions who have learned here that it is possible for men with such different backgrounds to live together amicably and cooperatively as citizens of the one country, should go back to the lands of their origin and demonstrate that possibility to the communities whence they or their forefathers came. Whatever are the practical possibilities of such a proposal, it is true that what we call The American Idea is the supreme need of the world.

It is incumbent upon us, therefore, to consummate that idea, to perfect its practice everywhere at home, to resist every effort, whether from within or without, to divide us and to cultivate the mutual consideration and understanding among the groups that constitute our citizenship that promotes it.

Let us sound this tocsin and proclaim it during Brotherhood Week. The call is to churches and synagogues, service clubs, fraternal societies, chambers of commerce, schools and colleges and all community organizations which engage the loyalties of people and in which they naturally congregate. In the meetings held during this week or in its vicinity let the emphasis be upon those elements of justice, amity, understanding and cooperation among all diverse groups and interests that are of the essence of true democracy and Americanism and that make not only for national unity and strength but offer the best hope for a divided and distracted world.

RELIGION AND WAR

(Continued from Page 6)

universal verities. The basic postulate of democracy is that all men are born free and equal. This postulate must welcome all the genuine potentialities resident in men, however different they may be. Democracy must not only tolerate but welcome differences in men's ways of thinking; democracy is confidence in the infinite variety of life. We better understand and appreciate what democracy means by stating what its opposite, autocracy, means. Autocracy has to limit the potentialities of men it will permit to develop. It cannot let all thoughts have free utterance, since some will go counter to authoritarian decrees. In order to survive, autocracy must see to it that its one point of view, its one pattern of life, prevails. Democracy by contrast is pluralistic. Thinking Americans no longer—if they ever did—view Americanism as something uniform or homogenous. The melting pot idea is neither workable nor necessary for our national development and greatness.

Incorporated in the new Methodist Church in Youngstown, Ohio, is a chapel which represents in a concrete fashion the American way in religion. The entire cost of the chapel was met by the Methodist congregation, but the management of the little sanctuary is in the hands of a Board of Management on which no Methodist holds membership. Catholics, Protestants, and Jews constitute the Board. Christian and Jewish symbolism mingle in the beautiful stained glass windows. The altar is so constructed that the services of any faith may be held there.

There is no compromise of conviction. The Jew finds his Torah. The Roman Catholic finds his sacred cross. And the Protestant finds his liberty. There is no surrender of intelligent opinion. He who is a convinced evangelical is at liberty to express his religious emotions in the most informal

style. He who finds ritual and ceremony helpful in his effort to approach the most High, finds here all the accoutrements of the most rigid system of worship. And the graceful Gothic arches inspire all alike to lift their hearts and minds toward Heaven.

This little Chapel in a provincial American town is an emblem of American goals and possibilities: the mingling and blending of great religious groups in harmony and appreciation.

Wendell L. Wilkie, who accepting the American Hebrew medal for outstanding achievement in promoting unity between Christians and Jews, urged that the word "tolerance" be discarded in connection with group relationships. "No man has the right in America to treat any other man 'tolerantly,' for tolerance is the assumption of superiority," he said in accepting the award. "Our liberties are equal rights of every citizen." True democracy means the renouncement of any thought of superiority, precedence or hegemony of any religion in relation to other religions.

The scope and substance of religion are age-long problems which ultimately are based upon certain definite universal experiences and facts. Man is born of woman, grows and withers like the grass. Whence and whither and why? The problems of fate, the yearning for the perfect, immortality, duty, awe, freewill, and reverence follow inevitably certain lines, and the solutions to these problems conform to type and category because they are universal problems. Whatever thought lived and functioned it turned to the scrutiny and analysis of experience and to the solution of the riddles of the universe. People of different racial origins, of different history, of different environment, tradition, language and social structure have dealt with these problems at various times and in differing

modes, but the sum and substance of the problems and their solutions are universal.

It is a happy sign of the times that the problem of universalism is posed on the pages of the Christian Century. H. A. Overstreet, emeritus professor of philosophy at the College of the City of New York, states:

"But by what decree of man or fate must the Christian symbol be the only one adequate to democracy's sense of man's dignity and potentiality? Because man has seen the grandeur and the hope of life in many different ways, he has expressed its high meaning through many symbols. Must he, in his democratic expression, be confined to one exclusive symbol, to one exclusive vision of truth? Or, is the genius of man's religious imagination such that the one profound truth of man's dignity can be expressed in many forms?"

Humanity in its upward climb from jungle and cave has made great conquests in the realms of art, science and spirit. The course has been bloody, tortuous, and punctuated by many backslidings. Totalitarianism and Nazi ideology mean the renunciation and extirpation of all the gains of the human spirit. This is the basic issue of the present world war. But it must be condensed into simple everyday terms understandable to all. Vice-President Henry A. Wallace has found the simple terms:

"Now is the time, while this war is being fought, to make real the promise of America, that equity will be granted to every citizen upon the earth of whatever color of skin, allegiance of faith, size of purse, origin of nationality. The prophetic leadership and the moral suasion for this part of the struggle must come from school, home and town meeting house, and first of all from church, cathedral and synagogue."

NAZIS DESTROY EIFFEL TOWER

The Eiffel Tower, which contains 7,000 tons of iron, is to be scrapped by the Nazis who are desperately in need of scrap iron. Alexander Gustav Eiffel built the tower for the Paris Exposition in 1889; it paid for itself the first year. Eiffel designed the canal locks in Panama and is especially known to Americans because he designed the framework on which Bartholdi built our Statue of Liberty.

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Organization and Personal News

Births

Greensboro, N. C.—A son, Ronald Owen, was born to Mr. and Mrs. Raymond G. Perelman on Friday, January 1st. Ronald was the first 1943 baby born in Greensboro and earned quite a bit of distinction thereby. The Bris was performed by Rabbi Wolfe Mann of Raleigh. Mr. and Mrs. Perelman received informally at home in honor of the birth of their son.

Greensboro, N. C.—Mr. and Mrs. Leonard Tenko announce the birth of their son, Peter, on Friday, December 25th, at Sternberger hospital.

Raleigh, N. C.—Dr. and Mrs. LeRoy Robins of Washington, D. C., announce the birth of a daughter on January 2 at the Garfield hospital. Mrs. Robins is the former Miss Naomi Ellisberg of Raleigh.

Raleigh, N. C.—Mr. and Mrs. Jerry Simon Schiller announce the birth of a son on Saturday, December 26, at Rex hospital in Raleigh. Mrs. Schiller is the former Miss Sara Weinstein of this city.

Greensboro, N. C.—Mr. and Mrs. Alvin Hamburger of Baltimore, Md., announce the birth of a son on January 16th. Mrs. Hamburger is the former Miss Dorothy Pearl, daughter of Mr. and Mrs. Charles Pearl.

Obituary

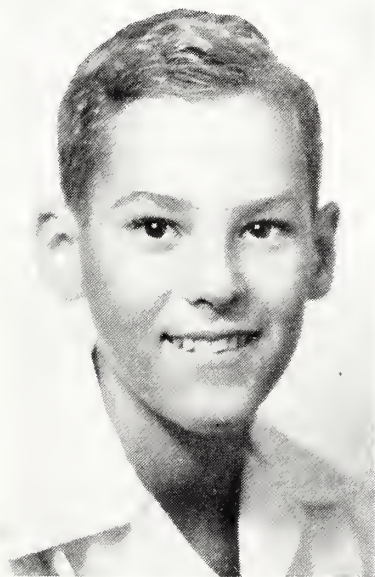
Washington, D. C.—Rabbi Julius T. Loeb of Washington, father of Mrs. J. H. Goldstein of Charlotte, N. C., passed away on Monday, December 14, in Washington, at the age of 73. Rabbi Loeb, who had been ill for several months, was one of the best loved and most highly respected Rabbis in the South. He was active in many organizations and held offices in the B'nai B'rith, the Zionist Organizations, the Orthodox Jewish Congregation and the Washington Council of International Relations. He served as chaplain in the first World War and also under the Jewish Welfare Board at Citizens Military Training Corps centers. Funeral services were conducted by Rabbi Solomon Metz in the Adas Israel Synagogue, and burial was in the Adas Israel Cemetery.

Charlotte, N. C.—Max L. Kahn, 54, business man and public leader, passed away on February 14th after a brief illness. Mr. Kahn, a native of Germany, had lived in Charlotte for 35 years. He was active in affairs of the Democratic party in Charlotte, and served as chairman of the precinct committee. Mr. Kahn was also chairman of the Mecklenburg County Welfare

Board. He served as city councilman and as a member of the city parks and recreation committee. He was a member of the Beth-El Temple of Charlotte, recently formed.

Bar - Mitzvahs

Burlington, N. C.—Erwin Goldman, son of Mr. and Mrs. I. Goldman, celebrated his Bar Mitzvah on Friday, January 1st, with services at Temple Emanuel, Greensboro. Rabbi Rypins conducted the services, and in an able



Erwin Goldman, son of Mr. and Mrs. I. Goldman of Burlington, N. C., whose Bar Mitzvah was celebrated with services at Temple Emanuel on January 1, 1943.

manner Erwin displayed the teaching he had received from both Rabbi Rypins and Rabbi Kagan. His Haftarah on "David" was well delivered. Following the services, Mr. and Mrs. Goldman received informally in the assembly room at a reception, which was shared by Mr. and Mrs. Adolph Guyes, who were celebrating their son's Bar-Mitzvah at the same time. Mr. and Mrs. Goldman also held open house at their home in Burlington on Sunday, January 3rd.

Greensboro, N. C.—Leonard Guyes, son of Mr. and Mrs. Adolph Guyes, celebrated his Bar Mitzvah on Friday evening, January 1st, with services at the Temple. Rabbi Rypins conducted the service, which was held jointly with that of Erwin Goldman of Burlington. Leonard acquitted himself well and gave as his Haftarah, "Moses." Mr. and Mrs. Guyes joined Mr. and Mrs. Goldman in an informal reception in the assembly room following the services. They also held open house at their home on Camden Road after the services in the Temple.

(Please Turn to Page 14)



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JEWISH UNITY

(Continued from Page 8)

most violent economic convulsions. And, as usual, the Jews would be the scape-goats. Yet we have Jewish leaders who, on the one hand, would have us unite on a non-political, holier-than-thou platform of religious and moral conceits, and Jewish leaders who, on the other hand, would have us subscribe to a doctrine that looks and smells exactly like a Jewish version of the America First Committee.

Where Unity Exists

If it is Jewish unity we want, why do we not look for it where it already exists, instead of talking about synthetic substitutes? The vast majority of Jews today know that in the daily struggle between the forces of democratic progress and the reactionary diehards, in this war behind the war, our future as Jews is as much at stake as on any of the world's battle fronts. They know that the champions of social progress are no longer the street-corner spell-binders and the lonely intellectuals of other years. They know that if we, in common with all other freedom-loving, and freedom-needing, people the world over unite to combat Fascist and potentially Fascist reaction abroad and on the home front, we shall find ourselves in the company of some of the most inspiring and most powerful political figures in the world—men like Vice-President Henry Wallace, and others like him in all the United Nations, whom the reactionaries are even now plotting to brush aside, but who will exert great influence on the planning of the future if the liberal forces of the world back them up.

Our leaders must be men who have the vision to see that our interests as Jews, as Americans, and as plain human beings, are tied up with the political fortunes of such men and the ideas they represent. It is here that they will find the Jewish unity they seek. The important differences that divide Jews today are the Left and Right differences that divide all other groups. Right of center stand the Jewish American Firsters, who are still willing to do business with anybody who promises to leave them in possession of their special class prerogatives—and to hell with "the other kind of Jews." Left of center stand the vast majority of Jews who would rather take their chances with the Four Freedoms, the Five democracies or any other postwar setup that promises to end cyclical depressions, wars and the anti-Semitic movements they always breed. And in dead center sits the little circle of frightened Jews who want to appease both sides by offering us a "unity" that is so non-political and other-worldly that it is guaranteed to make us all saviors and saints in one happy martyrdom. If our leaders are really sincere in their desire for Jewish unity let them speak up with the voice of the majority of Jews and take their place openly beside the forces of social progress that are now everywhere gathering to challenge Reaction. And let those who have not the courage to do this, step down and let others take their places. We have potential leaders of courage and integ-


rity who, if given the chance, could speak for us in a way that would enable us to hold up our heads. They are the men and women who long ago saw the tie-up between reaction and anti-Semitism in all its forms. They did not run and hide, wringing their hands, every time a Jew contributed five dollars to feed Spanish babies. They did not have to wait till millions of Jews were herded into plague-infested ghettos and hundreds of thousands slain in cold blood before they realized that the Chamberlains were selling us out as well as the Czechs. Their voices were not heard at the time, because our leaders were keeping up such a deafening hush-hush, but the time has now come when theirs are the only voices that speak for us with anything like sanity and self-respect. They recognize the essential unity between the aims of liberalism and the future security of the Jews, and they are not afraid to speak and act on that principle.

Such leaders are to be found in every Jewish organization in America. Their voice, today, is the voice of "the opposition," the "minority," but their minds and their hearts are the mind and the heart of the majority of American Jewry—indeed, of world Jewry. We have only to elect them to positions of authority to change the whole tone of Jewish spokesmanship on the radio, the platform and in the public prints from one of weak-kneed evasions to one that would raise a cheer from every American, Jew and Gentile alike.

The hour is too late, our need for Jewish unity is too great, for us to permit ourselves to be lulled again into the foolish delusion that as a minority group we have no choice but to keep our mouths shut and seek refuge behind the threadbare cent-tails of an Old Guard that is itself tottering weak-kneed on the brink of destruction. If we are wise we will unite behind those of our leaders who can muster the courage to lead the majority. As for the others, let us retire them with a polite Thank You for all past services and find new leaders who are neither blind nor cowardly.

Jewish unity exists. All it needs is strong leadership.

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 13)

Engagements

Kassler-Bernstein

Gaffney, S. C.—Mr. and Mrs. Samuel Kassler announce the engagement of their daughter, Ethel Ellen, to Richard Ernest Bernstein, son of Judge and Mrs. Jacob A. Bernstein, of Mt. Vernon, N. Y. Miss Kassler will graduate in June from Woman's College in Greensboro. Mr. Bernstein is a graduate of the University of North Carolina, Chapel Hill, with an A.B. degree in sociology. He is a member of Tau Epsilon Phi fraternity. At present he is making his home in Mt. Vernon. No date for the wedding has been set.

Lober-Platt

Raleigh, N. C.—Miss Adele Lober of Raleigh, daughter of Mrs. Samuel Lober and the late Mr. Lober of Richmond, Va., whose engagement to Lieut. Nathan Platt, son of Mr. and Mrs. Charles



MISS ADELE LOBER

Platt of Strasburg, Va., is announced by her mother. Miss Lober attended Peace Junior College, and Lieutenant Platt received his degree in textile manufacturing at N. C. State College.

York state. Rabbi Weiss is the son of Rabbi and Mrs. Henry Weiss of Brooklyn, N. Y. He is a graduate of the University of Cincinnati and Hebrew Union College, where he was ordained in 1939. He has been Rabbi of Oheb Shalom Temple in Goldsboro for the past three years, succeeding Rabbi I. L. Freund. Rabbi and Mrs. Weiss were honored at a reception given by the Temple Sisterhood at the home of Mr. and Mrs. Emil Rosenthal. Members of the congregation were guests.

Levitz-Stadiem

Greensboro, N. C.—Miss Rachel Levitz, daughter of Mr. and Mrs. Samuel Levitz of Lebanon, Pa., was married on December 25th to Howard Raymond Stadiem, son of Mr. and Mrs. Morris Stadiem of Greensboro. Mrs. Stadiem, mother of the groom, and his sister, Miss Marjorie Stadiem, who was maid of honor, went from Greensboro for the event. The bride was given in marriage by her parents. Harry J. Swartz, formerly of High Point and now of Lebanon, was best man. Mr. and Mrs. Stadiem are at home in Harrisburg, Pa., where the bride was ordered for duty with the Women's Army Auxiliary Corps after her graduation from Des Moines with rank of third officer. She is the first WAAC officer for Lebanon county. Mr. Stadiem is a graduate of the University of North Carolina and has been in Lebanon, Pa., for several months as comptroller of Bon Ton, a leading department store there.

In the Armed Forces

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News about your boys in every branch of the armed forces will be welcomed by our publication. If you have any news or pictures of your boys, forward to us so that it will reach us about the 15th of each month previous to publication. Address your communications to:

In the Armed Forces Column
The American Jewish Times
Box 1087
Greensboro, N. C.

GREENSBORO, N. C.

Pfc. Melvin Stadiem, son of Mr. and Mrs. Morris Stadiem of Greensboro, who was formerly stationed at Camp Stewart, Ga., is now in Burbank, California, with the Anti-Aircraft Coast Guards.

Corp. Sidney J. Stern, Jr., son of Mr. and Mrs. S. J. Stern, visited his family while on furlough for about a week. Corporal Stern, former judge pro tem of the criminal division of municipal-county court, went from Greensboro to enroll at Grinnell College, Grinnell, Iowa, for a three months' course in army administration.

Pvt. David Cooper, son of Mr. and Mrs. S. Z. Cooper of Baltimore, Md., is now with the armed forces stationed at Camp Van Dorn, Miss. Private Cooper is the former editor of the Amer-

Weddings

Benderly-Weiss

Goldsboro, N. C.—Miss Bath Anni Benderly of Godeffroy, N. Y., and Rabbi Joseph I. Weiss of Goldsboro were married on Sunday, November 22, in the St. Moritz Hotel in New York City. Rabbi Harry Weiss, father of the bridegroom, officiated. Mrs. Weiss is the daughter of Dr. and Mrs. Samson Benderly of Godeffroy, N. Y. She holds an A.B. degree from Cornell University and a M.Sc. degree from Johns Hopkins University. She also studied at N. Y. U. Medical School. She has served as field statistician with the U. S. Public Health Service and also as general manager of the western division of Lester Lines, Inc., in New

ican Jewish Times and made his home in Greensboro for about three years before going into the service.

Corp. Raymond Zauber, son of Mr. and Mrs. M. H. Zauber, has been transferred from Kodiak, Alaska, where he was stationed for several months, to Ft. Benning, Ga., where he will attend officers candidate school. Corporal Zauber was on the morale staff at Kodiak, was leader of the band there and received special recognition for a number of articles which he had written for the camp paper, the Kodiak Bear.

Corp. Milton Zauber, Jr., other son of the Zaubers, is stationed at Jefferson Barracks, Mo., in the headquarters company. His wife, who joined him several months ago, is making her home in St. Louis, Mo., close to Jefferson Barracks.

RALEIGH, N. C.

Lt. Stanley Seligson of the Army Quartermaster Corps at Camp Blanding, Fla., spent several days with his mother, Mrs. Annie Seligson. Before going into the service, Lieutenant Seligson was assistant judge of city court.

1st Lt. Max L. Miller has completed a special course at the Army Signal Corps school at Camp Murphy, Fla. Lieutenant Miller was selected for the course on the basis of a written examination. Lieutenant Miller visited his family in December.

Lt. Bernard E. Ellisberg, son of Mr. and Mrs. E. J. Ellisberg, has been assigned to duty at Stinson Field, San Antonio, Texas. He will be assigned to one of the Air Depot groups training at this station. Lieutenant Ellisberg was an attorney before entering the service. He was inducted into the army at Ft. Bragg, had service at Keesler Field, Miss., and was sent to officers candidate school at Miami Beach. He is married to the former Miss Janet Seidenberg of Richmond and they have one daughter, Anne.

ASHEVILLE, N. C.

The Committee of the Temple Sisterhood and Ladies Auxiliary of the Synagogue were joint hostesses to a Game-Medley at the Jewish Community Center to raise funds for running the Sunday School. This party proved a huge success and games were played in every available room. Mrs. Max H. Crohn was chairman for the Sisterhood and



Aarun Orenstein, son of Mr. and Mrs. Harry Orenstein of Charlotte, N. C., who is a Seaman Second Class with the U. S. Coast Guard. He is stationed at Manhattan Beach Training Station at Brooklyn. Seaman Orenstein enlisted in September, 1942.

Mrs. I. Fagan was chairman for the Auxiliary.

A new Sepher Torah was dedicated at Temple Beth-Ha-Tephillah. The new scroll is the gift of Mrs. S. Whit Less, member of this congregation, and her brother, Mr. Toby Stern of North Bergen, N. J. This was given in memory of their mother, Mrs. Adele Stern. The gift was accepted by Rabbi Jacobs and President of the Congregation, Mr. Gustav Lichtenfels. Rabbi Jacobs' sermon was entitled "A Torah for Our Own Generation".

At a regular meeting of the National Council of Jewish Women, Monday, January 11th, at the Jewish Community Center, Mrs. Lucile C. McInturff, prominent attorney, and member of the Speakers Bureau, War Savings Group of Buncombe county, gave the principal address on "Why We Should Continue to Buy Stamps and Bonds." Mrs. McInturff complimented the local section of Council for the splendid work they are doing along this line. The following reports were made: Mrs. Joseph Cooper reported that 18 Solaria had already been donated for the Moore's (Government) Hospital at Swannanoa, and plans are going ahead to furnish all 46 rooms.

The committee for this project consists of Mrs. Joseph Cooper, Mrs. Morris Lipinsky, Mrs. W. H. Michalove and Mrs. Al J. Goodman. Mrs. Goodman reported on Bundles for Britain and America and also on the War Savings bond and stamp booth which is manned by Council members every Saturday at the Bon Marche department store. Mrs. R. P. Jacobs was elected a representative for the Jewish Community Center. Mrs. Frank Marder

led a forum of questions and answers on "Point Rationing." Mrs. Al Goodman was in charge of a memorial service honoring Mrs. Hannah G. Solomon, founder of Council, who died December 8th in her 85th year. Plans were formulated for a committee of Council to collect funds the week of January 14th for the "United National Appeal." Mrs. Jos. R. Sternberg, first vice-president, presided.

The Temple Brotherhood met at the home of Dr. L. H. Feldman. Mr. Joseph Patla, prominent attorney, read a paper entitled "A Community Problem." A discussion followed, and refreshments and cards were enjoyed until a late hour.

The joint Sunday School of Asheville again voted to have for its quarterly charity project "The Colored Hospital." \$13.00 was given to this project for the first quarter of the Sunday School period.

Hadassah honored Henrietta Szold's 82nd birthday at their regular monthly

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meeting on Monday, January 18th, at the Jewish Community Center. A "Haddassah Calendar" was given those attending the meeting. Mrs. David Marder, president, presided.

Rabbi Robert P. Jacobs spoke at Lee Edwards High School to students in the Forensic League on "Tomorrow's World."

The New Year was ushered in by the Jewish Community at the Annual New Year's Eve Sisterhood Dance at the George Vanderbilt Hotel. Al Duun's Orchestra furnished the music; favors were distributed at midnight and dancing was enjoyed. The committee in charge of arrangements were Mrs. Leon Gross, Mrs. Gustav Lichtenfels, Mrs. Charles Roth, Mrs. Joe R. Sternberg and Mrs. Coleman Zageir.

Soldiers from Camp Croft, Spartanburg, S. C., continue to come to Asheville twice a month and are getting home hospitality. The Tau Gamma sorority are hostesses to a dance Saturday night and keep open house at the Jewish Community Center Sunday afternoon. The Jewish Welfare Board furnishes supper to the men prior to

the Saturday night dance. Miss Sally Lipinsky is president of the Tau Gamma sorority and Mrs. Gustav Lichtenfels is chairman of the Jewish Welfare Board in Asheville.

About a dozen new Jewish families are in our midst as a result of the Government Agency (General Accounting Office of Postal Savings) moving to Asheville, and plans are being made to make them welcome and see them settled.

Isaac Gradman, president of the State Federation of B'nai B'rith, installed the following new officers at a meeting of Asheville section of B'nai B'rith, January 11, at the Jewish Community Center: president, Max Swartz; first vice-president, Hyman Dave; second vice-president, Dr. Nathan Sedofsky; recording secretary, Al B. Greenberg; corresponding secretary-treasurer, Edward Goldsmith; financial secretary, George Cooley.

A beautiful gold pen and pencil set was presented the retiring president, Dr. Leon H. Feldman, by Max Swartz. Isaac Gradman, past president of Asheville Lodge and president of the State Federation, gave the principal address stressing the importance of an enlarged membership because so many members have entered the armed forces, and Mr. Gradman also spoke about the "War Service Bureau" of B'nai B'rith, what they are doing and hope to do.

GREENSBORO, N. C.

Dr. Marc Friedlaender, professor of English at Woman's college, was guest speaker at a monthly meeting of the Council-Sisterhood on Monday, January 4. Dr. Friedlaender, who was introduced by Mrs. Millard Segal, program chairman, spoke on "Jews in a Post-War World." Mrs. A. F. Klein gave the opening prayer, and after routine reports, the outstanding business was a vote to contribute to a memorial fund, sponsored by the National Council, for the late Hannah G. Solomon, founder of the National Council of Jewish Women. This fund is for the equipment for the U. S. Naval Hospital at St. Albans, N. Y. Announcement of a project committee for the year was also made. Mrs. Marc Friedlaender is chairman of that committee.

Rabbi F. I. Rypins was elected vice-president and Mrs. Marc Friedlaender (Please Turn to Page 17)

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A background of professional or volunteer service in community organizations, group work, adult education, program planning or similar activities is desirable, but not necessary. College graduates are preferred. Women applicants must be 27 years of age or over; men must be 30 years of age or over and must not be subject to military service in the near future. All applicants must be free to accept posts in any part of the United States.

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Huge Machines Repaired In Asheville Workshop

The Asheville Citizens Times, of Asheville, recently featured an article describing the splendid work Mr. Goodman is doing in repairing heavy equipment which is being used in the war effort.

When this war started and the big plants of heavy industry were geared in all out war production, they stopped making the huge behemoths for construction jobs. This caused an immediate demand for all types of construction, grading and heavy lifting machinery. The result was that pieces of equipment which had been standing idle because it was not economical to repair them, suddenly offered a golden opportunity to a man equipped to repair them.

That man was in Asheville so this city suddenly became a magnet to which these broken down giants of steel were brought for repair. Huge shovels, cranes, drag lines, tractors, bulldozers, began to converge on the little warehouse in West Asheville. Part of them came by train, part of

them by tractor. Mr. Goodman has two huge trailers—the kind with eight wheels in front and eight wheels, all on the same axle, behind—and they can carry 30 tons. Nowhere in the country could a person get a better idea of the immensity of the war effort than by watching these huge steel monsters unloaded from everywhere and shipped out to far places daily.

The office of Mr. Goodman gets long distance calls daily from all parts of the country. It may be an airfield in Alabama, or a camp in New Mexico or a big project of some kind in New York. All of them are begging for equipment and most of the machinery is spoken for before it is unloaded at the plant here to be repaired.

All of the work done by Mr. Goodman is for the United States government or contractors with government contracts.

It isn't a big outfit in numbers, but it is playing a big part in the nation's war effort—and it is a real Asheville war industry.

ORGANIZATION AND PERSONAL NEWS

(Continued from Page 16)

secretary of the Greensboro C. D. V. O. committee at the first annual meeting of the organization on January 5th, which was held in the form of a luncheon at the O. Henry hotel. They will serve, together with the other officers, for a year, until another election is held. Mrs. Julius W. Cone, executive director of the local CDVO, gave the annual report of the organization at this meeting.

Mr. and Mrs. Raymond G. Perelman had the following guests, who came especially to attend the Bris of their son, who was born on January 1st: Mr. and Mrs. A. Kaplan and two daughters of New Haven, Conn., parents and sisters of Mrs. Perelman; Mrs. A. Alderman of New Haven; Mr. and Mrs. M. Perelman and Mrs. D. Kuperstein and daughter, Judy, of Philadelphia, parents, sister and niece of Mr. Perelman.

Mrs. Charles Peal is spending some time in Baltimore, Md., with Mr. and Mrs. Alvin Hamburger, her daughter and son-in-law.

Mrs. W. Klein of New York is the guest of Mr. and Mrs. Max Klein and family. She is the mother of Mr. Klein.

Mr. and Mrs. M. Stadiem had as their guests for several days, Mrs. Sta-

dium's sister, Mrs. Bazar, and her daughter, of Providence, R. I. Also visiting the Stadiems were Lt. Col. and Mrs. Rogell and their son, from Fort Bragg, N. C.

RALEIGH, N. C.

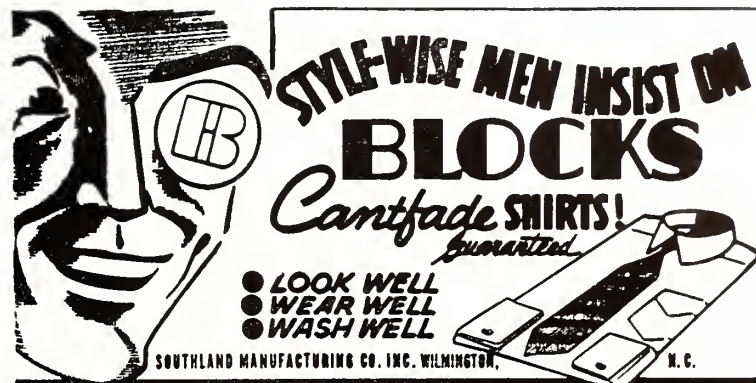
Mr. and Mrs. G. Goldberg entertained at their home at a reception announcing the engagement of their sister, Miss Adele Lober, to Lieut. Nathan Platt. Miss Lober and Lieutenant Platt were with their mothers, Mrs. S. Lober of Richmond, Va., and Mrs. Charles Platt of Strasburg, Va.

Miss Judy Kaplan directed guests into the dining room where Mrs. Jesse Marguelies and Miss Florine Thorn poured punch. The table was covered with a Venetian lace banquet cloth and decorated with a centerpiece of mixed white flowers flanked by lighted white tapers in silver candelabra. Dainty canapes sandwiches, relishes, celery and carrot curls were served. The home was decorated throughout with variegated flowers. The host and hostess said the good-byes to approximately 175 guests.

Mr. and Mrs. Arthur Aronson celebrated their 25th wedding anniversary at a reception and open house on December 27. Sandwiches, relishes, cookies, candy, nuts, mints and drinks were served to about 200 guests. Mr. and Mrs. Aronson have two sons.—Samuel, who is serving with the U. S. Army, and Arthur, Jr., a student. Mrs. Aronson is the former Henrietta Schwartz. Mr. Aronson is a well known attorney. Flowers of all descriptions were used in the home and white and silver were used in the color scheme.

Mrs. Charles Kohn is visiting her son, Pvt. Martin B. Kohn, at Scott Field, Illinois. While in the state she will visit relatives in Decatur and Chicago and will return home in about a month.

Mrs. Geo. Barwick, Reporter



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THE CHILDREN MUST BE SAVED

(Continued from Page 11)

are awaiting orders for their placement in India, in South Africa, and, in the case of the Jews, in Palestine, is under the administration of the Polish Red Cross, which supplies food, clothing, medical treatment, and other needful care, as when it gave its attention to the disinfection of the wanderers on their disembarking at Pahlavi and supplied new garments when necessary.

The Jewish children have been separated from the mass of refugees and placed together, the better to devise preparations for their transfer to Palestine. The members of Hechalutz, at their head a young leader who had devoted himself to youth organization in Warsaw in the days before the calamity, together with adult Jewish refugees, and aided efficiently by a committee of the Teheran Jewish community—all these forces together are supervising the Jewish section of the camp.

As a result of their activity, the Jewish Agency received lists of names of the children and their ages, supplemented by details regarding their parents so far as was known. Funds were supplied also by the Joint Distribution Committee, which gave the opportunity to the managers of the camp, the volunteers and representatives of the Jewish Agency stationed at Teheran, to bring a modicum of comfort to the campers.

Immediately on receipt of the first news of the evacuation of a Polish contingent from Soviet Russia across the border to Iran, the Youth Aliya organization conveyed its willingness to assume responsibility towards the children involved in the grant of B-3 (students') certificates by the Palestine Government. The decision was taken hesitatingly, for among the whole group of over 900, there were only 220 who, from the viewpoint of age gradations, fitted into the frame of Youth Aliya as it has been built and strengthened these nine years. Its function hitherto has primarily been the care of adolescents from 15 to 17. It has, indeed, brought to Palestine a not inconsiderable number of younger children whom it could place in its affiliated closed institutions, Ahawah and Ben Shemen. Moreover, its contribution to the Vaad Leumi's Children's Immigration project, whereby 640 children from Hitler lands below the regular Youth Aliya age were cared for, justifies its full official title, Children and Youth Aliya; it bore approximately 80% of the sum involved in their establishment, and about 400 of them, on reaching the age of 15, were accepted by the Youth Aliya for further education.

The connections of the Youth Aliya with Jewries abroad ready and able to assist in carrying the financial obligation, the indispensable basis in assuming responsibility for refugee young people, tipped the scales towards the Youth Aliya. The close co-operation it established between its administration and the Keren Hayesod settlements and the closed children's institutions in the country seemed another favoring argument. After consultation with

a number of interested persons and bodies, the decision was taken to assume a task which is a challenge to all the pedagogic powers of the organization and the Yishuv and to the financial helpfulness of the Jewish world outside. On Youth Aliya's behalf, the Jewish Agency applied to Government for 800 certificates, of which 700 were sent to Teheran forthwith. This number supplied a certificate to every child not entitled to enter Palestine on the certificate of its parents.

The Polish Government informed the Jewish Agency that it would allocate four pounds monthly for the care of each child. In view of the tender age of our prospective wards, and the prevailing high cost of living, the sum promised falls short of covering the need. Hadassah, the Women's Zionist Organization of America, pledged a monthly addition of two pounds for six hundred children. Similar help will doubtless come from other agencies abroad. But the financial challenge to the Jewish world free to act must be met with more than effervescent enthusiasm. A deep sense of duty must be engendered adequate to sustaining a well-directed effort over years, even after the war is over.

There is another challenge conveyed by the Jewish children's camp at Teheran more poignant, more significant, than the one just described. Since the first indications of the Polish evacuation from Soviet Russia startled us, official sources established by the Jewish Agency and individual refugees who reached Jerusalem have warned us that the present 933 are the heralds of thousands, of tens of thousands to come, and to come soon. The warning conveys a lesson. Exemplary action is demanded by the advance guard of our national reinforcements. From the viewpoint of Jewish rehabilitation what we do now must be in the spirit of the postwar reconstruction we dream of. Action must be swift and not nig-gardly. Even the luxury of accustomed methods must be eschewed. The situation calls for an heroic envisagement of the need and the promise within the need.

In Palestine, interest has mounted high. From all sides the Youth Aliya administration is inundated with advice, proposals, offers of help. The Yishuv quivers with recognition of its duty to act efficiently and to sacrifice.

Awaiting Their Arrival

We have been in a state of expectancy for weeks on end. Day after day we hope for the message announcing the date of departure of the children from Teheran and the mode and route of passage to Jerusalem. At all events, we in Palestine and the Jewish world abroad must be ready to welcome the young wanderers home in the manner befitting their need and our need of them.

Need anything be added to the above to convince the free Jewish communities that we stand before a cause and a duty of national importance? Is the challenge not supreme? Can we, who believe that the Jewish renaissance idea has proved itself to be the only way of redemption for the Jewish people, evade its call? Teheran gives us the opportunity—an opportunity which is a privilege—to achieve a work of supreme humanitarian as well as Jewish national value.

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BROTHERHOOD . . .

The World's Need

MANY voices are saying that what the world supremely needs today is a spirit of brotherhood. Francis B. Sayre, High Commissioner to the Philippines, has lately said, "To win the war and to win the peace that follows we must unite the peoples of the world by a clear-cut program, based upon human brotherhood."

This illustrates the timeliness of the slogan for Brotherhood Week, which is to be observed under the auspices of the National Conference of Christians and Jews, February 19-28, 1943—"Victory for Brotherhood." Victory will lack all spiritual significance if it is not a victory for brotherhood. The seeds of the present war were sown in the dissemination of racial and religious intolerance, assiduously spread in totalitarian lands, whether Nazi or Fascist. The eradication of this poisonous crop is the spiritual issue in this war.

"We must make it clear," writes Commissioner Sayre, "that the peoples of the United Nations are fighting not mainly for American rights or English rights or Russian rights or Chinese rights, but for the rights of all mankind."

That we are doing so would seem to be the answer to the plea of one of our American soldier boys on the front line across the seas that he and his fellows would like to be assured not only that they are fighting *against* something big and strong but *for* something big and strong—something worthy of their labor and sacrifice.

Brotherhood consists in giving to other people the rights and privileges we possess or claim for ourselves. The spirit of brotherhood passes over national, racial and religious boundaries.

The practice of brotherhood cannot persist within any land which does not extend it to other lands. If we cherish the illusion that the white man is inherently "superior" to the colored man in our treatment of China and India, for example, we cannot hope to solve the problems of race that face us at home.

Surely this war should induce a right-about-face on the part of white men everywhere toward the colored peoples throughout the world. The victory we seek is a "victory for brotherhood" everywhere. We can no longer afford the antagonisms that spring from racial prejudice. In that direction lie repeated wars, not peace. The world is now too small, races live too close together, for the white man much longer to indulge his pretenses of superiority which set peoples apart and promote hostilities. Unless we accept what both science and religion teach as to the fallacy and folly of racial discriminations and the necessity for world brotherhood, we shall never achieve a durable world peace.

Our attention has been dramatically and violently called to the fact that numerically white men are today a small minority among the world's millions. The vast populations of India,

China, Japan, Malaya, The Indies and other lands vastly outnumber all the white populations of the world. If mistreatment of the colored peoples, denial of equal justice and the refusal of brotherhood should bring on another war in which white and colored should be pitted against each other, then it might well happen, as some one has predicted, that the white man shall ultimately find himself in the Jim Crow car.

The white man must practice brotherhood, therefore, not merely because it is right and because all religions require it, but as a measure of self-protection.

But we cannot exhibit the spirit of brotherhood toward other peoples unless we have it here at home. "To win the war," writes Herbert Agar in "A Time For Greatness," "means not only to overcome the virulent corruption which has assailed us from without, but to be healed of the weakness and folly which has betrayed us from within: it means to bring a technical civilization under the domination of brotherhood, thus harnessing our resources for creative tasks." The strength and unity of our national life is proportionate to the degree of brotherhood that is practiced here.

We have been sufficiently warned and are probably aware that the agents of the totalitarian powers are constantly at work among us spreading false rumors and suspicion, setting Catholic against Protestant and Protestant against Catholic and Christian against Jew. It is the application of the proven policy, divide and conquer. We have been often reminded of Hitler's confidence that it was not necessary to use armies to subdue the United States but only to take advantage of the complexity of our population and foment every occasion presented by our differences and fan every ember of hostility and racial and religious prejudice.

It is incumbent upon us all, therefore, to beware lest we play the Hitler game. Every influence that furthers discrimination against the Negro in industry or in the armed forces, that sets Catholic against Protestant in South America, that denies justice to the yellow or the brown man in America or that fosters whispered accusations against the Jew is playing the Hitler game. Brotherhood is essential to victory. "Brotherhood for Victory" is as sound a slogan as is "Victory for Brotherhood." Each complements the other.

Wholesome group relations depend upon spiritual principles that are affirmed by every religion. The motivation for improvement in the field of human relation springs from a spirit of friendliness and cooperation among people of all faiths.

Brotherhood Week presents an opportunity to stress these primary truths and to reaffirm our belief in them and our determination, as citizens, to conform our conduct to them.

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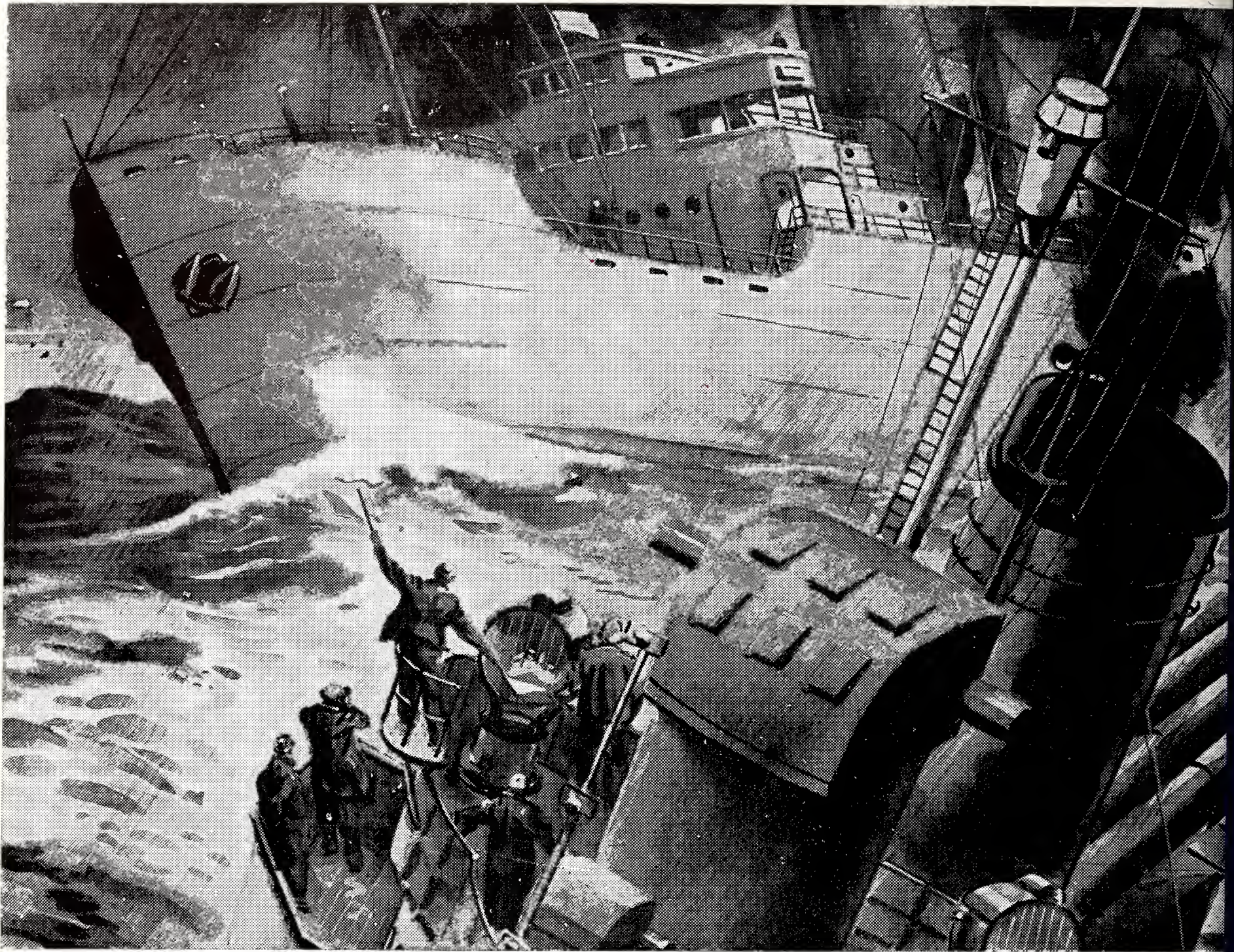
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The AMERICAN JEWISH TIMES

3215
MARCH, 1943

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Helen Enos Eaton

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Dr. A. L. Sachar

The Jew Becomes A Creator

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AUGUSTA, GA.

The American Jewish Times

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EDITORIALS

An Historic Conference

The representatives of the 32 leading Jewish organizations in this country, constituting a cross-section of almost every school of thought and shade of belief in the American Jewish community, met at Pittsburgh and discussed the possibility of establishing a democratically chosen body which could deliberate on the vital problems confronting the Jewish people and draw up a program and platform which would constitute the collective opinion of American Jewry. Out of that historic preliminary conference came the decision to create such a body, and machinery has already been set in motion to convoke an American Jewish Assembly, to meet within five months. No one who is familiar with the conflicting currents in American Jewish life, and aware of the previous fruitless attempts to bring about a degree of unity, can ignore the significance of this conference and the great possibilities which are now opened up.

In retrospect the attending delegates are doubtless struck by the solemn dignity of the occasion, by the pervasive and ever-present consciousness of all present that a turning point had been reached in the long history of a divided American Jewish community. It is doubtful if the same atmosphere would have prevailed, if the same enlightened objectivity which characterized the discussions would have been maintained, had the conference been called under any other than the auspices of the B'nai B'rith. Having issued the call and performed the necessary spade work, the B'nai B'rith deliberately minimized its own role in the proceedings and with conscious intent played the part of but another of the participating groups.

Nor can there be any doubt that the outstanding personality of the conference was B'nai B'rith's president, Mr. Henry Monsky. His personal influence was at all times deeply felt, and it was the depth and sincerity of his feelings, his passion for a successful meeting of minds, which cast a magical glow over every session. Not the first of Mr. Monsky's achievements, the Pittsburgh conference is without doubt his most notable success thus far. American Jewry owes to Mr. Honsky and to the B'nai B'rith an undying vote of thanks.

The test of American Jewry's ability to rise with the crisis of the times, to overcome the handicap of narrow points of view and to attain, permanently, the unity which was tasted at Pittsburgh, will come in the ensuing months. B'nai B'rith planted the seed; at Pittsburgh it took root and sprouted. The American Jewish Assembly will be the fruition of the elusive and long sought after unity. From it will come the answers to many questions which already perplex those who peer into the difficult days of the post-war world. We are in the process of creating a new and vital agency—may wisdom and understanding ever guide those who stand at its helm.

Washington On Jews

All Americans rejoice in remembrance of the spirit of the "father of his country" on the occasion of the birthday of George Washington. For Jewish citizens there is special stimulation, as well as poignancy, in recalling the several letters which President Washington sent to a number of Jewish congregations which felicitated him on the work of his administration. His letters are masterpieces in their summary of the American way of life in which Jews, with all others, would have the right to share fully.

Moses Seixas, writing in Hebrew to Washington on behalf of the Jews of Newport in 1790, spoke of the "deep sense of gratitude to

the Almighty Disposer of all events" for "a government erected by the majesty of the people, a government which gives no sanction to bigotry and no assistance to persecution, but generously affording to all liberality of conscience and immunities of citizenship, deeming every one, of whatever nation, tongue or language, equal parts of the great governmental machine."

In his classic reply to the Newport congregation, Washington enunciated a doctrine which is still a fine objective (it not having been fully attained as yet): "It is now no more that toleration is spoken of as if it were 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 Nations, 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."

For Jews whose current philosophy of Americanism and internationalism is not always based on knowledge of history, it is pertinent to remember the sanguine words which Washington addressed later to the Savannah Jews. "I rejoice," he wrote way back in 1790, "that a spirit of liberality and philanthropy is much more prevalent than it formerly was among the enlightened nations of the earth, and that your brethren will benefit thereby in proportion as it shall become still more extensive; happily the people of the United States have in many instances exhibited examples worthy of imitation, the salutary influence of which will doubtless extend much further. . ."

Perhaps in paying tribute to the Farther of our Country, Jews will also notice that George Washington saw no ill in speaking of Jews who did not enjoy the blessings of living in this land of our "brethren."

“. . . divided we fall”

That's ten times truer about America today than when Benjamin Franklin said it.

It will take *all* the *combined* energies of this country to win against our enemies—the most terrible military power the world ever saw. If we waste *any* of those energies by fighting each other, we all lose. During every minute you take from work to show hate for any American, you've enlisted in the Jap-Nazi army. But they won't reward you for it if they win. *Then* you'd see hate—*directed against you, too*—that would make your blood curdle . . . Ask the Poles, Czechs, French.

Isn't America—in spite of some things you don't like, in spite of some groups you don't agree with—isn't free America so much better than any conquered country that you're willing to work for it? Isn't America—*as it is*—far and away the best place on earth for you? Is there any place you'd rather be? Then, if this *is* the best spot on earth, hadn't we better be sure we keep it? . . . The soldiers and sailors on a dozen fronts are fighting to do it. But they *can not* do it without more of what you make—and *they need it quickly*.

Jewish Forced Laborers In Hungary

The Hungarian government has already inducted 80,000 Jews from the ages of 19-40 into forced labor, it was announced by the Hungarian Minister of Labor. Thirty thousand of these individuals were sent to the Russian front to build bridges, railways and fortifications. The Hungarian government is planning to mobilize 120,000 more Jews for that purpose, it was revealed.

The Child Behind the Man

By HELEN ENOS EATON

Burlington, N. C.

IN probing the psychological causes of anti-social attitudes between the American Jew and Gentile, one finds that both groups are equally zealous for achievement, loyally devoted to patriotism and peace, yet historically and currently noted for the repetition of grievous mistakes due to similar basic emotional habits. Since human emotions in their various forms are a consciousness characterizing the feelings of all peoples, none of us can afford to attribute the faults of the world to a Jewish minority representing less than one percent of the civilized populations. Intermittently, all of us love, hate, fear and are joyful. By the same emotional criteria Jews and Gentiles alike cultivate friendships among those whom they choose to love and indifference toward those whom they have never tried to understand. As human beings with selective mental processes they become attached to certain individuals and identify themselves with particular groups of people not because of their race or faith but because their interests, personalities and mode of thought are compatible. Christians with a conscience go further than that. For generations, they have followed the exalted law of the Jew, which a noted Jewish writer defines as a tradition based upon the fact "that life has meaning, and that every man, woman and nation can discover life's meaning—which is, to win the world under God, through justice, mercy and love for the brotherhood of man."

As specific examples of earnest collaboration we have only to observe Jewish educators, journalists, merchants, and the everyday working men and women adapting themselves, assimilating the American way of living because they believe it to be the democratic way of peace and prosperity. Hopefully, we have watched members of the Jewish, Protestant and Catholic faiths combine their efforts and meetings for better understanding. The magnificent fighting spirit of Jewish American and Gentile youth in two world wars, united in an identical cause of freedom and justice further substantiates the possibility of harmony between these groups. Yet the indignities of anti-semitism still persists in our America in economics, government, education and social life. Why does such prejudice exist? What is its source? What can we do to eliminate it?

Prejudice as a persecutor is not distinctly racial. Neither is it exclusively Jewish or Christian. Basically, it is the unreasonable product of its own hasty judgment, unclarified by fear and ignorance, and unconsciously bred by conditioning forces during the impressionable years of childhood. The prejudiced man thinks and acts as he was stimulated to think and act as a child, but when he becomes a man he does not put away childish things. The fair-minded man likewise follows an

early emotional pattern which is fortunately, a more mature one.

During the sequential processes of his growth each child consciously learns to evaluate people and things according to his individual mental capacity. Coincident with this process his sense of human values is being conditioned emotionally by the established attitudes of his parents and teachers. When the attitude of preju-



HELEN ENOS EATON

dice exists in a Gentile or Jewish home, it generally assumes the form of a passive, smouldering antagonism, carefully concealed. Frequently, it becomes the active, explosive variety. In either case, the child seldom escapes its effect for the very virioli of prejudice upsets the normal balance of a child's viewpoint, distorts his accompanying emotional responses and limits his future capacity for social adaptability. When he reaches maturity, no matter how high his intelligence quotient, he is still the 'little man' emotionally, unless he reconditions himself.

The home and the school are two important sources through which we may observe the cause and effects of anti-semitism functioning in America. We choose these institutions since we generally look to them for our big men in history. The little ones are made there too.

In the American home an alert child seldom ignores the curl of his father's lips, the elevation of his mother's nose, or the veiled discussion of a Jewish-Gentile problem. His young uncluttered brain absorbs such impressions as a sponge absorbs water. Whether the impressions are prejudiced or fair-minded depends upon the mental habits of his parents. Unconsciously, the child

identifies himself with their attitudes. In his inexperienced world he has no ill feelings justifying antagonism toward any race. Unaware of any emotional processes, he simply accepts and adopts his father's attitude because his father, as the criterion of superior judgment is his pattern, his ideal, his example.

The same child matures, becomes a father himself and teaches his children patriotic "allegiance to the Flag of the United States of America and to the Republic for which it stands, *one Nation indivisible, with liberty and justice for all.*" In strange contradiction to his democratic aims this father too, curls his lips and moves his family to a section of the city restricted to "Gentiles only." With *conscious* objection he makes sure that Jewish children will be segregated from his own. Wherever he takes his family for a vacation the landlady assures him a month in advance "there will be no Jews in this house." His division at the plant needs more employees badly but he is not going to hire a Jew if he can help it because the last agitator was a Jewish communist and all Jews must be alike.

This is the average, intelligent Gentile whose habitual bias has kept him in ignorance concerning a knowledge of all kinds and classes of Jews. It is unlikely that he would have read with any degree of interest Earl Browder's testimony before the Dies committee in 1939 which reported that only two thousand to twenty-five hundred Jews were members of the Communist party in the United States and that not a single one of the party leaders is a Jew. Blinded by the habit of prejudice he does not permit himself to reason that for every Jewish communist there are hundreds of Jewish merchants and professional men, staunch citizens, earning a substantial living in the United States, who desire the security of their families too well to encourage an inner revolution.

Indifferent to Jewish progress, he knows little, or nothing about Jewish culture, Jewish thought, Jewish philanthropy or Jewish history except points culled from the Bible. Psychologically, he is still the discriminating Gentile reflecting the thoughts of his father; *the child behind the man holding fast to little impressions.* Sufficient knowledge might help to educate this man's heart.

Although his prejudice originated in one home in one American community, Jewish history clearly demonstrates that its effects can assume tragic proportions of international scope. Lest we forget too soon, was it not the same kind of prejudice which influenced Palestine officials to deny seven hundred and sixty-nine Jewish refugees entrance to their city before the refu-

gees sank on the "Struma?" Are not the American women to whom Philip Bernstein refers in the January 9th edition of "The Nation" guilty of the same heartless discrimination when they object to the admission of Jewish refugee children in a democratic America?

The biased Gentile also includes the passive Christian who reads with compassion of Nazi mass murders in the Warsaw ghetto. From published foreign letters he knows of Jewish men and women starved and confined for weeks in freezing cattle-trains to die. He is sorry and shocked at such international atrocities but is he sorry enough? Is he Christian enough to stretch out his hand and assuage the fears of the Jew at home? Does he often say, "Let me help you. I know your people are men of sorrows and acquainted with grief. As one of an indifferent generation, I too, am responsible for the unarrested growth of your fears."

Perhaps we Christians and Jews have become too 'group-conscious' in our American homes of liberal freedom. Never trusting each other sufficiently, have we not formed the unfortunate habit of thinking too much of "me and mine" and not enough of "thee and thine?" As people dwelling in a familiar country we consider those immediately around us, but do we lift our eyes high enough to the foreign hills beyond?

Has not our distrust of Jewish shrewdness combined with our selfish desire for greater personal security made us unnecessarily fearful lest the Jews replace the Gentile and reverse the situation? Has not the same human desire stimulated by Gentile discrimination made the Jew distrustful and group-conscious too? So far, war with its mutual uncertainties appears to have been the strongest unifying force between the American Jew and non-Jew. In times of peace, would our democracy not be a more convincing one, a more enduring unit, if we extended our group consciousness through the American home to include the welfare and happiness of all peoples?

Through the breadth of higher education the school should certainly be able to influence intelligent minds against the stupidity of racial prejudice. On the contrary, the systems of our leading universities foster it. When only one-fifth of the Jewish students who apply for medical training in the United States are accepted by American Universities and Colleges, racial discrimination becomes more than a problem of scientific waste. As long as American institutions limit the admission of Jewish students in a profession to ten per cent, education also fails to fulfill its fundamental aim. As idealized in America, the motive of all education is to impart a clearer understanding of mental and social values in relation to every-day, practical liv-

(Please Turn to Page 10)

HILLEL GOES TO WAR

By DR. A. L. SACHAR

THE eagerly awaited announcement of the college military program of the Army and the Navy has at last been released. The college campus is to be completely transformed and, within a few months, it will be scarcely recognized. It will be geared to play a tremendous part in the total war effort.

Approximately 250,000 young people will be assigned to the colleges for technical training so as to serve later as officer material or for special technical tasks. These young people will be chosen not because they desire to go to college, nor because they can afford to go, but because, after exhaustive tests, they demonstrate a capacity for technical skills and for greater

The role to be played by the B'nai B'rith Hillel Foundations and Counselors in providing religious and advisory services, personal counseling and social and recreational programs for the Jewish men and women assigned to military and naval training in colleges and universities is revealed in this article by the national director of the Hillel Foundations.
—THE EDITOR.

officials, with the Chief of Chaplains in Washington, and with the War Manpower Commission, to clear with them the use of existing facilities on the college campuses. The responses have been gratifying and they point the way to a vastly increased area of usefulness for all of the Foundations.

From the Office of the Chief of Chaplains came the following communication:

"This will acknowledge receipt of your letter of November 19, 1942, which, while addressed to Chaplain Virden, is being answered officially in order that you may have the assurance that said reply is more than just one man's opinion. . . In general, the Chief of Chaplains is of the opinion that the college pastors, and the various denominational programs on the college campuses, are not only qualified but perhaps are better prepared to meet the religious needs of the men in training upon the college campus, than military chaplains would be. . . To use your own phrase, he does regard the responsibility for ministering to these men while in training on the college campus as residing in the various church groups in the community and other agencies representing the continuing forces of religion there."

From the War Department came the following communication:

"Many thanks for your letter of 17 December, with its offer to make available to the Army units under our program the facilities and services of the Inter-Religious Council. The situation, from our point of view remains where it was at the time of our telephone conversation. Specifically, our men will be in the colleges as uniformed students, with major emphasis on 'students.' Military control will be held to the minimum necessary to ensure discipline, administration, and a modicum of training. We assume, and our contracts will provide, that our men will enjoy the campus privileges open to all other students. That being the case, I believe that they will avail themselves fully of your facilities and services."

Sincerely yours,

(Signed) Herman Beukema
Colonel, G. S. C.

Director, Army Specialized
Training Division"

The following telegram came from the Navy Department:

"Navy desires all possible cooperation continuation present services resident Catholic, Protestant and Jewish religious agencies for men in colleges undertaking new college training program."

Although the personal negotiations and the correspondence there was clear recognition by the Army and the Navy that they had, in the existing 600 Christian and Jewish Foundations on American campuses, a magnificent fabric which could be of incalculable assistance in the necessary religious and recreational service.

The B'nai B'rith Hillel Foundations have welcomed the opportunity to superimpose a new military program upon the normal Foundation routine. The National B'nai B'rith Hillel Commission, meeting in Chicago late in November, 1942, gave the authorization to accept whatever responsibility would be necessary to serve the thousands of young soldier-students. Henry Monsky, president of B'nai B'rith, pledged the resources of B'nai B'rith to help implement the new military program. It may be necessary to bring Hillel service to many campuses where there are, at present, no Hillel units. If there are campuses which become large military training reservoirs, and there are enough Jewish men stationed there, Hillel, like the Christian agencies, will not hesitate to assume new responsibilities.

A military program is not an innovation for the Hillel Foundations. Ever since the vast preparedness effort of the United States which increased the standing Army from a few thousand to millions, a process vastly accelerated by the war, the Foundations have placed their facilities at the disposal of the Servicemen. Many of the great camps of the country are stationed close to college towns where there are Hillel units. And the Foundations have been freely utilized by thousands of these men.

A typical example is the service of the Hillel unit at the University of Illinois in Champaign-Urbana which is 14 miles from Chanute Field where approximately 25,000 air corps mechanics and engineering cadets have been in training. At all times there have been between four hundred and a thousand Jewish men stationed at Chanute Field. In their off-periods they have come to the University community. There have been excellent social and recreational facilities for them in the U. S. O. headquarters, and they have enjoyed the service rendered by the Jewish Welfare Board representatives.

But more than everything else they have wanted wholesome Jewish companionship, a companionship which has been easily supplied through the Hillel student committees, with the splendid cooperation of the Jewish sororities and the organized Jewish houses. In addition, the Foundation supplied cost suppers, socials, personal counseling,

and, for the more serious minded, splendid cultural programs which have helped immensely to build and to keep up morale.

This service was duplicated in every part of the country where camps were close to the campus. The service was diversified indeed—Air Corps and Engineering cadets at Illinois, WAVES and Yeomen at Indiana, Naval trainees at Iowa, naval cadets at Cornell, Pre-Flight School Cadets and meteorology technicians at Virginia, Naval pre-flight trainees at Texas, civilian training signal corps at Kentucky, and Army servicemen in many other parts of the country.

With this experience the B'nai B'rith Hillel Foundations face their new military responsibilities with complete confidence. Of course the young student-soldiers will not have very much free time. They are assigned to campuses for a grimly serious purpose. The discipline will be fairly rigid and those who do not measure up will be quickly "washed out" and sent back into the Army and Navy ranks. But there is assurance that there will be some free time and it is in this free time that the Foundations, with trained manpower, with excellent facilities, and with a long experience in serving young people, will demonstrate their value. The activities will include religious services, personal counseling and recreational and social activities.

Many of the Foundation directors have already made their arrangements with the commandants on their own campuses so that there can be the most effective form of cooperation between the Foundations and the men in the service. Typical is a recent communication from the Virginia Hillel director after a conference with the commandant of the Pre-Flight Naval School:

"The men will not only be permitted to attend religious services on Friday evenings and holidays but will be encouraged to do so. If any special occasions arise and a cadet request it, Hillel will be declared as 'on grounds' so the men can leave the base to attend."

It should be added that despite all of this new responsibility, the normal program of the B'nai B'rith Hillel Foundations will continue for those young people who are on the campus as civilians. For the universities of the country will continue to draw women as students. There will be the usual registration of young people under 18; indeed, in some parts of the country, the colleges are making plans to draw in selected high school students in their senior year. And there will be many young people who will be unable to serve in the armed forces because of physical disabilities.

For all of these the Hillel Foundations will continue their normal affirmative program. These young people must be brought close to the survival values of Jewish life for if they can-

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DR. A. L. SACHAR

usefulness in the specialized areas in the war and the peace that is to follow. The student-soldiers will be part of the armed forces; they will be in uniform; they will draw basic pay; they will be under military discipline. But their chief purpose on the college campus will be to study, so that they become specialists who are so valuable in the new type of warfare.

The B'nai B'rith Hillel Foundations were not caught off-guard by this development. Those who are charged with the responsibility for directing the program laid their plans early so as to be of continued service on the militarized campus. It was recognized, however, that it would be best to cooperate with Catholic and Protestant foundation leadership in presenting a common front to the Army and Navy so that the facilities, the manpower, and the long experience gained through decades of patient work on the campus, could be of service in time of war.

Representatives of the Hillel Foundation, the Newman Clubs, the Protestant Foundations and the Y. M. C. A. met in December and organized the Inter-Religious Council for American Colleges and Universities. The Council negotiated with the Army and Navy

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The Jew Becomes A Creator

The Relation of the American Jew To Palestine

By JAMES MARSHALL

In the violent controversy between Zionist and anti-Zionist that has flared up within the past few months in the United States, there has been a tendency to stress the American phase of the discussion rather than to evaluate the role of Palestine itself. It is to enlarge the framework of the discussion, that there is here presented a basic statement on Palestine by Mr. James Marshall, son of the late Louis Marshall, who was responsible with Dr. Chaim Weizmann for the creation of the Jewish Agency. Until recently Mr. Marshall was President of the New York Board of Education. In the past few years, Mr. Marshall's views have been regarded as anti-Zionist. Because of the viewpoint here presented, it is believed appropriate to reprint this article which originally appeared in the *Monorah Journal* in 1928, just after Mr. Marshall had returned from a lengthy visit in the Jewish Homeland.—THE EDITOR.

NOT so many years ago it was commonly believed that the salvation of Israel was to be found in political, social and economic equality. Although those who accepted this theory would not for a moment have suggested that the longevity and vitality of Judaism were the result of political liberty or of economic success or of freedom of worship, yet somehow the achievement of these was supposed to provide new fertility for the tree of Israel.

In the United States the benefits of equality have now been attained for all practical purposes. Every number

and the influence of the Rabbi. The Jewish youth goes to the public schools and the great universities of the country, where he is washed in a pale solution of Greek philosophy, Anglo-Saxon political ideology and experimental science, which gradually hides his Jewish background under the dye of this Western modernity.

In the course of achieving this new equality, this luxury, power, and learning, the Jews of America have generation by generation abandoned as many of the ancient customs of Israel as they safely could without incurring the disapproval of other Jews in whose society they have lived and upon whose good will they have relied. Saturday is no longer a day of rest; *Shabbat* in some instances has been transferred to Sunday; and the synagogues which are the outgrowth of the nineteenth century Reformation have succeeded in uncovering the heads of their worshippers, reducing the observance of holidays, and making Hebrew a dead language indeed. One does not have to search far to discover the self-consciousness of numerous American Jews when the customs which they still retain serve to distinguish them from their fellow Americans. There is no general communal life, except in matters of philanthropy, nothing that arouses general Jewish interest except the cry of anti-Semitism.

The contact of the young people with the synagogues has been becoming more tenuous and thus far even the establishment of Jewish Centers does not seem to have done more than to create a certain social stability. The trend from the synagogue, the weakening hold of theology and the effect of the agnosticism of university thought are not peculiar to Judaism. Recently the Protestant churches of America reported the loss of half a million members. But among the Jews this flow of modernity is blended with a sense of shame at being a people apart; and one is aware of a growing desire of American Jews, especially of the well-to-do whose pockets hold the key to many gates, to become assimilated.

The American rabbinate has neither the materials nor the genius to cope with the spiritual dissolution which the congregation is undergoing under the blessings of freedom. For no group of men can stem such a popular tide; only some rare genius can at times guide and utilize its power, as Paul did with the legend of Jesus, and



JAMES MARSHALL

of every Jewish weekly in the land points with pride to some Jewish judge or governor, to Jewish bankers, real estate operators and merchants, to members of the faith who are actors and authors and editors, or who have been honored for some success dear to the heart of their fellow Americans. American Jewry has achieved a position of economic splendor and political security unknown to Jews since the days of Solomon's glory. For even among the Moors the Jewish people were not as fortunate as they are today because they did not possess what was then the basis of wealth and power; they were not great landowners nor did they support bands of armed retainers.

But with the passing of ghetto life there have gone the Talmud Torah

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North Africa In Jewish History

By DR. ALEXANDER LEVIN

JEWISH history in the Diaspora is largely the record of the shifting of the center of Jewish gravity from country to country and continent to continent in the course of the millennia of Jewish homelessness. As a result, continents and countries which in ages past loomed large on the Jewish horizon and where prosperous and culturally creative Jewish communities flourished for centuries have today all but ceased to play a role in the destiny of the Jewish people. Among the countries with whose names glorious chapters in Israel's past are associated, the three principal territories of North Africa—Algeria, Morocco and Tunisia—rank prominent. For many centuries they harbored populous and influential Jewish communities whose spiritual leaders and creative minds left their indelible imprints upon Judaism and Jewish literature. In modern times, as the result of the eclipse of the Mediterranean countries by those bordering on the Atlantic Ocean, the erstwhile glory of North African Jewry also faded, and so its memory lives today only in history and in the important cultural contributions of its many brilliant representatives in the Middle Ages.

ALGERIA

Jews first settled in Algeria about the time of the destruction of the Temple. This initial wave of immigration was augmented considerably in the latter part of the seventh century when, because of persecutions in Christian Spain, large numbers of Jews sought refuge in North Africa. There, although in certain respects discriminated against by the Mohammedan rulers, they enjoyed security and a large measure of freedom, save for occasional outbreaks of mob fury. According to reliable Arabian historians, the influence of the North African Jews upon their neighbors was so profound that a number of tribes became converted to Judaism, especially among the Berbers. As a matter of fact, some modern students of North Africa ascribe certain peculiar customs observed by Berber tribes, such as house-cleaning at Passover time and a mode of Sabbath observance, to the practice of Judaism among their ancestors.

During the "Golden Age of Hebrew Literature" in Spain, extending from the 11th to the 14th century, Algeria, like the rest of North Africa, stood in lively contact with the cultural and commercial centers of the Pyrenees peninsula. With the Christian reconquest of Spain and the inception of the bloody persecutions in 1391, which ultimately climaxed in the Inquisition and the expulsion from Spain, Algeria became again a haven for refugees from Christian intolerance.

When Algeria came under Turkish domination in 1519, the position of the Jews remained favorable, except for certain discriminations on religious grounds, primarily. In time, however, the population developed a growing

contempt and dislike of the Jews which eventually resulted in their being restricted to special quarters, analogous to the ghettos in the Christian centuries. The French conquest of Algeria in the early part of the 19th century freed the Jews from the thralldom they had endured under intolerant Moslem chieftains and rulers. The lifting of the civil disabilities, however, did little to instill kinder feelings for the Jews into the hearts of the natives. Anti-Jewish demonstrations and riots remained usual occurrences all through the latter quarter of the 19th century as well as the present one, and French anti-Semitism had its strongest fortress and ample resources in Algeria.

As the result of centuries of persecution and enforced economic retardation, Algerian Jewry gradually sank from its former importance to the position of an outlying "exotic" Jewish group that engaged the philanthropic interests of their better situated brethren, especially French Jewry, who established schools and other institutions in Algeria in order to raise the educational and economic level of the Jews who, in many instances, had become reduced to the level of the natives. At present the Jewish population of Algeria numbers 120,000, of whom about 50,000 are recent refugee arrivals.

The present appalling economic and spiritual poverty of the Algerian Jewry forms a crass contrast with the period of its flowering in the Middle Ages, when its famous Talmud academies and the brilliant scholars who headed them attracted disciples from many parts of the Diaspora. Among the many famous Talmudists who ministered as rabbis in Algeria in the 14th and 15th centuries, Rabbi Isaac Ben Shesheth, popularly known by the initials of his name as RIBASHI, and Rabbi Simon Ben Zemach (TASHBAZ), who arrived in Algeria as refugees following the persecution in Christian Spain in 1391, were the most outstanding.

MOROCCO

According to traditions current among Moroccan Jews, their ancestors arrived in North Africa long before the destruction of Solomon's Temple. History confirms these claims with documentary proofs, although the bulk of Jews arrived only after the dissolution of the Jewish State. In the early centuries of the Christian era the Jewish communities in Morocco prospered to such an extent that the Church Councils thought it necessary to issue restricting and discriminatory decrees to curb Jewish influence as many African tribes found Judaism more attractive than its proselytizing daughter religion.

The Arab conquest of Morocco at the end of the eighth century integrated the Moroccan Jews into the larger community of Arabic speaking Jewry extending from Babylonia to Spain. Although the Jews under Moslem rule did not enjoy full equality.

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Anti-Semitism Is A Christian Sin

*Democracy's Survival Depends On the Eradication of
Anti-Religious and Anti-Racial Propaganda*

By KENNETH LESLIE

ANTI-SEMITISM is the most potent agent used by the enemies of democracy. The soil of anti-Semitism has been long and carefully prepared. It is an iniquitous element in the Christian tradition, a tradition which has but lately awakened to its horrible significance. This awakening has come through the predicament in which democracy finds itself fighting for its life. The most dangerous enemy of democracy is not Hitler but its own complacency before the fact of religious persecution. Religious persecution is indivisible. The death of one religion means the death of all religions. Religious fraternity is also indivisible, but only within the framework of democracy in whose name and in the name of religion generally rather than in the name of any particular religion our Textbook Commission begins its work. The Textbook Commission desires simply and solely to provide a way for democracy to act against the virus of religious hatreds which threatens its life, particularly at this time, the virus of anti-Semitism.

This action will limit itself to the specific removal of all passages from all textbooks which are read by American children and which predispose

these children towards prejudice against the Jews. Quoting for instance from a child's history, "The Jews, dear children, scourged criminals who were to die upon a cross. . .". This quotation is a very typical treatment of biblical events which qualifies Jewish villains as "Jews" but never qualifies Jewish heroes as "Jews," thus making for a false interpretation and predisposition against a whole race. From a democratic point of view, this is educational poison.

Recently I turned on the radio to listen to Rev. Dr. Fulton Sheen, professor of philosophy at the Catholic University of Washington. The occasion was the centenary of Notre Dame University, an institution universally of good reputation. The good father took this occasion to attack American

education and its liberal tradition, to attack them with all the power of his considerable rhetoric. I then read in the *New York Times* that the same prelate advocates a slash of four years from the time now required for our present common education, and adds for good measure that he would like to see a return to discipline by physical chastisement.

I could say much more about Father Sheen's violent attacks upon liberal democratic non-ecclesiastical education. I mention him for three reasons.

1) He represents a concerted attack—he is not alone but perhaps the most brilliant of a group—so he cannot be dismissed as a crank.

2) There is no anti-Semitism in our state school textbooks. There is anti-Semitism in ecclesiastical schools. Also the general crime incidence is certainly

no greater in the graduates of state schools than of church schools.

3) Father Sheen is quoted with touching naivete by certain good-will organizations as a friend of the Jew. They might as well count on G. Frank Norris or Gerald L. K. Smith.

I mention these Protestants because anti-Semitism is a Christian sin and, according to us, Protestants are Christian. Moreover this is still numerically a Protestant country and therefore the greatest responsibility for the sin of anti-Semitism rests upon the shoulders of the largest Christian group, namely the Protestant group. This sin lies heaviest not alone in the fundamentalist rural churches but in the great liberal pulpits which do not yet thunder across this land the warning of God's terrible punishment to come for this sin.

Now we must understand that Hitler, the enemy of democracy, when rising to power, used anti-Catholicism in the Protestant North and West of Germany and at the same time and in the same elections displayed himself in election posters as a devout Catholic coming out of a Cathedral. In Germany neither the Protestants nor Catholics can throw stones at one another. Both supported Hitler in 1933. Both accepted anti-Semitism or at least did nothing effective to stop it. Yes anti-Semitism is a Christian sin.

I know there are exceptions. In 1938, 600 out of 700 Protestant clergy in Westphalia refused to take the Nazi oath. And there are Faulhaber and Galem in the Catholic hierarchy and there is Niemoller. And there is Paul Tillich who sits right here at this table and who we hope may consent to become our national chairman for this very season.

I mention Germany. The same story can be told of Italy and France. But America is a little different. More than a little different. If it were not so it would avail no little to win a victory in this war. How different? In America the church is separated from the State and therefore stronger spiritually. And democracy is a living thing in America, the habit, the political climate of the country. And it is not in the name of the Churches that we wish to speak to democracy. It is in the name of democracy, that we wish to speak to the churches. For democracy conducts schools for its children. Democracy is proud of those schools and wants to improve on them. Yet in Christian schools, day schools and Sunday schools some of the children of democracy are being taught anti-Semitism through textbooks of Christian authorship. This is of vital concern to democracy and democracy will ask the removal of such divisive teaching from her children's sight. It may be that democracy may be compelled to insist on this removal. But first she will ask

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Anti-Semitism Is A Christian Sin



This is the slogan of the newly formed TEXTBOOK COMMISSION to Eliminate Anti-Semitic Statements in American Textbooks. The leading members of the Commission are shown in this picture from left to right, Sholem Asch, the distinguished author of "The Nazarene"; Kenneth Leslie, Editor of *The Protestant*; Dr. Paul Tillich, world renowned Theological Scholar; and Herman Hoffman, Grand Master of the Brith Abraham.

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THE CHILD BEHIND THE MAN

(Continued from Page 4)

ing. Briefly—cultivate, learn, progress, but be humane about it. Are we?

By virtue of his training and intelligence the worthy Jewish youth will not be left standing outside any college gate if he can possibly get inside. Proudly, he recalls the face of his orthodox grandfather poring over his Talmud, reciting its laws, ever mindful of the necessity for learning, and learning well. Instead of becoming a Talmud scholar, the modern Jew wishes to be a scientist, a physician, a writer or a teacher. Inspired by an inherited ideal he recognizes no wailing wall except the one he can scale by his own effort and intelligence. But in order to scale that wall he has to climb too fast and push too hard. The non-Jew does not like that a bit. While he can not stop the Jew, he will not help him because he is ambitious too. Consequently, when a non-Jewish student took his advanced medical course at a New York university he complained because the Jewish students monopolized all the front seats. "It wasn't fair," he said. He liked to sit on the front row, too. At this point, a resentment tempered his frustration which he has harbored against all Jews ever since because "the limited ten per cent" made the front rows first. While such aggression was not fair, this illustration is typical of the Gentile who emphasizes the same faults in the Jew that he takes for granted in his own people. Who sets the bad example, the Jew or the Gentile?

Democratically, the modern Jew is an assimilator, a conscious follower of the American pattern of conduct. He studies the Gentile closely but with all his keenness he does not always bargain for the best. In his eagerness to conform he sometimes fails to see there are all kinds of Gentiles just as there are all kinds of Jews.

Unfortunately, the American sociology professor is much too cautious to tell Jewish and Gentile students together that some of the very qualities which one criticizes in the other are the same intensified qualities of our early American ancestors. As H. L. Mencken expresses it, "We criticize the Jew's manners, his impatient cocksureness, but these qualities are not essentially Jewish. They are the uncouth qualities which won the American west when our frontiersmen went to fight, qualities which the Jews have copied from us."

Through research, lectures, and fraternities, education does everything that is academically possible to polish the mind and the manners but in Jewish-Gentile relations it fails to educate the heart. To educate the heart would mean balancing more college boards with more Jews. It would mean Jewish professors teaching in Gentile schools and more Jewish students happily assimilated in Gentile fraternities.

The way we dispense education to the Jews is a bit like the Scotchman who provided amply for his family in the eyes of the world but refused to give his wife a gracious personal allowance. (The chances are that his father never did either). Still we Gentiles accept vast sums of Jewish money

for research, scholarships, professorships, and cultural foundations. Incidentally, are we educating American youth to live or just survive? Instead of a greater knowledge do we not need a greater benevolence in its dispensation?

Hypersensitive to such Gentile discrimination, the modern Jew turns more fervently toward his own people for the security and sympathy he needs. Loyal to ancestral memories he recalls that everything his forbears ever built up was torn down or confiscated by friendly enemies. Alert to the travail of his race, he fears ridicule himself and wants nothing so much as to be secure, but painfully, he too is learning that security can never be founded upon timidity. So he pushes still harder and climbs still faster.

Consequently, he becomes an independent individual who says his people want no praise for their achievements. Perhaps his independence is the root of Gentile indifference. Is it not a well-known fact that when one appears too self-sufficient other people automatically leave him alone? Does not his over-confidence invariably dull their interest without awakening any deep sense of solicitude? Perhaps the Jew is like the self-sufficient child neglected by his own family because the weaker brother, though no more deserving, requires attention and gets it. Psychologically, any ego enjoys being heroic. It likes to save somebody or some cause. In the case of the Jew, he prefers to save himself, and he has done so, amazingly.

Observing his intensity, the Gentile mistakenly concludes he is flaunting his Jewishness and inquires, "Why are Jews so different?" Waldo Frank sums up the answer in an edition of the *Saturday Evening Post*: "The Jew is touched by his age-long and immense tradition, the surrounding Gentile attitude toward him and its effect upon him. Much of the peculiar intensity of the Jews, their frequent over-ambitiousness, restlessness, their oscillation between servility and arrogance is the result of the strain that is their's constantly from childhood in a Gentile world which however friendly looks upon them as Jewish."

While considering the psychological causes of Jewish-Gentile hostility we should not overlook the one known as "displaced aggression." This weakness involves a peculiar mechanism whereby one's emotional feelings are discharged upon some innocent person or object unrelated to the actual situation. You remember the little boy who kicked the cat because he could not find his skates.

As applied to anti-semitism there is the unstable politician who failing to win recognition in his own town reads Mr. Kiplinger's report and cries, "No wonder I didn't win. Just look at the Jews overloading the government." Angered by defeat and fearful of losing prestige in a world which he can never understand, his ego shouts, "It's your fault, not mine." Moreover, the effects of his personal irritation would

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ANTI-SEMITISM IS A CHRISTIAN SIN

(Continued from Page 9)

it politely. It is the function of this Textbook Commission to provide a way for the voices of millions, the voice of the people, the voice of democracy to say to the church schools: Remove this cause of hate, strife, discrimination, cruelty, injustice. Remove this cup of poison from the lips of the young.

The Chairman then read the first draft of the declaration of principles and purposes of the Textbook Commission.

The war which engulfs our world differs from all other wars in the fact that anti-Semitism has been from its beginning a motivating power and has continued throughout its entire course as one of its integral elements. We may pause to deduce from this fact a significant tribute to the Jewish element in the Jewish-Christian tradition. For the haters of a free world hate supremely the Jews, and they have attacked first the Jews in order that, having destroyed the vanguard, they may then strike deeply into the main body of democratic life.

Our democracies have shown that they can defend themselves against the violence of their external enemies. They have shown that they can defend themselves against their more obvious internal saboteurs. This has called for great vigilance, courage, and sacrifice.

But an enemy within our midst more subtle than the physical saboteurs wage relentless spiritual war on the habits, the customs, the spirit of democracy's household. An endless insistent sniping goes on the very cornerstone of our life, the public school. An organized propaganda fans the flame of anti-Semitism as a means to divide us and conquer us. Indeed it may be said that anti-Semitism is the flame-thrower of anti-democracy.

Let us not be deceived. Victory on a foreign field can be no substitute for victory in our own households. Latent anti-Semitism is incipient madness. Active anti-Semitism is the beginning of the end of democracy. Anti-Semitism has been well chosen by the haters of democracy as the quickest weapon for its destruction. For anti-Semitism dares to use the flaming emotion of an ancient and deeply rooted tradition, distorting the message of Love into a message of Hate, mocking the Saviour in the name of the crucified.

It is not the purpose of the Textbook Commission to enter into the realm of theological disputation, but to speak a word of counsel to those responsible in any way for the injection of suggestive and provocative statements in books used for the teaching of democratic youth. A democracy

which permits any group of its people to be educated in hatred against any other group puts itself in serious danger. The very heart and soul of democracy is the love of its people for one another. This love is in the words of Father James Tompkins the cement which holds together the stones of the political structure. Without this love the building falls.

To illustrate, we know too well that respect, obedience, and regard for the rights of others, the virtue which is generally known as "fair play," are three essential virtues which must be taught every child whose parents wish it to develop the proper manly or womanly qualities fostered in the true religious sense.

Democracy has stated in its basic documents that all men are created equal. This is not stated as the teaching of any religious establishment, although religious establishments may or may not support it. Democracy states it merely as a self-evident truth and goes on specifically to dissociate itself from any establishment of religion.

The Textbook Commission has as its object the elimination from American textbooks of all statements which predispose of hatred of the Jew because of his religion or race.

The Textbook Commission believes that this can be accomplished in a true democratic fashion by the shedding of light upon these passages. In this task the Textbook Commission will seek the cooperation of all men.

E. J. Evans Receives Distinguished Service Award



The presentation of the distinguished service award to E. J. Evans as Durham's outstanding young man of 1942 featured the ladies' night banquet of the Junior Chamber of Commerce at the Washington Duke Hotel.

The award was presented by Mr. Alan K. Manchester, dean of freshmen at Duke University, who also served as principal speaker.

In his address, Dr. Manchester spoke on the "Qualities of Leadership," stating that "now as never before it is important for us to pick men with leadership qualities."

Evans, president of the United Dollar Stores, received the award for his service to Durham in various community projects, including the Community War Chest Fund, of which he served as general chairman.

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NORTH AFRICA IN JEWISH HISTORY

(Continued from Page 7)

they were, however, spared the miserable lot of their brethren in the Christian countries. Like the Jews in Moslem Spain, those of Morocco, too, displayed a rich intellectual activity, thanks to the tolerant atmosphere in which they lived. Fez, especially, was an important center of Hebrew scholarship with which the names of many prominent Talmudists and Hebrew philologists were identified. In Fez stood the cradle of Dunash Ben Labrat, who was born in the early part of the 10th century and studied under the Gaon Saadia in Sura. Dunash was an accomplished and ingenious Hebrew philologist, as is evident from his constructive critique of Menahem Ben Saruk's dictionary according to etymological principle and which was the mainstay of Hebrew Bible commentators all through the Middle Ages. More important, however, than Dunash's philological contributions was his innovation of a new Hebrew meter which made possible the development of Hebrew poetry. All the great poets of the "Golden Era," not excepting Yehudah Halevi and Solomon Ibn Gabirol, employed the system of versification introduced by Dunash and which had been hailed by none other than the Gaon Saadia as something "never heard of in Israel."

Fez was also the native city of the first scientific Hebrew grammarian, Judah Ben David Hayyuj, a younger contemporary of Dunash and his antagonist in the controversy with Menahem Ben Saruk under whom Hayyuj had studied. Hayyuj wrote a number of philological treatises on the Hebrew verb which served as the foundation on which all later Hebrew grammarians built their systems.

Fez was, however, not only the cradle of modern Hebrew grammar and versification but also an important center of Talmudic scholarship. From the correspondence of some outstanding later Geonim, like Sherira and Hai, with leaders of the Fez community we learn that Talmudic studies and exegesis were diligently pursued there, as well as in other Moroccan communities. One of the most brilliant Talmudic scholars and the compiler of a code, which almost equals the importance of Maimonides' code of Jewish laws (Yad Ha-Hazakah), was born in a village near Fez in 1012 and passed most of his active years in North Africa. He was Rabbi Isaac Alfasi, the commentator-compiler of the famous Talmudic code popularly known as "Alfas." It is a gigantic compilation and condensation of all the legal discussions contained in the Talmud that bear on the problems of Jewish law valid in the Galuth. Alfasi's Code, named "Halachoth"—Laws, was intended as a practical tool for the Rabbinical judges. Its compiler omitted therefore all the laws that had lost their practical significance with the Destruction of the Temple and the loss of Jewish national independence. Alfasi's "Code" elicited the praises and admiration of all Talmudists, and is still indispensable to present-day students as well. Maimonides, the unsurpassed codifier, paid glowing tribute to Alfasi's code, hailing it as a work which "excels all its prede-

cessors, because it contains all that is required for the understanding of the decisions and laws in force at the present time, that is to say, in the Galuth."

Incidentally, Maimonides himself spent about seven years of his life in Fez. He arrived there as a young man of 23 in 1158 and stayed till 1165. In Fez Maimonides wrote the bulk of his "Commentary on the Mishnah" as well as his famous "Epistle on Apostasy" (Iggereth Ha-Shemad).

The fact that so many eminent scholars received their education in Fez attests the high intellectual standards of the North African Jewish communities in the period of their flowering. The bloody persecutions of a fanatical Arabic tribe, the Almohades, who gained control over most of North Africa and parts of Spain at the end of the 12th century brought to an end the prosperity and the variegated cultural activities of the Jewries afflicted by the intolerance of the new masters. Although the influx of refugees from Christian Spain in the 15th century and again after the expulsion in 1492 gave a new impetus to the Moroccan Jewish communities, the effect was short-lived. Gradually Jewish life and intellectual endeavors deteriorated. Separated from the bulk of Jewry when Arabic ceased to be the "lingua franca" of Jewry, Moroccan Jews sank ever lower. Thus the community which had produced some of the most outstanding Jewish scholars and creative minds has today become but another relic of ancient Jewish glory on the path of the shifting centers of Jewish gravity.

TUNISIA

The history of the Jews of Tunisia is in its political outlines more or less identical with that of the Moroccan

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and Algerian Jewries: early settlement before the Destruction; ascendancy in the early centuries of the common era; economic prosperity and cultural flowering from the 10th to the end of the 13th century; decline as the result of persecutions by Mohammedan fanatics; temporary recovery thanks to large scale immigration of exiles from Spain—and further decline when these resources had become exhausted and Tunisian Jewry was increasingly engulfed by the "Dark Continent" as the importance of the New World absorbed the interest of the European countries.

The cultural center of Tunisian Jewry in the Middle Ages was at Kairuan, a city which has retained none of its former importance. Kairuan for a time even competed with the Babylonian Talmud centers and eventually some of its scholars declined to submit to the authority of the Babylonian schools and declared their independence. Among the famous Talmudic luminaries that raised the prestige and authority of the Kairuan schools was Rabbi Hushiel Ben Hananel, who ranks among the greatest Talmudists of the 10th century. His tradition was continued by his son Hananel and his famous pupil Rabbi Nissim Ben Jacob. Rabbi Nissim was in no small measure responsible for arousing interest in Talmudic scholarship in Spain by acting as an intermediary between the Gaon Hai of Sura and the Spanish magnate and patron of scholarship and literature, Samuel Ha-Naggid. Rabbi Nissim was the author of an important Talmudic compendium-commentary, a "Siddur" and a collection of Agadic tales. He was the last of the outstanding Talmudists who made Kairuan looked up to by Jewish

communities throughout the Dispersion.

Another famous name connected with Kairuan is that of Isaac Israeli, the first medieval Jewish philosopher, who was born in Egypt but later moved to Kairuan where, like Maimonides in Egypt two centuries later, he served as court physician to the Califs, besides devoting himself to philosophical studies, his avocation. During his residency at Kairuan, Israeli wrote a number of philosophical treatises which were early translated into Latin and diligently studied by such scholastic philosophers as Albertus Magnus and Thomas Aquinas with the result that in the Christian scholarly world Isaac Israeli, "the Jewish physician and philosopher," was esteemed almost as much as Maimonides.

Kairuan ceased to be a center of Jewish scholarship at the end of the 11th century when the cruel persecutions of the Almohades and other intolerant Arab tribes who gained control of the city compelled the Jews to seek refuge in Tunis and other towns of Tunisia. The 18th century marked a short-lived and not particularly distinguished revival of Talmud studies. Cabalistic literature, too, was diligently fostered by Tunisian rabbis in recent centuries. In comparison with the Jewries of Algeria and Morocco, Tunisian Jewry makes a better showing today. Its decline and assimilation to native standards has never been quite that of the other North African Jewish groups. In recent years it even boasted three Jewish periodicals printed in French. The present Jewish population of Tunisia is about 70,000, including many refugees.

Calendar for Jewish Year 5703

5703 - 1943

Rosh Chodesh Shevat	January 7
Chamisho Osor B'Shevat	January 21
*Rosh Chodesh Adar I	February 6
*Rosh Chodesh Adar II	March 8
**Fast of Esther	March 20
Purim	March 21
Shushan Purim	March 22
Rosh Chodesh Nisan	April 6
Passover	April 20-27
*Rosh Chodesh Iyar	May 6
Lag B'Omer	May 23
Rosh Chodesh Sivan	June 4
Shevuoth	June 9-10
*Rosh Chodesh Tammuz	July 4
Fast of Tammuz	July 20
Rosh Chodesh Ab	August 2
Fast of Ab	August 10
*Rosh Chodesh Ellul	September 1

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Unity Can Defeat Hitler

By RABBI MOSES MILLER
President, Jewish People's Committee

THE Jewish people stand today at the crossroads of history. Caught up in the whirlpool of bloodshed which today engulfs all of mankind, the Jewish people find themselves confronted with the stark and tragic proposition of complete extermination and annihilation.

The issue is no longer one of enslavement, of second class citizenship, or of ghettos. The question today is not how we are to live in the future, but whether we are to live at all.

Why is this so? What has taken place that has made the situation so much more critical?

Hitler is now embroiled in his most decisive struggle, upon the outcome of which will be decided whether he is to be master of the world or whether he and his bloody gangsters are to be wiped off the face of the earth. Hitler knows this, perhaps even better than many of us. He is therefore forced to intensify his propaganda and to resort to every divisive tactic at his command. While scapegoats were always a necessity for Hitler, today they are more urgent than ever. Hatred and division, ever important weapons in Hitler's storehouse, are today his trump cards.

Enthusiasm is flagging even within Germany. Disillusionment is setting in. The necessity for rousing the people to greater support of Hitler's war of plunder and murder is imperative. This accounts for the intensification of pogroms against the Jewish people. That is why there is such frenzy, such barbarism, and such insane inhumanity in Hitler's treatment of the Jews.

Today, however, economic boycotts, plunder and rape are no more sufficient in order to whip up the people into a state of frenzy and hysteria. New methods must be devised, for the old ones have already become commonplace and ordinary. There is but one weapon left—complete destruction of every man, woman and child who is Jewish.

This is the order which has gone forth from the Fuehrer. This is his "piece de resistance." All pretense has been swept away. Like a gambler who is down to his last dollar and who faces bankruptcy and ruin, the Nazis are ruthlessly and recklessly sweeping everything out of their way in order to achieve their objective. For the Jewish people this can mean only one thing—death.

Following in the footsteps of their Fuehrer, Hitlerites and fifth columnists, the world over, have intensified their anti-Semitic activities, with the result that anti-Semitism is today one of the major instruments used to hinder unity and to sabotage the all-out effort for the defeat of Hitlerism.

We have always had a certain amount of anti-Semitism in the United States. And it has often manifested itself in shocking and violent forms. What is taking shape today, however, represents a new and alarming trend in American life. Anti-Semitism, for the first time in American history, is emerg-

ing as a major political weapon on the basis of which the American people are being asked to decide the grave and critical problems which confront them.

In this sense, the anti-Semitism of today represents a departure, and a most serious one, from that which American Jewry has encountered heretofore. Its similarity both in program and in action to Hitler's National Socialist Party is unmistakable. It represents today a conscious and deliberate and coordinated movement on the part of a well organized and powerfully financed group with spokesmen high in public office.

It is these facts which have made the situation so much more critical for the Jewish people. It is these new developments which make it imperative that the Jewish people approach their problems with greater unity and with much greater speed than has been evinced.

What we are engaged in is a sacred struggle for the preservation of the Jewish people. Jews, who love their people, who cherish their culture and their heritage, and who desire to save themselves as well as their brethren, must unite, regardless of any differences of opinion they may have on all other questions. To fail to react quickly and effectively at a moment when our very existence is being endangered is to be derelict in our duty to our people.

This then is the major task before us. This, above everything else, must occupy our minds, our hearts, and our souls. Nothing dare surpass this question in importance. All Jews, regardless of their political beliefs or opinions, regardless of whatever organization they belong to, must submerge their differences in the face of this great and holy war.

There is no doubt that agreement can readily be found on the question of the destruction of Hitlerism. What is holding back the necessary unity, which is the only guarantee for victory, is the fact that minor questions and disagreements are still allowed to overshadow this major issue. It is this which is at the present moment responsible for the barriers that still are continued despite the obvious necessity for their breakdown. We must become aroused, and very quickly, to the fact that to permit ourselves the luxury of allowing minor issues to divide us at this time is tantamount to weakening the struggle on the dominant issue and therefore to play into the hands of Hitler. It is axiomatic in any military battle that major objectives must be taken first and that unless that takes place all minor objectives will automatically be lost. If our objective is the military defeat of Hitler, we must head straight for that objective and allow nothing to hinder us in the achievement of that goal.

Unfortunately, there are those within Jewish life who have not seen this clearly and who have therefore unwittingly and in many cases unconsciously al-

lowed themselves to be diverted by side issues. This sin of diversion can be laid equally at the doorstep of Jews of all opinions and beliefs. Too often Jewish leaders have qualified their acceptance of unity on the major issue of the defeat of Hitlerism by insisting that this can take place only if everybody agrees with them on all other issues.

The only answer that can and should be given to all of these arguments is that unity can only be undesirable where the objective situation is such that all talk of peril and danger is untrue. If, however, the objective situation is such that a people is being threatened with extinction, then it becomes not only childish but dangerous to the greatest extreme to set conditions or to accept unity only on the basis of an acceptance of one's whole program. The objective situation speaks eloquently enough of itself. It needs no trimmings, no touching up. The facts, stark and naked, are sufficient.

The victory of Hitlerism means death for the Jewish people. Millions of our brethren are daily shedding their blood and are being incarcerated in dungeons, in ghettos, and in concentration camps. Anti-Semitism the world over is on the upgrade. Who, under such conditions and such factors, can allow himself the liberty and luxury of playing politics? Who can take it upon himself at such a time to set conditions for unity? Who can face his people and say to them, honestly and sincerely, that he is truly fighting their battle if he, at the same time, allows minor issues to creep in and to weaken the major struggle?

Ours is the privilege and the duty of participating in the mightiest struggle recorded in the annals of history upon the outcome of which will be decided our own fate as well as the fate of all of humanity. Unity can insure the defeat of Hitler. Unity can insure our future. Let then unity become the major and dominant chord.

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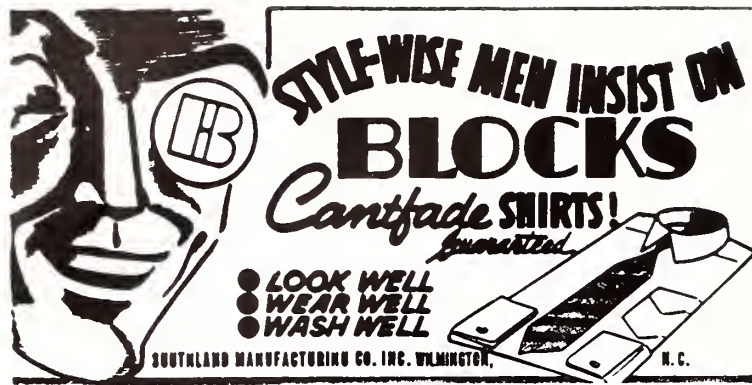
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THE JEW BECOMES A CREATOR

(Continued from Page 6)

Lenin with the philosophy of Marx and the spirit of the Russian people.

Thus today in America Jewry, like a chameleon, has taken on the colors of its new surroundings. Its soul remains divided between the memory of its Eastern heritage—of traditions nursed through centuries of ghetto life—and the interests of the community which has received it. Its thought has been cast increasingly in the American vernacular, while the cultural and spiritual strength of American Judaism has been steadily on the wane.

Yet, when all is said, there is for the mass of Jews something so precious in Judaism, so vital to them, that they are unready to adopt assimilation even when they no longer accept divine authority, and they are unwilling to abdicate their heritage even when their loyalty to it involves some sacrifice and means no good of which they can be sure. There have been any number of attempts to analyze the nature of the vital essence of Jewish feeling which unites the third and fourth generation university-bred Jew of America, for example, with the Jew of the recent immigration or the European Jew who still remains in the ghetto. And it has been the greatest need and effort of twentieth-century Jewry to utilize this force in Jewish communal life.

Vitality of Zionism

The most vital movement toward this end in modern times is Zionism. Here is a new philosophy of escape, meeting a quick response because to modern minds Palestine seems more readily achievable than the Messianic hope and more comprehensive than resurrection. Eretz Israel has had enough sentiment and tradition about it to appeal to Eastern Europe and at the same time sufficient reality to entice the minds, if not the bodies, of race-conscious Western Jews. Of course, Zionism has implied quite different concepts at different times and to different Zionists, just as it still means a variety of things to the people dwelling in Palestine today. To some, Eretz Israel has meant a place for economic rehabilitation; others have thought of it as a sort of Garden of Eden where they might pass in quiet piety the last days of their earthly lives; to many Zion has meant a Jewish state, with Jewish officialdom, bayonets, and display; and there have been many, like Aehad Ha-am and his followers, content to have a breathing space in Eretz Israel where in the tradition of the fathers the Jew might develop once more a civilization and culture of his own.

With the Balfour Declaration and the grant of the mandate of Palestine to Great Britain by the League of Nations came the test of Zionism and the opportunity of Judaism to work its own revival. Seven years have passed, and what has Palestine to tell us? What has the land of Israel done for Judaism? Has it done more than to give new homes to a few thousand Jewish families?

* * *

Who are the Jews? Some of them have been on the land for forty years

in colonies founded or sustained with the aid of Baron Rothschild, situated mostly in the Plain of Sharon and the land of the Philistines. They have planted orange groves and vineyards; they have suffered from the misrule of the Turks, from malaria plagues, and the destruction of the war; and now their wines and citrus fruits command a wide and ready market. In many instances they have become the instructors to thousands of others who have come since the war from the ghettos of Poland and Russia. These latter immigrants have brought with them the social and economic ideals of the Russian Revolution in which many of them actually played a part. From Germany there have come scholars, physicians and teachers bearing the stamp of German precision, washed in the disillusionment and anti-Semitism that have followed the war. There is a smattering of British and American Jews, but Eastern Europe is the principal source of the new Jews.

These are the Chabitzim and they seem like a new race. They were bred in the confining Pale and embittering hatred of Eastern Europe. Like bulbs they sprouted in dark cellars, and now they are flourishing like tulips transplanted into a garden bed. They are strong and handsome and healthy. They no longer have the furtive look of the ghetto, the scheming eye of the man whom all the world kicks, nor the weary gait of the man who has no hope. Nor have they acquired the sleekness and self-importance which marks so many of the liberated Jews of America.

They sing as they tramp along the roads or ride in railroad carriages; they seem to be happy and contented, setting trees about their settlements, draining swamps and reaping grain, milking their cattle, building houses and roads. For the first time in centuries Jews are experiencing as a mass the joys of creatorship. They are at home with their surroundings, and their Judaism does not make them self-conscious.

This is not the mere efflorescence of a back-to-the-land movement. It has a peculiarly Jewish character besides. The language of farm and home and shop is Hebrew; it is the mother-tongue of the children, the first language which they are taught in the schools. Everywhere—in the Emek, in the colonies about Tiberias, and in the plains and mountains of Judea—you feel not only the joy of the land *qua* land but a love of the Land of Israel.

On Friday evenings in Tel Aviv the synagogues are crowded. Walking along the streets one sees the Sabbath lights in every home and the family gathered about the table. Shades are not pulled down to conceal the fact that *Shabbat* is being celebrated. The streets are deserted and the stores are closed except for an occasional pharmacy. There are no vehicles about, and even the Arabs who come to trade on other days are absent on *Shabbat*. Saturday mornings the same quiet pervades the city, and in the afternoon the streets are crowded with young girls and men, parents and children, strolling in the

sunshine. No work is performed in the colonies on the Sabbath except that necessary for the care of the animals, and in Jerusalem the Jewish shops are closed and the people go walking or calling on one another. On the holidays there is much joy, and the young people come home singing in the streets after their Seder service. They are at home, and there is no one to whom they must apologize because they celebrate their own festivals and Sabbath in their own way. Surely, to feel at home and to be in love with one's surroundings is an achievement and an essential first step if the flame of Jewish life is to be revived.

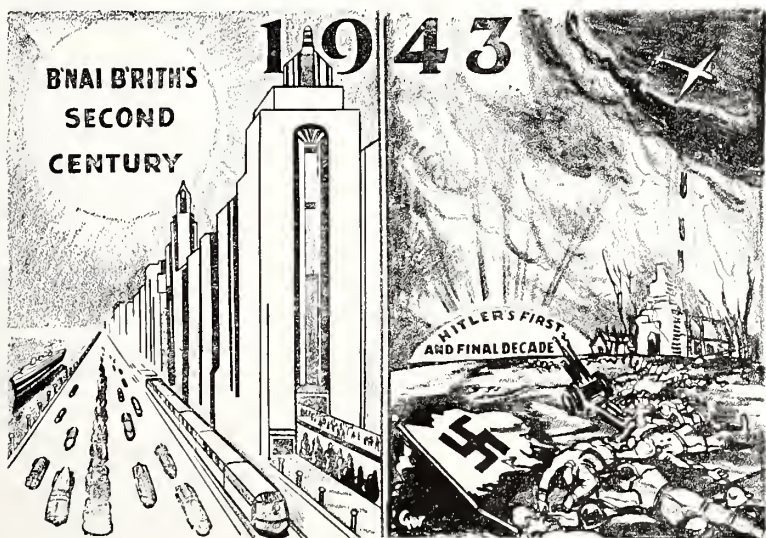
Building A Future

But they are not satisfied merely with having achieved political and social independence, and in many cases economic security as well. Living in this land they love and speaking their own language, these new Jews are building for themselves a future. Like all pioneers they are experimenting with social institutions. Ethical interest, the desire to find the good life by the right way of living, is a Jewish heritage. Thus there are all kinds of farm colonies, from the pure communist such as Ein Harod, wherein each man and woman gets his food and clothing and lodging but no money and where the children are cared for by communal nurses in communal nurseries, to the privately owned orange groves of Petach Tikvah and the absentee owned groves at Hadera. There are all manner of co-operative enterprises, experiments in the colonizing of farm laborers and in the technical work of farming itself. The local prob-

lems are themselves sufficiently varied and serious to demand experimentation, but as one goes from colony to colony, city to city, one becomes conscious that the Palestinian enterprise as a whole is a great social laboratory which in the course of years may become as valuable to the world at large as were the political experiments of the thirteen States and farm colonization in Denmark and Australia.

Thus far it is the spiritual vitality and the imponderable beginnings of a new era for Judaism which are precious. A disillusioned world, discomfited and ailing in its old faith, disquieted by its undigested science, may well treasure this rare combination of an ageless people on the soil they love, filled with spiritual power, surrounded by reminders of a tradition which they reverence, approaching life with an inquiring spirit. In the years since the Second Temple was destroyed and the Diaspora began, Jewish ideals, borrowed and transformed by other people and religions, have exercised immeasurable influence in the civilization of a barbarian world; and one can hope that if Israel can again become integrated and spiritually at rest by creating for itself a new way of life, it may this time offer to the world redemption from some of the spiritual ailments of civilization.

And the American Jew, harassed by conflicting cultures and sensitive to the inadequacy of his religious residue, may well watch with interest and hope his brothers who are laboring in the old workshop of Israel in search of the modern word which will renew the vigor of the ancient faith.



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"THE SUN ALSO RISES, AND IT GOES DOWN."—Ecclesiastes, 1:5

I am a Jew, I was born a Jew. Very well, let me neither deny it nor boast of it, but simply and gently accept it . . . Let me be neither proud of it nor ashamed of it. Let me be ashamed of only those things within myself which are shameful—greed, unfriendliness, cowardice, hypocrisy—and proud only of what I have the right to be proud of—my own worth, my own reality here on this earth, where a man is worthy of his salt, no more, no less.

Let me be proud, where I can, of my own use of those precious Jewish qualities of warmth, of love, of devotion to an ideal, of modesty, which, distinguishing some of my ancestors, failed to distinguish others among them.

—Robert Nathan, poet and novelist.

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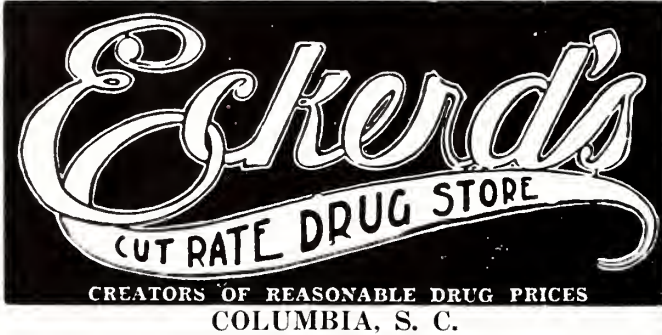
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BOOK REVIEW

Jewish Pioneers and Patriots

FOR years it has been a matter of comment that the large American Jewish community was doing so little to make known the events connected with its establishment and with the part it has played during the course of American history. The year just passed, 1942, marked the 450th anniversary of Columbus' momentous journey. Assuming that Columbus himself was not of Jewish descent, at least one of his shipmates, Luis de Torres, certainly was. It follows that Jewish connection with America dates from the Great Discovery and that the Jews have had a more or less continuous history in the western world. Yet the Jews have been strangely silent about their settlement and development in the western hemisphere. The reasons are not far to seek, and indirectly they are explained in the strikingly interesting collection of thirty-one essays on as many subjects dealing with American Jewish history just published by The Jewish Publication Society under the name of *Jewish Pioneers and Patriots*, by Lee M. Friedman.

First a word must be said about the book itself. Although its various chapters are not connected with one another and the volume as a whole is not arranged chronologically, the essays manage to cover all the phases of American life: the discovery, the settlement, the colonial period, the Revolution, and so on down to the present day. The book is divided topically into seven sections, among which the more interesting are: Presidents and Some Jewish Problems, Jews and Books, Jews in the Economic Life of America, and American Soldiers. Each one of the sections contains several essays. It is not generally known, for example, that the first Jewish army chaplain was appointed by President Lincoln, or that among the first Jews to step on Canadian soil was a Jewish girl disguised as a sailor who, when her secret was discovered, led the French Canadian authorities a merry chase. Mr. Friedman has a rare gift of humor and he uses it to describe the famous "Emperor" Norton of San Francisco and to trace the genealogy of some Campbells to Palestine rather than to Scotland. Perhaps the most significant essays are those indicating the really enormous influence which Jews exercised on the economic growth of the country.

A volume such as this represents the result of enormous and patient labor over many years. For the facts out of which most of these essays are constructed did not lie on the surface, but buried under mountains of documents or scattered in ancient books on three continents. Only to a slight extent did the Jews who at various times came to the American shores lead a segregated life and thus leave their records in a place or in a shape to make them easily found and recog-

nized. The Jews were scattered and intermingled; what they did became part of the achievement of economic or political movements. It takes industry and historical imagination to pick out the Jewish contributor and to fit his work into the pattern of civilization unfolding during the epochs of the nation's history. This is what Mr. Friedman accomplished, and for this we are indebted to him. At the same time, he has shown us why decades and generations have had to pass before American Jewish history could begin to be written. For too many Jewish historians have been frightened off by the difficulties of the search. But now that an interested American community is on hand and so much spade-work has been done by Mr. Friedman and his co-workers of the American Jewish Historical Society,



L. M. FRIEDMAN

we may look forward to more such books as *Jewish Pioneers and Patriots*.

As Dr. A. S. W. Rosenbach, President of the American Jewish Historical Society, prints out in his Preface to the volume:

"What should place this book in every public library in this country (Oh, would that it could be placed in the libraries of Germany!) is the section dealing with the Presidents of the United States and some Jewish problems. Nowhere is better shown the breadth of feeling, the greatness and the humanity of George Washington, Thomas Jefferson, Abraham Lincoln and Theodore Roosevelt, than in the chapters devoted to their Jewish associates. It is particularly important that at the present time these facts should be known to every member of our faith and particularly to the larger world.

"As to the student interested in the part played by Jews in American society and the economic life of America, I refer them to what many will consider the most delightful chapters in an altogether delightful volume."

THE CHILD BEHIND THE MAN

(Continued from Page 10)

never permit him to see that so long as Gentiles refuse Jewish men and women employment in their stores and schools, the Jews must necessarily concentrate wherever they can earn their bread.

Other victims of displaced aggression are the "sick" propagandists labeling Jews as the 'international bankers' who got us into the war. The facts are that Jews do not control banking. In America there are seven non-Jewish banks which do a larger business in foreign loans than the most active Jewish houses.

Another aggressor whispers to the American laborer, "Watch out, all your industries are run by Jews." According to the report of the Temporary National Committee, 76th Congress, 3rd session, 1940, the shareholders of the 200 largest corporations in America are controlled by 13 family interest groups, none of which is Jewish or of Jewish origin.

We have only to read current Nazi outrages to realize that the Jew has become the universal target of abnormal arrows. Psychologically, his persecutor attacks not because his victim is a Jew. He attacks because he himself has never 'grown-up' emotionally. During childhood the attacker never learned to be a reasonable thinker or doer and in his maturity he tries to escape his own faults by attacking someone else.

As a respecter of persons, *the fair thinker is still the child behind the*

man—the big men who guide the destiny of our united nations today. In effect he represents the American democrat with an educated heart, the Jew, the Gentile, the Benjamin Franklin who wrote, "God grant that not only love of Liberty but a thorough knowledge of the Rights of Man may prevade all the nations of the Earth so that a philosopher may set his foot anywhere and say, "This is my country'."

In America there are practical ways by which we may recondition biased thinking and help the stricken Jew to rebuild his Faith in humanity again. First, we can discourage all anti-semitic propaganda by investigating its source.

By sincerely acquainting ourselves with intelligent sources of Jewish thought we may learn to recognize the value of Jews as individuals possessing abilities and integrity comparable to the best in any people.

As democratic Americans we may lend our moral support to the American Jewish Congress and the World Jewish Congress in their plans for better racial opportunities and freedom after the war.

With an activity stronger than compassion we may support the resolution of the first Inter-American Jewish Conference held in 1941 which went on record asking for, "the full opportunity of the exercise of the right of national self-defense, for a voice in post-war peace conferences, and a Universal Bill of Rights."

Finally, when the earth has resumed a tranquil tempo may we as Christians and Jews, through some united contribution, enable the future fathers of men to look back upon a dissonant age and serenely say, "All that is lovely shall bear loveliness. All that is good shall rule the earth."

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An Instrument of the Masses

By DR. CHAIM WEIZMANN
President World Zionist Organization

The strength of a movement is gauged by the measure of support it draws from the masses. Governments and peoples are wont to apply the numeral yardstick to an ideal which must perforce derive its sustenance from the popular will. This holds particularly true in the case of Zionism.

Many times I have attempted to impress upon my fellow Jews everywhere the scope and magnitude of the task that rests upon us as Zionists, individually and collectively, to rescue from death the remnants of our people



DR. CHAIM WEIZMANN

who are being decimated by the ruthless program of extermination by the Nazis. But, however warm and extensive the response in terms of financial and moral endorsement, however strong the recognition of the justice of our cause, any effort launched on a national or international scale for the rehabilitation of our people in its own homeland must be a concerted and organized basis if it is to attain its ultimate objective.

The average Jew is prone to forget that the Zionist ideal was fathered and mothered by the Zionist Organization, which over a period of 45 years has been unrelaxing in its watchfulness, has nourished its growth and brought the movement to its present maturity and strength.

Zionism has long ceased to be a movement of the few for the few. The war has accentuated its indispensable necessity as an instrument for the solution of the Jewish problem. The Zionist Organization of America, the parent body of all Zionist groups in America, should and must therefore be strong in numbers if it is to serve as a potent instrument for the realization of the Zionist program and for the building of the Jewish National Home.

The stranger that sojourneth with you shall be unto you as the home-born among you, and thou shalt love him as thyself.—The Bible.

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"From all of these operations
Only one of our aircraft was missing."

So speaks the calm and cultured voice
Of the dispassionate radio announcer.
But to me

It means the loss of all the beauty in
the world;

Of the joy of living,
Of the peace of sleeping,
Of the days of hoping;
For in that plane was Jan,
The sum of all my hopes and joys.

"Only one aircraft,"
And in it Jan;
His youth and gaiety,
His radiant vitality,
His ripe young manhood,
His love for me,
And all crashed down.

"Only one of our aircraft missing,"
But missing to me forever
Will be love

And a life lit by Jan's companionship,
Missing—the marriage where two are
one,

Missing—the children we might have
had.

Exciting combinations of Jan and me;
Missing—the quiet depths

Of years enriched by shared experi-
ences,

And a slow descent together to the
grave.

"From all of these operations
Only one of our aircraft was miss-
ing."

But I have lost Jan
And my whole future
In that one plane.

God help the other poor souls
Who loved the five men
Who crashed with Jan

In that one aircraft missing

—Reprinted from The Polish Review
by Edna Thompson.

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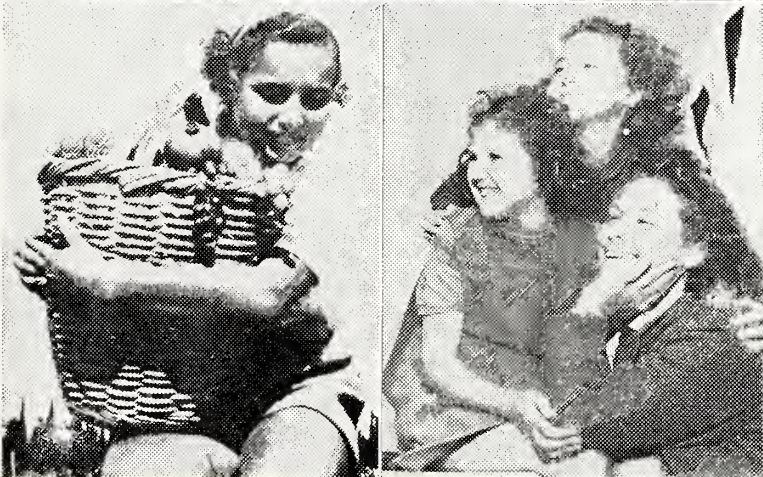
HILLEL GOES TO WAR

(Continued from Page 5)

not serve their country in a military way they can prepare for the lay leadership that will be all the more necessary in the communities to which they return. Those who do not wear the uniform of their country must also feel that they have a dignified place, a useful place, in the world that is to be remade.

At present there are 77 Hillel Foundations and Counselorships which serve 45,000 young people. At the November meeting of the B'nai B'rith Hillel Commission, authorization was granted for the opening of 20 more units. It may well be that the acceptance of the new military responsibility will add two-score more.

LARGE-SCALE RESCUE OF CHILDREN SUPPORTED BY UNITED JEWISH APPEAL



The major task immediately confronting the 1943 United Jewish Appeal for Refugees, Overseas Needs and Palestine is to provide adequate funds to enable the Joint Distribution Committee, United Palestine Appeal and National Refugee Service to carry out large scale rescue operations for the emigration of thousands of refugee children orphaned by Nazi war and oppression, from Russia, North Africa and the Balkans, to Palestine and the Western Hemisphere. With international sanction already granted for the transfer and immigration of these children, this life-saving project awaits only the generous response of American Jews to bring it to fruition. Photos show (above) Polish-Jewish children somewhere in Russia; (below left), a young Jewish girl happily settled in Palestine; and (right), three youngsters smiling joyfully on their arrival in the United States.

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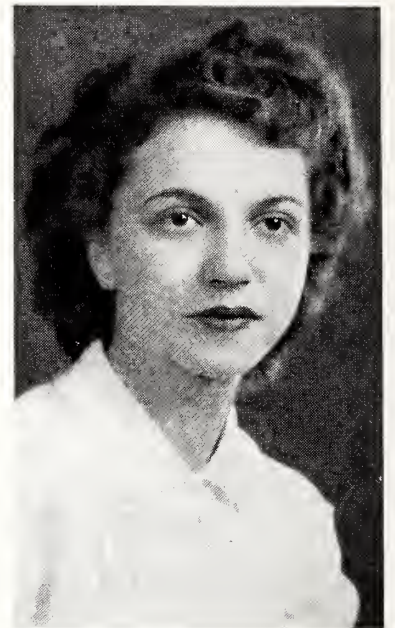
SPARTANBURG, S. C.

Organization and Personal
News

Births

Greensboro, N. C.—Mr. and Mrs. Joe Grablowsky announce the birth of a daughter on Friday, February 12. Mrs. Grablowsky is the former Miss Silvia Samet of Mt. Airy, N. C.

Greensboro, N. C.—Mr. and Mrs. Jack Milton announce the birth of a son, Jack Milton, Jr., born February 9th. Both mother and son are doing well.



MRS. RAYMOND H. STADIEM
Formerly Miss Rachel Levitz of
Lebanon, Penna.

Bar-Mitzvahs

Asheville, N. C.—Mr. and Mrs. D. S. Schandler celebrated the Bar Mitzvah of their son, Joseph, at the Bikur Cholim Synagogue. A reception honoring the Bar Mitzvah was held by the parents in the vestry room of the synagogue.

Engagements

Sands-Pitlick

Greensboro, N. C.—Mr. and Mrs. Fred Sands announce the engagement of their daughter, Dorothy, to Jack M. Pitlick, son of Mr. and Mrs. A. Pitlick, of Rochester, N. Y. Miss Sands, who came with her family from Rochester, N. Y., about a year ago, attended Woman's College and is now employed at the headquarters of the Army Air Forces Training Command at Sedgfield. Mr. Pitlick is a graduate of the pre-medical school of the University of Michigan and is now attending the University of Pennsylvania dental school. No date has been set for the wedding.

Katz-Goldberg

Durham, N. C.—Mrs. L. Katz announced the engagement of her daughter, Helen, to Corp. Victor S. Goldberg, of Pittsburgh, Pa. The wedding will take place in the near future.

Weddings

Seidler-Schandler

Asheville, N. C.—Miss Nancy Seidler, daughter of Mrs. Fannie Seidler of Philadelphia, was married to Seymour Schandler, son of Mr. and Mrs. D. S. Schandler of Asheville. The marriage took place in Philadelphia, with Rabbi S. Barsal officiating. The bride had as her attendants, Mrs. James MacNamara as matron of honor and Miss Renee Applebaum, both of Philadelphia. Ensign Jack Schandler, brother of the groom, was best man, and ushers were Lt. Aaron Schandler, U. S. N., and Sidney Tager, of Brooklyn. The bride was

given in marriage by her brother, Mortimer Seidler. Mrs. Schandler, a native of Philadelphia, received her education in Philadelphia and was formerly employed in the Philadelphia branch of the U. S. Army signal corps depot. Mr. Schandler is an associate material engineer at the Naval Aircraft factory at Philadelphia. He is a graduate of the Lee Edwards High School and Biltmore College in Asheville, and N. C. State College, Raleigh.

Mazo-Perlmutter

Charleston, S. C.—Mr. and Mrs. Geo. Mazo have announced the marriage of their daughter, Norma, to Jack Perlmutter, U. S. N. R., in Washington, D. C.

Lapin-Leff

Charleston, S. C.—The marriage of Miss Lillian Rae Lapin, daughter of Mr. and Mrs. I. Lapin, to Coxswain Jack Leff, U. S. Coast Guard, took place at the home of the bride's parents with Rabbi Benjamin Axelman and Cantor I. Feinberg officiating. The bride was given in marriage by her father. Private and Mrs. Saul Feldman, sister and brother-in-law of the bride, were their attendants. Miss Eleanor Richman played the wedding music. A reception for the wedding guests followed the ceremony. Mrs. Leff was graduated from Memminger High School and is now employed at the Charleston Navy Yard. Mr. Leff, a native of Yonkers, N. Y., is stationed in Charleston with the U. S. Coast Guard.

In the Armed Forces

Henderson, N. C.—Pvt. Charles Roth, son of Mr. and Mrs. A. Roth, who is stationed at Camp Swannoo, Nash-

ville, Tenn., with the U. S. Army Air Corps, was the guest of his parents for several days. He also visited his sister and brother-in-law, Rabbi and Mrs. Rypins, in Greenboro.

Greensboro, N. C.—Lt. Sam Friedman, son of Mr. and Mrs. Louis Friedman of 1716 Elwood Avenue, is attached to the 58th Air Base Department of

parents, Mr. and Mrs. Sam Kalin, en route to his new duties at Parris Island, S. C.

Hendersonville, N. C.—Capt. Joe Patterson, U. S. Army, spent a week-end with his parents, Mr. and Mrs. Harry Patterson.

ASHEVILLE, N. C.

The Zionist Bond Drive in Asheville got away to a good start with \$25,000 worth being sold the first week. Mr. Al Greenberg is chairman of this active committee.

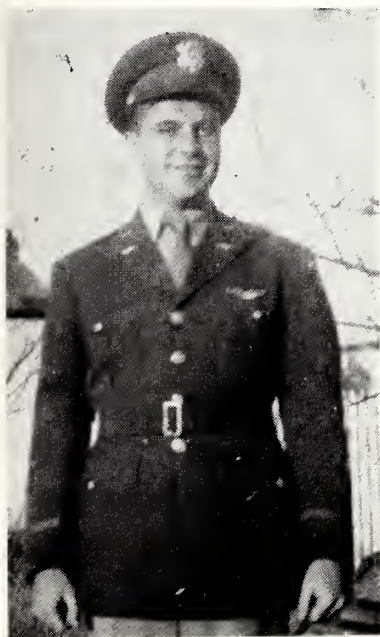
Isaac Gradman, president of the Temple Club, was host to its members at a buffet supper on February 2 at the Jewish Community Center. Rabbi Robert P. Jacobs was the principal speaker and his subject was "Sparks From the Anvil of Jewish History." Card games and refreshments followed the meeting.

Three interesting Jewish personalities came to Asheville to speak during the week of January 31st. Mrs. Ezra Shapiro of Cleveland, Ohio, one of the National Executive Committee members of Hadassah, spoke at the George Vanderbilt Hotel. At the monthly meeting of the Zionist Organization, at the Jewish Center, Mr. Louis Spiegler of Baltimore, Md., President of the Seaboard Region, was the guest speaker. At the monthly meeting of B'nai B'rith, Rabbi Harold Gelfman of Raleigh, Hill Director at State College, was the guest speaker.

At a called meeting of the National Council of Jewish Women at the Jewish Center, Mrs. Joseph R. Sternberg was elected President to fill the unexpired term left vacant by the resignation of Mrs. Al J. Goodman. Mrs. Goodman is at present employed as office manager in Mr. Goodman's office and therefore has given up club work for the duration. Mrs. J. M. Cooper was elected second vice-president of Council and Mrs. I. Fagan advanced from second to first vice-president.

A new marble memorial tablet was consecrated as an everlasting memorial to the eleven inscriptions on it, at Temple Beth Ha Tephillah on Sunday afternoon, February 21. At this time a new name was added to the bronze tablet in the sanctuary. The entire community was invited to these impressive services, after which refreshments were served by the Temple Sisterhood. Rabbi Robert P. Jacobs had charge of services.

Hadassah held its regular monthly meeting at the Jewish Center on Mon-



LT. SAM FRIEDMAN

Training, 378th School Squadron, Army Air Force Basic Flying School, Gunter Field, Ala. He holds the position of Flight Instructor and Flight Engineering Officer.

Charleston, S. C.—Sam Mazo, son of Mrs. E. Mazo, who enlisted in the Air Corps, has been sent to Nashville, Tenn., for training.

Charleston, S. C.—Harold Jacobs, son of Mr. and Mrs. Sam Jacobs, enlisted in the army recently and is at Camp Jackson, S. C., for his basic training.

Hendersonville, N. C.—Pvt. Sam Williams, son of Mr. and Mrs. Louis Williams, who was recently inducted into the army, is attending radio school at Truax Field, Madison, Wis.

Hendersonville, N. C.—Mr. and Mrs. Louis Sherman have received official notice from Washington that their son, Pfc. Kalman Sherman, who enlisted in the Marine Corps, has arrived safely overseas.

Hendersonville, N. C.—Ensign Edward Kalin spent a few days with his

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day afternoon, February 15, with Mrs. David Marder presiding.

Mrs. A. J. Goodman.

CHARLESTON, S. C.

Miss Dona Yaschik, daughter of Mr. and Mrs. Ben Yaschik, was selected from among 25 beauty queens to be "Miss Memminger" for the 1942-43 term. She is a member of the graduating class of the Memminger High School.

COLUMBIA, S. C.

The South Carolina Association of B'nai B'rith Lodges will hold their annual meeting in Columbia early in March, when their new officers will be installed. Present officers of the organization are: Hyman Silverstein, Greenville, president, who will have charge of the meeting; Coleman Karesh, Columbia, first vice-president; Arthur Rittenberg, Charleston, second vice-president; Seymour Gray, Spartanburg, secretary; Sam Reevin, Sumter, treasurer. Directors are George Birlant, Charleston; Nathaniel Kaplan, Greenville; Sidney Shapiro, Spartanburg; Louis A. Meyerson, Charleston; Hyman Rubin, Columbia.

DURHAM, N. C.

Rabbi Israel Mowshowitz of the Beth-El Synagogue was the guest speaker at the First Baptist Church on Sunday, February 14th. His theme was

Phil Segal had charge of entertainment, which consisted of a quiz program and other games, with humorous speeches by Sam Prago, Sol Weinstein and I. Levin. S. J. Stern delivered an address of welcome. The following new members were initiated: Harry Sabel, Cy Jacobs, Meyer Shane, J. Gurfeln, A. Sloan, Al Pearlman, I. Zuckerman, Joe Grablowsky, Charles Cohen, Fred Sands, Louis Seid, Millard Segal, and B. W. Adler of Asheboro.

Miss Etta Schiffman of the Piedmont Bird Club spoke at the meeting of Lindley Park Garden Club, showing pictures of birds common in this section, and describing their habits and benefits. Miss Schiffman, who has been an ardent admirer of birds and a member of the Piedmont Bird Club for a long time, was presented by Mrs. Henry C. Stallings, president of the club.

A program of music presented by three members of the Euterpe Club was given before the February meeting of the Council-Sisterhood, after the routine business of the meeting had taken place. Mrs. Sidney LeBaner arranged the program, which was introduced by Mrs. Millard Segal, chairman of the program committee.

HENDERSONVILLE, N. C.

Mrs. Joseph Gold of Rocky Mount is spending some time with her daughter, Mrs. Louis Sherman and Mr. Sherman.

Miss Frances Sherman, daughter of Mr. and Mrs. Louis Serman, is getting along nicely after undergoing an operation recently at the Patton Memorial Hospital.

Mrs. Morris Schas has returned from Charlotte where she visited her sisters, Mrs. Hyman Miller and Mrs. Abe Miller.

Mrs. I. Miller and daughter, Ruth, have returned from Baltimore, Md., where they were called on account of the illness of Mrs. Miller's niece, who is now slowly improving at Johns Hopkins Hospital in that city.

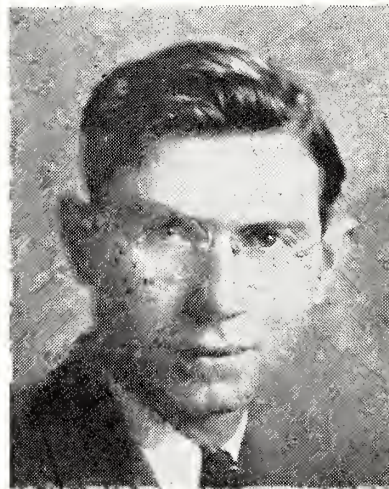
At the monthly meeting of the Ladies Auxiliary, held at the home of Mrs. A. Lewis, it was reported that their rummage sale for the benefit of Hadassah was a huge success.

Mr. Jake Williams, who is doing war work in Radford, Va., spent a few days with his parents, Mr. and Mrs. Louis Williams.

Mrs. Louis Sherman

WINSTON-SALEM, N. C.

In charge of the Hadassah meeting held in the synagogue on February 3, Mrs. Isidore Paris, president of the organization, gave the address of welcome, after the invocation by Rabbi H. Goodkowitz and the singing of the (Please Turn to Page 25)



RABBI ISRAEL MOWSHOWITZ

"On Common Ground." This is the second visit of the Rabbi to the local church. The occasion this year is in keeping with the Race Relations Week observed throughout the country.

GREENSBORO, N. C.

The Sidney J. Stern Lodge of B'nai B'rith held its first meeting under their newly elected officers on Monday night, February 1, with a buffet supper for all members in good standing, and for the purpose of initiating new members. Adolph Guyes, newly elected president, was in charge of the meeting. Herbert Falk was in charge of the initiation exercises. Walter Bernstein and

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Zionists Roll Up Large Totals For War Bond Month

February, which has been designated as War Bond Month by the U. S. Treasury for members of the Zionist Organization of America, has been auspiciously ushered in with preliminary bond sales campaigns launched by Zionist districts and groups throughout the country, according to reports that have reached the national office of the Z. A. O. here. Such campaigns, which have already yielded large totals in War Bond sales, are now in full swing in communities throughout New England, Chicago, New York, Cleve-

organized Zionist groups, under the direction of special War Bond committees.

The United States Treasury, through Mr. William C. FitzGibbon, has officially expressed satisfaction with the response on the part of the Zionist Organization of America. In a letter to The New Palestine, official publication of the Zionist Organization of America, Mr. FitzGibbon declares that "when the Treasury Department called upon the Zionist Organization of America to do even more than it had already done in support of the War Savings Bond Program, the response was splendid."

"Under the leadership of Judge Louis E. Levinthal, President and Judge Morris Rothenberg, Chairman of the National War Effort Committee, more than 50,000 members of this great organization are waging a nation-wide War Bond Campaign during the month of February.

"Total victory in this total war is the only foundation upon which permanent world peace can be established. Please continue to encourage every Zionist to invest for Total Victory and permanent world peace," the Treasury Department communication concludes.

RUSSIA'S HERO

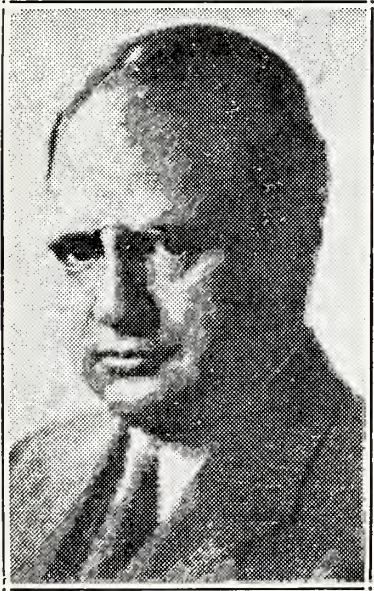
The white-haired boy of the Russians is not the defenders of Stalingrad these days but that product of the Bronx, Clifford Odets, whose version of "The Russian People" brought Ambassador and Mrs. Litvinoff to a Washington theater for the premiere. The Theater Guild presentation of Konstantin Simonov's play has the hearty endorsement of the Soviet Union and the Embassy at Washington even issued a special bulletin with a picture of Odets and an interview with him about the significance of this play of Russian heroism under fire. By the way, the show marks a comeback for Luther Adler, whose brother-in-law, Harold Clurman, is directing the production. And if you insist on getting in some more Jewish angles, you can always remember that Theresa Helburn and Lawrence Langner, co-directors of the Theater Guild, chose the play and supervised its presentation.

ORGANIZATION AND PERSONAL

(Continued from Page 24)

national anthem. Guest speaker of the evening was Mrs. Ezar Shapiro, representative of the National Board of Hadassah, who with other representatives is making a tour among the 400 Hadassah chapters in the country. Mrs. Shapiro, who was introduced by Mrs. Sam Katzin, spoke on the 30 years of continuous work being done by Hadassah, and gave an outline of the activities brought on by the Hitler regime in Europe and of the emergency program which has been set up in Palestine. Mrs. Shapiro was presented with a tree certificate by the local Hadassah, which is in lieu of a corsage. This presentation was made by Mrs. M. Horowitz. After the singing of Hatikva, the Jewish national anthem, and benediction by Rabbi Rosenthal, the meeting was adjourned.

Mrs. I. Paris



JUDGE MORRIS ROTHENBERG

land, Philadelphia, and cities in the South and Midwest.

The conviction that American Zionists will roll up unprecedented totals for War Bond Month was voiced by Judge Morris Rothenberg of New York, Chairman of the National War Effort Committee of the Z. A. O., who predicted that in every single instance War Bond sales quotas will not only be filled but oversubscribed. In New York alone Zionist War Bond Month is being marked by over one hundred



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Women in the News

Sarah Lee Meyer Named National Field Secretary, B'nai B'rith Hillel Foundations

A woman became national field secretary of the 79 B'nai B'rith Hillel Foundations and Counselorships recently when Sarah Lee Meyer, a real Hillel product herself, was named by the National Hillel Commission to succeed Norman Kiell, who was granted a leave of absence when he went into the armed forces.

Born in Evansville, Indiana, and reared and educated in St. Louis, Miss Meyer graduated from the University of Illinois in 1938, where she received a scholarship from the B'nai B'rith Women of Austin in Chicago, which made her hostess at the University of Illinois Foundation. Gradually working into the Foundation fabric, she was sent to Indiana University to help, as student director, to open the Hillel unit there in 1938. In 1939 she returned to Illinois to become secretary to Dr. A. L. Sachar, national director of the Hillel Foundations. From this post she was elevated to national field secretary.

While a student at Illinois, Miss Meyer organized the Illinois Federation of Jewish Youths, a statewide organization of young people associated with temples and synagogues in Illinois outside of Chicago. Mr. Kiell, who served



SARAH LEE MEYER

New National Field Secretary of B'nai B'rith Hillel Foundations

as Hillel field secretary since 1941, is the editor of Hillel's "Anthology of Phonograph Recordings of Jewish Interest," a second edition of which has just been published. An alumnus of the Hillel Foundation at the University of Michigan, Kiell was the first Hillel counselor for the four units in Milwaukee.

WRITERS' ODDITIES

If you've ever tired of your own work and feel that you would make a great writer, take heart from some of the famous American Jewish authors who used to be something else. Take Irving Stone, San Francisco-born author of "Last for Life," "Sailor on Horseback," etc., who thought he would be a school teacher and actually taught economics at the University of California for two years. Now Jerome Weidman, imitable portrayer of "heels," such as Harry Bogan of "What's In It for Me?" graduated in law, although he never did get around to practicing. And former lawyers who made outstanding writers call to mind the British Philip Guedalla, who actually "lawyered" for a decade before devoting himself completely to biographies.

On the other hand, being a writer doesn't stop you from doing something else useful, as for example Ernest Gruening, the famous author and newspaperman, who is now Governor of Alaska. Gruening, by the way, graduated from Harvard as a physician. Many prominent American Jewish writers can't be identified as such because they have no distinctive names, but it's interesting to note that the least "Jewish" of these Jewish writers deliberately chose his Jewish name. That's George Jean Nathan, whose own father was Charles Naret, and who adopted the name of the man his mother married after her first husband's death.

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United Palestine Appeal Names Dr. Silver As National Chairman

DR. Abba Hillel Silver, of Cleveland, has been named National Chairman for 1943 of the United Palestine Appeal, central agency of American Jewry for the defense and rebuilding of the Jewish National Home in

000 to be expended on immigration, colonization, land acquisition and general development in Palestine, said that "in view of the complete elimination of Continental Jewry as a factor of support and in view of the fact that American Jewry is the largest, most secure and most economically stable Jewry in the world, Palestine has urged that at least 90% of these budgets should be made available in the United States.

"The expenditures of the Palestine Foundation Fund and Jewish National Fund, which comprise the United Palestine Appeal, are for two basic purposes: (1) the maintenance, on an annual basis, of activities which are more or less permanently associated with the various aspects of the Jewish National Home; and (2) the expansion of the foundations of the Jewish National Home through agricultural settlement, industrial promotion, land acquisition and development and similar activities, so that Palestine may absorb additional immigration.

"The emphasis that has recently been directed to the plight of the Jews in Europe and the recognition that the post-war period will find Jews confronted with an unprecedented problem of homelessness, combine to underline the vital need of furthering this second aspect of the United Palestine Appeal expeditions. In the years that preceded Hitler's rise to power such widespread, constructive activity was engaged in by the United Palestine Appeal agencies that it was possible for



DR. ABBA HILLEL SILVER

Palestine, it was announced yesterday. This is the sixth year of service given to the organization by Dr. Silver, it was pointed out.

The 1943 nationwide campaign of the United Palestine Appeal will seek the American share of budgets totaling \$9,500,000 to be spent during the year in the Jewish homeland by the Palestine Foundation Fund and the Jewish National Fund, the two basic institutions which comprise the United Palestine Appeal.

Elected with Dr. Silver as officers of the United Palestine Appeal are Professor Albert Einstein, Dr. Solomon Goldman, Federal Judge Julian W. Mack, Henry Monsky, Nathan Straus and Miss Henrietta Szold, now in Jerusalem, as Honorary Chairman. Co-Chairmen are Dr. Stephen S. Wise, who will also serve as Chairman of the Administrative Committee; Louis Lipsky, also Chairman of the Executive Committee; Dr. Israel Goldstein, Judge Louis E. Levinthal, Bernard A. Rosenblatt and Judge Morris Rothenberg.

Charles J. Rosenbloom of Pittsburgh was named treasurer, and Jacob Sincoff, Abraham Goodman and Abraham L. Liebovitz, associate treasurers. Henry Montor is executive director.

Vice-chairmen of the United Palestine Appeal are Rabbi Barnett R. Brickner, Cleveland; Leon Gellman, Rabbi James G. Heller, Cincinnati; Edmond I. Kaufmann, Washington; Harry A. Pine, Newark; Charles Ress, Elihu D. Stone, Boston; Robert Szold, Joe Weingarten, Houston; Herman Weisman and David Wertheim.

A statement issued at headquarters of the United Palestine Appeal, 41 East 42nd Street, New York, describing the need during the current year for \$9,500,-



HENRIETTA SZOLD
Honorary Chairman

Palestine to absorb some 260,000 victims of Hitlerism in a 10-year period. Realistic students of the European scene estimate that far more than that number will be in need of the haven that Palestine can provide when the war is ended.

"It is, therefore, essential now to build the settlements, buy the land, promote the general economic, agricultural, industrial and cultural growth of the country so that it may be ready to meet the great responsibility that will fall on the Jewish National Home."



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Many of these children—boys and girls just like you—don't get enough to eat. Many of them have starved to death.

Why is all this happening? Because there are evil people in the world, who call themselves the Axis, who do these things. And it's our job to make them stop—to see that they never trouble the world again.

That's what this war is all about.

To do our job we've got to knock out the Axis. And a lot of us Daddies would like to do it with our own fists . . . our own guns. We can't all do that. There's other work that Uncle Sam wants us to do.

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Your Government will use that money to smash the Axis. Every dollar is a nail in Hitler's coffin. Every bond a bomb to blow the Jap off this earth. And your money is an investment against that time

when peace returns and you will no longer have to answer that question:

"Daddy, what's this war about?"



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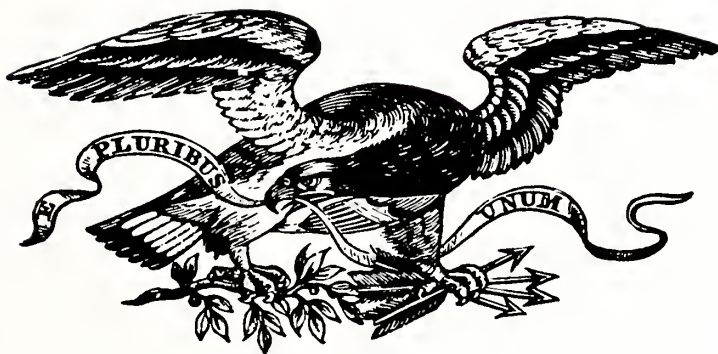
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The American Jewish Times

VOLUME 8

APRIL, 1943

NUMBER 8

EDITORIALS

Anthony Eden's Visit

Great Britain's Foreign Secretary, Anthony Eden, has arrived in this country, accompanied by the front-page attention that has hitherto been reserved for Prime Minister Churchill. That in itself was significant. While Mr. Eden made the rounds of the White House, the State Department and various embassies, the Washington correspondents spun their yarns of what might have been said and among those points listed was the refugee question.

It seemed logical to the newspapers to tie up Mr. Eden's diplomatic talks with the forthcoming Ottawa conference on the problem of the refugees and the mass demonstrations of protest against the wholesale slaughter of millions of Jews. Actually little if anything was said on the subject by Mr. Eden in any of his statements to the press. The British Government may have expressed a desire to enter into a conference with the United States on what to do for the victims of Hitlerism, but anyone who has followed Mr. Eden's speeches in the House of Commons as the voice of the Government can hardly expect the "Great Profile" of diplomacy to make any tangible contributions to the establishment of some form of international machinery to alleviate the plight of the refugees. Again and again, in the face of the most insistent demands from Members of Parliament for the adoption of a definite policy on the matter of the desperate situation of the Jews under Hitler, Mr. Eden has stuck to his guns and fired back the oldest bromide of this war—that relief for the oppressed will come with victory and that the job that lies immediately ahead of us is winning the war.

It is somewhat ironical to observe that Mr. Eden's mission to the United States is not the job of winning the war, but of establishing the peace. The sad truth is that Mr. Eden does not merely speak for himself. The British Government has not taken any steps that can be construed as reflecting a desire to grapple realistically with the refugee problem at the present moment. Nor has Secretary Hull, speaking for the United States, given any hope of an American readiness to do more.

There should be no conference at Ottawa on the refugee problem until both the United States and Great Britain are prepared to do more than engage in the dilatory tactic of conferencing. We Jews have had too many disappointing experiences with that kind of treatment.

The People Speak

In all the years of the existence of the American Jewish Congress, it has never sponsored a more impressive demonstration of the sentiments of a people than the great mass meeting held at Madison Square Garden, New York, on March 1st. The thesis of the Congress, which is at the very heart of its being, that "the people must speak," was vindicated, first, by the remarkable effect which the tremendous turnout had on the metropolitan press and presumably, in lesser degree, on the press elsewhere; and, secondly, by the fact that the State Department in Washington had to take notice of the things said at the mass meeting. Whatever action the State Department may be propelled, against its grudging will, to take, will have been spurred on by this March 1st meeting, as well as by the March 9th pageant-demonstration staged in the same Garden by Ben Hecht and Billy Rose under the sponsorship of the Committee for a Jewish Army. The latter occasion was a mass re-enactment of "We Will Never Die," Hecht's moving tribute in *Reader's Digest* to the 2,000,000 Jews who have been murdered by Hitler.

The Catholic, Protestant and Jewish religious leaders of Great Britain sent their messages of sympathy and fellowship. William Green rose to new heights of expression in his plea for broad-scaled action. Dr. Chaim Weizmann was truly the conscience of the Jewish people as he spoke with great sorrow of the callousness of the United Nations and also of the indifference of Jews themselves to the steps they might have taken to assure survival in Palestine for many now dead. Dr. Stephen Wise incarnated the spirit of mourning and resolution which dominated the lengthy session.

It was proper, however, that the greatest impression should have been registered by the religious introduction to the meeting. The recitation of the Psalms, of the mass Kaddish, of the *El Mole Rachamim* stirred even the most hardened to a spiritual exaltation and reliance upon a Power not of this world. The blowing of the shofar pierced the 21,000 who managed to crowd into the Garden into a renewed sense of kinship with the religious continuity of the Jewish people.

The meeting at Madison Square Garden, similar to if larger than many which have been held throughout the country in the past few weeks, serves once again to call the attention of the Jewish leaders of America to the inescapable fact that if they will show the Jewish people where to go, the masses will follow.

In Memoriam: Meyer Levin

There was grief and mourning in a Brooklyn Jewish home. But there was also pride and deep patriotic feeling. For Meyer Levin, Sergeant Meyer Levin, the bombardier-hero of the Pacific, had been shot out of the skies. No longer will he peer from his Flying Fortress, hunting for Jap battleships and merchantmen. No longer will his exploits against the enemy seek to avenge the heroic death of Captain Colin Kelly.

When asked to draw a cartoon that would symbolize Brotherhood Week, Arthur Szyk, the noted artist, painted a picture of Meyer Levin and Colin Kelly and underneath these two American heroes he depicted Nazi henchmen anxiously saying that they must beat that team of Christian and Jew.

Men who go to war often do not come back. Heroes rarely die in bed. Meyer Levin has gone to join his Captain with whom he first achieved fame. The skies over the Pacific shall never see him again. But in his place there will be other Meyer Levins, other Jewish boys to fight and triumph and die, so that their people and the creed of democracy might live.

The Brandeis Liberty Ship

There could be no more appropriate memorial to the life and spirit of Louis D. Brandeis than to have one of the 10,000-ton Liberty ships named for him. President Roosevelt, who was greatly indebted to the late Supreme Court Justice for the social idealism which marks his administration, acted on the suggestion of a Bethlehem Shipbuilding Company employee in designating one of the wartime merchantmen in honor of the great Jew and great American.

As the *Louis D. Brandeis* goes sailing on the seven seas to carry the cargo that will supply the men who will bring victory, she will be a reminder to the world that this nation was honored in giving sanctuary to a great Jewish jurist and that he, in turn, enriched the life of the nation and gave it a shining star toward which other men might aspire.

Let's Call in the People!

A Suggestion for the American Jewish Assembly

By LAWRENCE LIPTON

An era of "tactful" diplomacy has proved a dismal failure. Lawrence Lipton, who has earned the right to be heard by his affirmative position with respect to Jewish problems, here describes the past and outlines a method for the future.—THE EDITOR.

IF Jewish leadership was obliged, like the Chief Executive, to make a periodic Report to the Nation, and if the report was a candid one, it would probably read something like this:

"Brothers, the outlook is black. Wherever the Nazis are in power our people are being slaughtered and starved to death in a systematic campaign of extermination. The few that manage to escape from Hitler's hell can find no haven of refuge. In Palestine it is all we can do to keep one foot in the door. Mexico, which admitted Jewish refugees in the past, has been barred to them since December. South America, which for a time looked like a possible refuge, is daily

in the past, like a bone flung to a dog, are now inhospitable; when it isn't the population it's the climate.

"Here in the United States the prevailing sentiment is against any large scale immigration of any sort, either now or after the war. The American Legion went on record against it last September. The plain truth is that we haven't been able to make more than a small dent in American immigration policy since 1931. A few thousand refugees have been permitted to enter during the last few years, and that's all. Now, with the New Deal on the defensive in Congress, and probably throughout the nation, the chances of immigration reform are practically nil. Even the few refugees that have been permitted entry have been under sporadic attack. In spite of the patriotic support we have given the cause of democracy in all the United Nations we must face the fact that it has not been easy to get a hearing for our cause. And where they do listen they seldom act, or act in time. A recent example is North Africa. Too little and too late still seems to be the policy where Jews are concerned.

"Meanwhile, in Hitler-dominated Europe, our brothers are dying by the hundreds of thousands. Men, women and children are being subjected to tortures and humiliations the like of which the world has never known.

"While our friends in the democracies are haggling over admitting a few refugees here and there Hitler is solving the Jewish Question—solving it in his own way. We knew he would do it—he had always threatened to do it—but, to be perfectly frank about it, we didn't think he would ever go so far as this. We didn't think he would dare!"

Where From Here?

Well, brothers, you've heard the report. So—where do we go from here?

But before we look ahead perhaps we had better glance back for a moment. Hitler did not swallow up Europe in one gulp. He devoured it piecemeal, thanks to the Chamberlains in Britain and the Tory Fascists in France. At every step of the way there were Jews who were still beyond Hitler's grasp in the, as yet, unconquered countries of Europe. Those who could get away in time fled. There are Jews in North Africa today whose itinerary of flight, no doubt, exactly duplicates Hitler's timetable of European conquest. Why didn't these pitiful refugees flee the continent at once, instead of allowing themselves to be hounded from one country to the next? The answer to

that question is to be found in the picture of the refugee ships of a few years ago; "stateless" Jews adrift at sea, turned away from one port after another. No, nothing less than a series of mass migrations undertaken with the co-operation of friendly powers like the United States and Great Britain would have sufficed to save any appreciable number of the doomed Jews of Europe.

Was such mass migration possible? It was. The shipping facilities were still available. To anyone who doubts the feasibility of such large scale migrations under modern transportation conditions, one need only point to the spectacle of whole armies of millions being moved across the seas with all their equipment and materiel. It could have been done. Most of the funds for it would have had to be put up by the democratic governments, but we Jews, here in America, and in England, Canada, and South America too, would have been willing to mortgage the very clothes on our backs to pay for it. But it was not done. Other enemies said it was unthinkable because "it might create anti-Semitism." Our friends said it was impossible for a dozen different reasons. But Hitler didn't find it was impossible. Even with a war on his hands he still finds it possible to find plenty of freight trains for a mass migration of Jews—his kind of migration.

No, the only thing that was lacking was the will.

So all of Europe was finally overrun by the Nazi butchers and now the whole continent is one sickening slaughterhouse for Jews. Our leaders stand aghast. "We didn't think he'd do it! We didn't think he'd dare to do it—not that!"

Troop to State Department

Now let's be frank about this, our dear Leaders. Isn't it a fact that for ten years you have been trooping up to the State Department with bated breath and hat in hand—and getting the run-around? Politely, of course.

Then why didn't you report back to us, the Jewish people of America, so that we could try to do something about it before it was too late? What could we have done? We could have done what other Americans do when their kinsmen are threatened with danger and death. We could have brought pressure to bear on Congress, on the President, on the State Department—*mass* pressure, not just the backstairs "diplomacy" of your hush policy. It is too easy for a government official

to say No when he knows it isn't going any further.

When you found that you were getting nowhere with your backstage wire-pulling you should have stood up and said so, loud and clear, so that every Jew in America could hear it, and every Gentile too. That would have been the democratic thing to do. Then we, the people, could have done the next democratic thing. We could have organized a mass movement to back you up. Instead of doing that you hushed up your failure.

Yes, I know. You formed committees, you raised money, you helped refugees to escape and managed to get a few public meetings and made some speeches. But nothing, nothing even remotely resembling a mass movement or mass pressure.

What, you may ask, would such a mass movement have been able to accomplish that you failed to accomplish by ringing diplomatic doorbells?

If it was big enough, and widespread enough, it might have shamed Congress into opening the Golden Door at Ellis Island wide enough to squeeze through at least another handful of our doomed brethren from Hitler's hell. That would have been *dayenu*. It might have set an example to the Jews of other lands, in South America for example, and opened doors down there a little wider. That would have been *dayenu*. It might have moved the President to bring his great personal influence to bear on Great Britain to let down the bars in Palestine another notch or two. That would have been *dayenu*. It might even have succeeded in getting the State Department to forget its precious rules for a while for the benefit of "stateless" Jews. And that would have been *dayenu*.

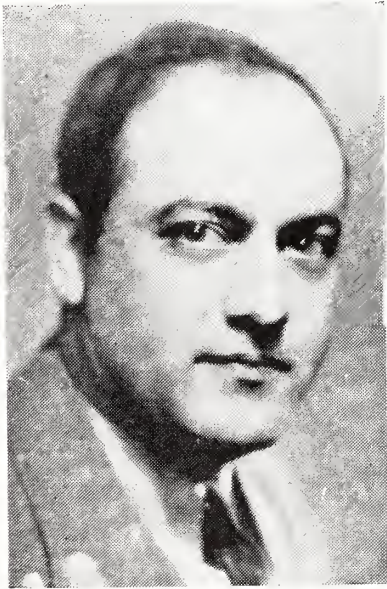
It might have accomplished all of these things, or none of these things. But it could not have failed to accomplish the one thing that all great mass movements accomplish. It would have saved us from the sense of helplessness and futility that has been gnawing at the vitals of American Jewry for the last ten years. It would have closed our ranks and drawn us together and given us something worth fighting for, years ago, so that we wouldn't have to go scurrying about now—a decade later!—trying to find some basis for "Jewish unity."

Now, brothers, where do we go from here?

Mass Action

We have only one place to go from here: where we should have gone in the first place—yes, as much as ten years ago. We can go from backstairs diplomacy to democratic mass action. We can scrap our hush-hush mufflers and get ourselves a loud-speaker. We can pack the old "Jewish diplomacy" away among the mothballs, together with Isolationism and Appeasement, and try the made-in-America brand of democratic mass pressure.

(Please Turn to Page 13)



LAWRENCE LIPTON

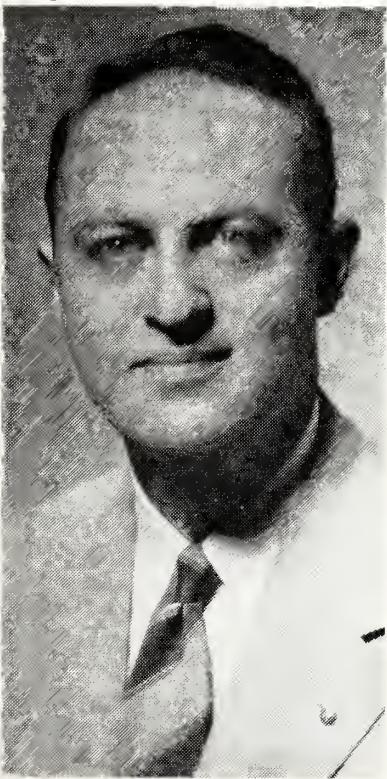
growing less rather than more hospitable. There have been anti-Semitic demonstrations in Argentina, and in Bolivia recent legislation to bar Jews from immigration has found powerful support in the Chamber of Deputies. Other South American governments talk hospitality, but when we try to pin them down to immigration quotas their attention begins to waver. The Australians tell us that they have no racial problem now and they don't want to start one by permitting any mass immigration of Jews. Other British dominions and colonies feel the same way about it. In Central America the widely publicized invitation of General Trujillo to settle 100,000 of our people in the Dominican Republic now turns out to be a grim joke. Informed opinion has it that barely five thousand could be absorbed by this country. To date less than one tenth that number have colonized there and already they are jostling one another for elbow room. Soviet Russia still continues to refuse admittance to foreign Jews; her own Biro-Bidjan colony has been a failure so far. Even the remote islands and jungle wildernesses that have been suggested to us

This Year's Problems

By E. J. EVANS
DURHAM, N. C.

President, North Carolina Association
of Jewish Men

In times such as these, the increased responsibilities of those at home are many and numerous. Bond drives, Red Cross work, Community Fund and Civilian Defense demands coupled with the many complexities of every day life under War conditions represent a real load for the average citizen to



E. J. EVANS

carry, and the Jewish citizen must bear all these and many more of his own peculiar Jewish problems.

Too often we find the answer "I'm too busy" when we come around for help for the United Jewish Appeal, B'nai B'rith, Hadassah, or any of the scores of worthwhile Jewish projects that now more than ever need our full effort and help. Palestine—representing as it does a vital Jewish need for the post war world—should have the whole hearted support of every Jew.

It is therefore fitting that in the war year 1943, the North Carolina Association of Jewish Men functions only as a means of coordinating the efforts of North Carolina Jewry into the many channels of activity available to us. We have dispensed with our annual get-together convention and much of our activity has been shelved to permit the fullest concentration of effort of every Jew into the problems of his community.

E. J. Evans, President
North Carolina Association of
Jewish Men

Thou shalt not curse the deaf, nor put a stumbling block before the blind.
—The Bible.

OFFICERS

of the

North Carolina Association
Of Jewish Women
1942-43



President—Mrs. Max Zager, Greensboro, N. C.

First Vice-President—Mrs. Al. J. Goodman, Asheville, N. C.

Second Vice-President—Mrs. Joseph Hockfield, Durham, N. C.

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MRS. MAX ZAGER, President



MRS. AL. J. GOODMAN
First Vice-President

A REVIEW

of the

North Carolina Association of Jewish Women

By MRS. SAM TOBIAS
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

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 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.



MRS. JOSEPH DAVE, Treasurer

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 50 young men and women to further their education. In more recent years was established the Etta Spier Scholarship Fund, named in memory of one who did much to further education. This is a grant and not a loan.

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,



MRS. SOL WEIL, Founder
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Statement of Condition, December 31, 1942

(Compare With Statements at the Close of 1940 and 1941)

RESOURCES

	Dec. 31, 1940	Dec. 31, 1941	Dec. 31, 1942
Cash on Hand and Due from Banks	\$ 7,825,095.13	\$12,687,773.29	\$13,718,686.66
United States Bonds and Notes	428,101.53	1,149,084.24	9,341,369.33
State of North Carolina Bonds	520,128.40	514,949.28	1,177,066.60
County, Municipal and General			
Market Bonds and Notes	1,115,670.87	1,468,846.25	2,215,164.81
Stock in Federal Reserve Bank	39,000.00	39,750.00	41,400.00
Loans and Discounts	8,215,273.51	8,953,958.97	7,037,056.99
Banking Houses and			
Equipment, less Depreciation	71,885.35	80,353.45	68,558.46
Other Resources	46,490.44	39,165.00	92,739.89
TOTAL RESOURCES	\$18,261,645.23	\$24,933,880.48	\$33,692,042.74

LIABILITIES

	Dec. 31, 1940	Dec. 31, 1941	Dec. 31, 1942
Deposits	\$16,803,290.29	\$23,366,202.28	\$32,063,487.01
Capital Stock (Common)	800,000.00	800,000.00	800,000.00
Surplus	500,000.00	525,000.00	580,000.00
Undivided Profits	60,337.24	115,857.95	108,803.18
Reserves for Taxes, Interest, Etc.	68,161.51	71,325.50	83,897.01
Unearned Interest and Discount	29,856.19	55,494.75	55,855.54
TOTAL LIABILITIES	\$18,261,645.23	\$24,933,880.48	\$33,692,042.74

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Officers or Employees*

If I Were Christian

By ALFRED SEGAL

A CHRISTIAN citizen sends me a tract entitled "Signs of Christ's Coming" by which to comfort me in my Jewish travails. The tract says that all the terrible things that have been happening in the world are certain signs of Christ's second coming, in accordance with New Testament prophecies.

The citizen says it will be all right with the Jews, too, in the hour of the second coming. Righteousness will rule the earth, and the Jews will be embraced by its justice.

If I were a Christian I should be horribly troubled by the prospect of this visitation. It would be as if an old teacher of mine were coming; he taught me the way to go in the world. Now he was coming and my house was in awful disorder. My windows smashed. All my lights broken and the house in darkness.

I should be embarrassed especially on account of the Jews, the kinsman of Jesus. What will He say about the Jews? These hecatombs of slaughtered Jews piled high in Poland! These discriminations that set Jews apart almost everywhere! These revilements against Jews that are heard even among peoples that are at the moment fighting for a more righteous world!

What will He say? Yet He may say nothing at all. What would trouble me as a Christian was the reproachful way He might look at me. I have seen His reproachful eyes on big crucifixes. The way He looks at people with sad rebuke up there on the hill in front of Holy Cross Church. He looks at them from His height as they climb toward Him up the Hill.

Yes, that's what would trouble me: His coming to my door, all of a sudden, some day, and just looking at me in the same way that He looks at people by the church on the hill. I would know what he meant: "I was but one of the crucified! Man is forever crucifying his brethren. I was only one."

I would speak for myself . . . "But, O my Master, I myself have tried to be faithful in all things. I have hurt no fellowman. I have loved my neighbors. I have tried to go in the footsteps of the Good Samaritan on the Jericho road. I have tried to be a Christian."

But even as I said this I would know that it was only myself I was defending. He was looking through me at the Christian world. At 2000 years of the Christian world! These massed church steeples! These ancient altars that testify to the antiquity of His Teaching! These murdered dead in the long graves into which they fell as they died! These starved dead! These persecuted and these despised who are being set aside in portions of the world where cold murder is disapproved as a social custom! These dead among all the altars!

I shouldn't know what more to say to Him. I would feel like an embarrassed member of a delinquent family that had suddenly been asked to give an

honest accounting of what it had done with its inheritance. My own assets of virtue would not be enough to make up for the bankruptcy.

I write this with a reverent and friendly heart, for some of my best friends are Christian gentlemen. They hate only hate itself; they are men of good will; they respect other men in accordance with their essential merits and by measure of race or religion or blood count.

Were I a Christian with faith in the prophecies of my Scripture—the second coming of Christ and all that—I should want to make the whole world ready for the Visitor. I might speak to all my neighbors.

"My Neighbors, we are told He's coming and the world must be safe for Him, lest He be crucified again. We should be ashamed to welcome Him in the world as it is, 2000 years after His sermon on the Mount.

"How safe will He be this time in the world? He is a Jew and what comfort will He find amid the stones that are for Jews. He preaches a society made good by righteousness and compassion, and what friendliness will He get from men who call righteousness radical and despise compassion as weakness?

"He must not suffer another crucifixion.

"My Christian neighbors, we might try to make the world safe for Him by brotherhood. Brotherhood that is more than a morsel to roll sweetly on our tongues. Brotherhood established by justice. Brotherhood that serves every man his just due at the common table. Brotherhood that understands it is of the family of man and what is my special virtue that I may say, No, that is not my brother and he may not sit at the table since he is not of my blood, my faith or nationality?

"Brotherhood that does not take from the poor to fatten the bigger brothers; that, if it can't love all the brothers, respects every one's essential dignity; that distant mountaintop behind which the sun falls and the far-off brother on the shore whence the sun rises; the brother in the remote valley where the Chinese digs for his bread and the brother in the Negro's cabin.

"That is Christianity. We are in a time to do something about it. A time when the grapes of wrath are being trampled out and the earth is being made ready for the sowing of righteousness. A time when we battle as kinsmen beside other men of other faiths and races; they fight by our side, so close to us that when the battle's over we may reach out and take their hands . . . 'Come, now, my brother, let us go in brotherhood to make the world good.'

"Then we shall be ready for the second coming. Yet if He doesn't come we shall be content. By brotherhood we shall come to a dazzling revelation: That our Teacher has been here all the time and at last we have accepted Him."

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VIENNA . . . 1945

By ALFRED WERNER

*A Refugee Day Dreams About His Return to Vienna
As a Victorious American Soldier*

"HELLO. . . Hello. . . What a surprise!"

The sonorous, slightly feminine voice seemed familiar, but it could not have been addressed to me, could it? Eight years had passed since I had left my native city "for good," and though some people would remember me in civilian clothes, there was hardly anyone, I thought, who would recognize me in the smart uniform of a United States sergeant. My Jewish friends were exiled or "evacuated" by the nazis or slain in some concentration camp, and my Gentile friends could hardly have anticipated my transformation from a peaceful Viennese writer of melancholy verse into a streamlined American warrior.

But here he was, breathlessly clasping my hands, a tall, slender, almost ageless fellow, with brown hair, rosy cheeks and a tiny mustache on his upper lip.

"Alfred, you haven't changed a bit since I last saw you. . . ."

"Forgive me—I can't remember."

"But, Alfred, I'm Fritz. Fritz Seelig (with double ee, you know). Seelig, your president—chairman of *De Turm*."

"Of course, Herr Seelig—and you wrote a novel—"

"*Die Offiziere*, yes—you still owe me a review of it. . . ."

"Well," I smiled, "perhaps in our camp paper—but let's go to the *Turm* (tower) and talk of the good old times."

I had made this suggestion not with-

out malice. *Der Turm* was a sort of Bohemian restaurant, located on top of the *Hochhaus*, a thirteen-floor "skyscraper," built around 1930 and considered a miracle of architectural achievement by us Viennese, whose houses as a rule were only three or four stories high. A literary club, also named *Der Turm*, was located there, and for several years we used to meet there, at least once a week, to listen to lectures or recitals, or to discuss our literary plans and problems.

"*Der Turm, Der Turm*," he said somberly. "You know very well that your American bombers have blown it to pieces, in the last air-raid. . . . Let's go to the *Rebhuhn*, we might get a cup of coffee there. Might. . . ."

Slowly we moved through what at first seemed to be a huge procession of women, but turned out to be the steadily increasing queue anxiously awaiting their turn in front of the Allied Food Distribution Center. My uniform, regarded with curious, but not unfriendly looks, paved the way for us through this crowd of emaciated, poorly dressed creatures. Seelig followed me closely.

Seelig of *Die Offiziere* (the only work he got published,) Seelig with the double ee—he would never fail to add this apparently insignificant detail in order not to be taken for one of the Jewish Seligs, with only one c. I am sure he would have changed the name for a more Nordic one, were it not for the justified pride he took in his ancestors, among whom were two Austrian generals. Seelig. . . Seelig. . . curiously enough, I had made his acquaintance in a prison cell. It was in 1934 when the Austrian government of Dr. Dollfuss waged a relentless war against both Socialists and nazis whose organizations had been outlawed. One night I was arrested in the street, charged with Communism—simply because the policeman had discovered that I was carrying half a dozen books in my briefcase (reviewer's copies, mind you, given me by the editor for whom I was working); ignoring my protests, the cop maintained "reading books would indicate Communist affiliations." The charges—brought against Seelig—were of a more serious nature. But he denied emphatically having been one of the "spiritual" instigators of a bomb-throwing plot. Sheer psychological interest had made me join the *Turm* where, incidentally, nobody, not even the numerous Jewish members, had an inkling of Seelig's political affiliations. He always pretended to be a patriotic Austrian and a faithful Catholic.

"Alfred, Alfred," he exclaimed joyfully, "you haven't changed in the past eight years. . . you're a marvelous people. . . would you ever have dreamt that you might return to Vienna as a soldier in the Allied army of libera-

(Please Turn to Page 9)

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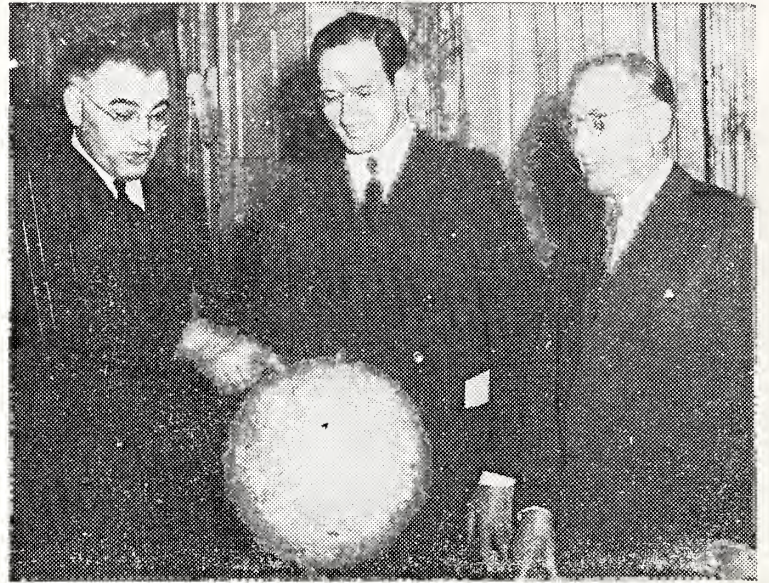
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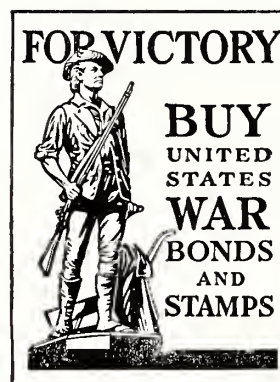
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*Re-Elected for 1943, U. J. A. National Chairmen Map Campaign
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Re-elected to lead the 1943 nationwide war rescue campaign of the United Jewish Appeal for Refugees, Overseas Needs and Palestine, Dr. Abba Hillel Silver, William Rosenwald and Dr. Jonah B. Wise, pictured above (from left to right), met with the Executive Committee of the United Jewish Appeal to map the current year's drive to provide for the world-embracing needs of the Joint Distribution Committee, United Palestine Appeal and National Refugee Service. The Joint Distribution Committee must extend its program of war relief and rehabilitation overseas to include areas liberated by the Allied armies. The United Palestine Appeal must go forward with the defense and upbuilding of the Jewish National Home in Palestine and the National Refugee Service must continue its assistance to newcomers in the United States to help them share in our war effort.



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VIENNA

(Continued from Page 7)

tion?" he shouted while we walked through the narrow old lane leading to the cafe. Strangely enough, I knew the direction as though I had only been away from Vienna for a short vacation.

"No, I would never have imagined it, least of all when I was hounded through the streets by your partisans—tell me, how can you, as a nazi, talk of an 'army of liberation'? Whom are you double-crossing this time?"

"And you took part in the battle of Munich, as I can see from the ribbon you're wearing on your breast," he continued evasively. "Well, it was high time that you finished him up, the crazy paper-hanger, the monster of Berchtesgaden. . . No, I was never a nazi. Never. Of course, I worked for the Gestapo, but it was just a job like any other job. I took it primarily because I knew that they wouldn't send me to the front, if I was efficient here. And, besides, I wanted to help you people, disguised as a nazi bigshot."

"Did you say: help?"

"Yes—help. Imagine, I once helped a Jewish woman. . ."

"I can well imagine. . ."

Curiously, his self-revelations failed to turn my stomach—it was interesting to listen to a typical Austrian furnacecoat again. Besides, it was a good antidote for nostalgic feelings.

"So you don't bear me any grudge?"

"Herr Seelig, you are mistaken if you think that I've come here of my own free will, in order to pass judgment upon anyone or to take an easy revenge. I happen to be here because my regiment was transferred to Vienna to aid in the reconstruction of the Austrian republic. Otherwise, I take very little interest in my native-country. I don't wish to remember what was before 1938, and I am slowly forgetting the terror of that year. I might feel differently, I admit, if you could resuscitate the thousands of people, the dozens of relatives and friends of mine who perished in concentration camps or were dragged away by the nazis to some place in the East there to pine away under ill treatment and the hardships of the climate. . ."

The waitres of the *Cafe Rebhuhn* put two tiny cups of black "coffee" on the table. No milk, no sugar, only saccharine. The beverage tasted like ink.

Except for a Free French private, there was nobody else in the shop.

"I'm sorry to hear you talk that way," said Seelig. "Then you're perhaps not in the right mood to listen to a proposition I like to make. . ."

"A proposition? Go ahead, I won't change my opinions, though. . ."

"Very well then, it concerns the *Turn* and your membership."

"So the *Turn* is still active, then—after six years of war and two revolutions? I must say, Seelig, your organizing talent is amazing! But I hope you don't intend to collect my past membership dues, do you? First of all, I ceased to be a member of *Der Turn* on February 20, 1938, of my own free will, and secondly, even if I did owe you the amount—let's see: more than one hundred months—by God, I would have to be a major, not a simple sergeant, to be able to pay it."

"Please, be serious, for a moment. Let me assure you that you did not cease to be a member and that, on the contrary, you have been an honorary member of *Der Turn* for all these years, free from the obligation of payment. . ."

"Is this supposed to be a joke? Or a fairy-tale? I, the despised Jew, the arch-enemy of Germany, the seducer and traitor, was figuring on the membership list of a Teutonic, de-Judaized club, while a prisoner in Dachau, a refugee in England and the United States, and a soldier in the American army—an honorary member, at that! Why don't you tell me that Goebbels, for the past ten years, has secretly been a paying member of the World Zionist Organization?"

"You can't be sure that he did not try to be one. As for your case, we always regretted the rash action taken by you on that twentieth of February."

"What—you still believe that I should have answered your impudent scheming with an humble smile? When you and Svoboda and Fraulein Brandstaedter and the other members of the board decreed that all Jewish members should refrain from taking part in the meetings. . ."

"The step was necessary in view of the political development. I anticipated that Hitler would invade Austria in a couple of months. My forecast was

(Please Turn to Page 15)

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EXECUTIVE MEETING OF STATE B'NAI B'RITH

An executive meeting of the N. C. Federation of B'nai B'rith lodges was held on Sunday, March 14th at the O. Henry Hotel, Greensboro, with the president, Isaac Gradman of Asheville, presiding. The delegation were luncheon guests of the local Sidney J. Stern Lodge, No. 603. Greensboro lodge was represented by S. J. Stern, M. H. Zaubler, Adolph Guyes, president of the local lodge, and Walter Bernstein.

The following state officers were present: Isaac Gradman, Asheville, president; Clarence A. Ross, 2nd vice-president, Gastonia; Milton H. Zaubler, 3d vice-president, Greensboro and Max H. Schwartz, secretary, Asheville.

The lodges represented, with their numbers of delegates were as follows: Winston-Salem, 2; High Point, 3; Asheville, 2; Hickory-Morganton-Valdese, 1; Gastonia, 2; Durham, 2; Raleigh, 3; Greensboro, 4.

The reports for each of the lodges represented were most gratifying, among the outstanding being the accomplishment of the Asheville lodge in equipping the Solaria in the Moore General Hospital at Asheville, for convalescent soldiers, involving an expense of approximately \$2,500.00. Greensboro reported on the plans to furnish the soldier's lounge at the Temple in the immediate future. Practically all lodges are presenting plaques with the names of the Jewish men in the armed services. A noticeable fact was that the record of the lodges show that more than 10% of the state B'nai B'rith membership is serving in the armed forces.

Plans are progressing for securing enough members for a charter to combine the Rocky Mount and Kinston lodges. A number of active and influential Jewish men of those communities are working on those plans. The Salisbury group reported that they are working hard on plans for becoming a part of the High Point lodge.

It was decided that the State Federation Bulletin would continue to be published at certain intervals. All agreed upon the good that was being accomplished by this periodical. In order for this work to continue, however, a certain amount of expense is involved and per capita dues will have to be increased. This will be presented before the annual meeting for discussion and action.

The president made a splendid report of the State Federation activities and announced that the annual meeting will be held in Asheville this year.

D. F. C. WON BY BUDDY OF MEYER LEVIN

New York.—Lt. Michael Reitman of Brooklyn, 23-year-old "buddy" of the late Sergeant Meyer Levin, has been awarded the Distinguished Flying Cross, it was revealed in a letter sent to his mother by Lt. Gen. George C. Kenney, commanding officer of the Air Forces in the southwest Pacific. The young officer's citation indicated that he had taken part in fifty missions in the New Guinea area.

Even as water extinguishes fire, so does charity atone for sin.

LATVIAN SYNAGOGUES TO BE NAZI RECREATION HALLS

London.—All synagogues in Latvia which have not been destroyed during battles and air raids will be converted into Nazi clubs, cinemas and swimming pools, according to a report in the German press. The large and beautiful Chor Shul in Riga is to become a Nazi club named after Alfred Rosenberg, notorious anti-Semite who is now minister of all Nazi-occupied territories in Russia.

PUNISH PRIESTS FOR AIDING JEWISH CHILDREN

London.—Two Luxembourg priests, Camille Worms and Jacob Shanke, have been sentenced by a Nazi court to terms of five years in concentration camps because they have given aid to Jewish children, it was revealed here. During the past two years, the priests had hidden six Jewish children, ranging from 4 to 8 years of age, whose parents had been deported to Eastern Europe. They supplied the children with food and all other necessities.

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Nation's Editor Charges Prejudices In Aiding Jews

New York.—In a sharply worded attack upon American inaction in dealing with the rapid Nazi depopulation of European Jewry, Freda Kirchwey, editor of the "Nation," declares: "We had it in our power to rescue this doomed people and we did not lift a hand to do it—or perhaps it would be fairer to say that we lifted just one cautious hand, encased in a tight-fitting glove of quotas and visas and affidavits, and a thick layer of prejudice.

"Hundreds of thousands of Jews fell into their self-dug graves while our government, with glacial slowness, moved toward a proposal to confer and to explore," Miss Kirchwey writes. "Let us not bank too much on the new 'Evian' conference. The first one was held in 1938 while it was still possible to save the Jews of Europe. But Hitler is still busy with the job of exterminating 5,000,000 of them."

"Let us acknowledge the uncomfortable fact that if a group of American Jews had not demanded action, nothing, not even a conference, would have resulted from the horrors in Europe. Let us acknowledge that in shame. And let us ask ourselves what has come

over the minds of ordinary men and women that makes it seem normal and indeed inevitable that this country should stolidly stand by and do nothing in the face of one of the world's greatest tragedies until the Jews themselves press for action."

Recalling the steps which the United States could have taken before the war to let down our "barbed-wire defenses" against immigrants, to raise funds to support those who were penniless, and to charter ships to bring them out of Europe, Miss Kirchwey asserts, "If the United States had taken the lead in such a move, I am certain that no nation would have refused its cooperation."

With regard to the British-American meeting on the refugee problem, she says: "The United States—or the United Nations as a whole—will save only as many Jews as they are inflexibly determined to save. If the representatives of the anti-Axis powers meet in a mood of impatience, prepared to deal on a minimum basis with a difficult and irritating problem—if, in short, the mood of the past prevails—nothing will happen."



Dr. Chaim Weizemann, President of the World Zionist Organization and of the Jewish Agency for Palestine, made the official presentation of a painting of Miss Dorothy Thompson, the eminent writer and outspoken liberal. The painting, by Maxim Kopf, is to be hung in the future Czecho-Slovakian National Art Gallery. The artist is himself a refugee from that once happy land.

The picture shows (from left to right): Minister Jan Papanek, personal representative in this country of President Eduard Benes of Czechoslovakia; Maxim Kopf, the artist, Miss Thompson and Dr. Weizmann.

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Our Last Purim

By JUDGE LOUIS E. LEVINthal

The annual retelling of the story of Esther and of Haman, archetype of the anti-Semites, offers Judge Levinthal a theme for the 1943 Purim which, he hopes, may be the last.—THE EDITOR.

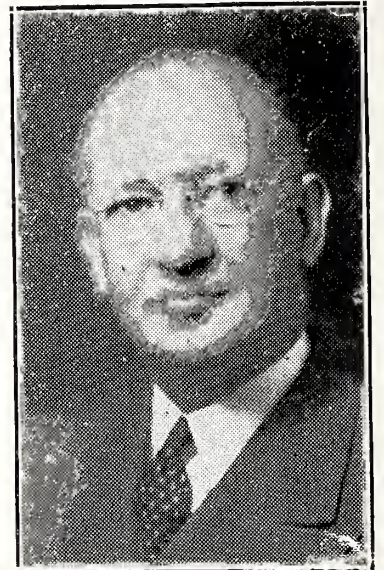
IT is now more than ten years since Adolf Hitler seized the reins of power in Germany. For that entire decade Jewish thinkers, writers and orators have persisted in likening him to that arch villain of another day, Haman. It is true that the similarities are great, but no greater than the parallels with other Jew-baiters. For, it should be remembered, all the historic persecutors of the Jew, Pharaoh, Haman, Torquemada, Chmielnicki, Hitler, and the host of lesser anti-Semites who have paraded across the stage between the major acts, have held in common their acute perception of the utter physical defenselessness of the Jew. With fiendish ingenuity they sensed at once this gaping hole in Jewish armor, and thrust deeply and often.

We celebrate a Purim which marks the overturn of Haman's plans, and the vindication of the just and righteous cause of the Jews, but all too often we forget that SALVATION WAS ONLY TEMPORARY. The Jews were rescued from Persia, but were saved to undergo other trials elsewhere. Indeed, Jewish history is the story of a succession of dangers, each of which threatened the complete extermination of the people. Nor should we proudly point to this, that or the other element which was responsible for our survival. The truth of the matter is that we might many times have become an extinct people were it not for an unusual determination to survive, and a large share of good fortune. We were constantly exposed to attack, always the weakest of the victims; others, stronger by far than we in many of the necessary physical attributes, succumbed. Truly, we were many times saved only by a miracle.

But the point is that we survived only to raise another generation which would be victimized and forced to struggle again for preservation of the spark. Though there seems to be a modern school of thought, based on misconception of Jewish history, which maintains that the Jew was born to suffer, that dispersal throughout the world is his mission in the world, and that the *Golus* is a blessing, I must insist that it is not for this that we have lived. If our ancestors had ever dreamed that there was no hope, no remote possibility of attaining a normal status like other peoples, we would not be here today. Fortunately they were actuated by an optimism which refused to accept disaster and persecu-

tion as the perpetual lot of the Jew, and though they could not see salvation in their own times, they always prayed for it for the next generation.

Ours is the generation to which history has entrusted the task of stabilizing the Jewish future. In OUR times we begin to see the restoration of national dignity to our gipsy people. When Hitler is gone we shall celebrate another Purim in commemoration of

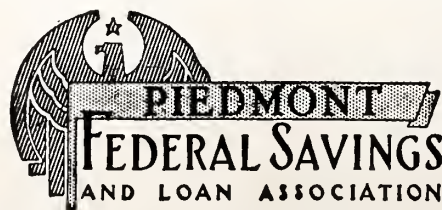


JUDGE LOUIS E. LEVINthal

his defeat, but let it be our last such festival, for we shall no longer be the defenseless, homeless, helpless folk whose very weakness invited attack.

It should hardly be necessary to point out to informed Jews the precise way in which such reconstruction of the Jewish people is taking place. Hundreds of thousands of American Jews are themselves taking an active part in that reconstruction through the aid they give to the establishment of Palestine as a Jewish Commonwealth. It is significant that even in the act of giving they receive as well. The spirit which motivates Jewish education in this country today, the flowering of Jewish culture, the renewed interest on the part of many in the traditions of our faith, the increased will to live as Jews, the appreciation of Jewish values of the mind, heart and spirit—may all be traced in no small measure to the growth of the Jewish homeland, and the participation in the task by American Jews.

(Please Turn to Page 26)



*We Can Help
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Let's Call In the People

(Continued from Page 4)

A nationwide conference recently held in Pittsburgh in a belated, but never too late, effort to find some basis for Jewish unity has resulted in the creation of an American Jewish Assembly. Its plans call for something like a real mass movement of American Jewry. Its proposed set-up is democratic, nevertheless it may be expected that there will be some elements in American Jewry who will remain aloof from the call. Good enough. Unity, be it remembered, is not unanimity. Such an organization, if it is led by bold, realistic men, may well succeed in organizing the masses of American Jewry for the mass pressure that has been so tragically lacking.

It is too late now to save the remnants of European Jewry by anything but planes, tanks, bombs, and high explosives. Jews are doing their full share to that end in every United Nations army in the world, and in every war activity on the home fronts. But even high explosives are not sufficient to win us security as Jews and as human beings, now or in the future. High explosives alone have not sufficed to blast the chains of Vichy-Nazi serfdom from the waists of our fellow Jews in North Africa. Only mass pressure, political mass pressure, in concert with the American masses, and with the democratic masses of all the United Nations, will ever suffice to win a democratic war or assure us a democratic peace.

As in the last World War, we Jews too are shedding our blood. This time—thanks to Hitler's Nordic blood-ride—we are fighting on only one side of the firing line, the United Nations' side. But we are shedding our blood on both sides, for our fellow Jews who are falling at the hands of Hitler's sadists are as truly soldiers in the ranks of democracy's armies as are the 700,000 Jews in the Soviet armies or the other hundreds of thousands in the armies of Great Britain, the United States and the other Allied nations. But all this blood, and the blood of all who die in this war, will have been shed in vain unless the democratic masses make their strength felt sufficiently to win not only the war but the peace as well.

It is to that task that the American Jewish Assembly must address itself if it is not to be just another factional group in a disunited Jewry. If it will toss the old discredited hush-hush policy out of the window and speak up boldly, clearly, with the voice of the democratic masses of American Jewry, we shall yet be able to lift up our heads as men in a Century of the Common Man.

EXHIBITION MARKS MASARYK BIRTHDAY

Jerusalem.—Marking the 93rd birthday of the late Thomas Masaryk, first President of the Czechoslovakian Republic and staunch friend of the Zionist movement, an exhibition of letters, photographs and books—taken largely from collections of the Hebrew University—has opened here.



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In The Armed Forces

Lt. Paul Schwartz, who is engaged to Miss Eva Nachamson of Durham, has received a good deal of publicity since being awarded the Distinguished Service Cross for heroism in action in New Guinea. To quote an article which appeared recently in the New York Times:

"Lt. Paul Schwartz was cited for extraordinary heroism in New Guinea. When a patrol he was leading in advance of the allied front lines, entered an enemy fire lane and was engaged in fire from automatic weapons, he remained in the fire lane while the rest of his patrol took cover. By drawing enemy fire and observing where it struck, Schwartz located an enemy automatic rifleman in a tree, fired on him and killed him. He then discovered and killed a second sniper by similar methods. Determining the location of an enemy emplaced machine gun, he withdrew his unit and directed mortar fire which destroyed the enemy weapon. This is the action which won for Lt.

Durham, N. C.—Ensign Albert Rose, son of Mr. and Mrs. Ben Rose, is making a fine record in the U. S. Navy. Ensign Rose is a graduate of the University of North Carolina, Chapel Hill, where he did outstanding work, being elected to Phi Beta Kappa, honorary scholastic fraternity. He is also chancellor of the Tau Epsilon Fraternity.



ENSIGN ALBERT ROSE



LT. PAUL SCHWARTZ

Schwartz the Distinguished Service Cross, awarded by General MacArthur."

Further information about Lieutenant Schwartz and his 14 brave men and their outstanding activity has made front page news on many New York papers. Lieutenant Schwartz has often visited in Durham, being the guest of Mr. and Mrs. E. J. Evans. Mrs. Evans is a sister of Miss Eve Nachamson, fiancée of Lieutenant Schwartz.

Winston-Salem, N. C.—Robert Baeker, son of Mr. and Mrs. Louis Baeker, is now with the Officers' Reserve School of the Army Air Corps in Miami, Fla. Young Baeker was to have graduated in June from Duke University, but was called by the army on February 15.

Richmond, Va.—Pvt. Abraham Levin, son of Mr. and Mrs. Nathan Levin, is the recipient of an Air Medal for distinguished bravery in the Aleutians campaign. The Richmond Times-Dispatch editorially saluted the young Richmonder when the announcement of his award was made, linking his name with that of the Brooklyn hero, the late Sgt. Meyer Levin.

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VIENNA

(Continued from Page 9)

right, and my caution justified. Hitler *ante portas!* Don't you forget that ours was a humane, a typically Austrian solution, quite different from the ruthless Prussian way. We didn't exclude you from the membership in itself."

"A humane, a typically Austrian solution, indeed!"

"Why quarrel about spilled milk? Immediately after the news of the battle of Munich had spread, I convoked as many of the members of *Der Turn* as were left, clearly seeing that Hitler was a dead man, even though the rumor of a German disaster was categorically denied by the Minister of Propaganda—and I urged them to pass a resolution which would alter the club's program completely, restoring all rights, and more than that, to the Jews."

He stopped, looking at me to see whether I was impressed.

"Go on—I feel thrilled by your magnanimity."

"All Jews who had ever belonged to *Der Turn* would, automatically, become honorary life-members."

"This news will considerably help Heinz Stromberg."

"Stromberg? Oh yes. He was such a nice chap. Wrote beautiful verse. Where is he now?"

"We toiled together in the concentration camp of Dachau—he died there of ill-treatment and pneumonia on the day he learned that he was to be released."

"Poor soul! But what can I do—I am innocent. . ."

"Like Pilate, I know. . . and Anna, you remember Anna—she won the poetry prize for 1937. . ."

"Oh sure, Anna Muehlstein—what about her?"

"Frozen to death on her flight to Switzerland. . ."

Seelig became silent for a moment. The man, who always had an answer ready, seemed somewhat uneasy. He did not dare inquire about the other ex-members of *Der Turn*."

"I can't deny that terrible things have happened in the past eight years—they should have been avoided—probably could have been—but now, under the glorious guidance of the Allies a better time for all mankind has started—believe it or not, I wrote a poem on the Four Freedoms, and I am going to mail it to your President. . ."

"You write a poem—I never knew that you write poetry—tell me, honestly, what is behind all this: the new order within *Der Turn*, your enthusiasm for the Allied army, your cordial attitude towards me who, remember, criticized you severely, more than once. And now your poem?"

"I would have told you, anyway. The truth is: I'm not *persona grata* with the new Austrian government—yet I need a job badly. They didn't imprison me—I was clever to sever my connections with the Gestapo on the day that the German front collapsed in the East, and I was even active in the anti-Fascist underground movement, since 1941. Still—"

"I see what you're driving at. You want me, an American citizen, to get you a job, isn't that so? After all, with

your long experience in the Gestapo service—"

"That's exactly what I think, my dear Alfred. I could be of immense help in the F. B. I. Only a former nazi can teach you Americans how to fight nazism."

"I wouldn't make that statement, if I were you. After all, none of our Presidents, none of our military and civil leaders, were anything but democratic Americans—and yet they made a nice job of cleaning up Hitlerism, didn't they? But let me ask you one question: Suppose you had not accidentally met me here?"

"Well—it wasn't as unexpected as I pretended. To tell the truth, I knew all about poor Heinz Stromberg, Anna Muehlstein and the rest. I knew that you enlisted in the United States army. The Gestapo's job was done thoroughly. I was no fool, either. Before I quitted work, I stole all the files of the former members of the *Turn*. Our spies worked beautifully in the United States. I knew even the number of your regiment. If you were alive, then you must be here. If unfortunately you had not been, there was still a slight chance that Peter Sternbach, you remember, he wrote some very funny stories, would arrive here with the twelfth regiment. . ."

"Suppose I were able to get you a job in the United States: what guarantee have I got that you wouldn't betray your new boss without any scruples to the next man who might promise you a better salary—you, who have betrayed the Social Democrats to Dollfuss, and Dollfuss to the nazis, and. . ."

"Oh you Jews—"
But I did not let him finish the sentence.

The city of song, the Vienna of the past is dead. Some of its old houses have been disfigured by the nazis, others have been destroyed by sabotage or air raids. Even the beauty of its landscape has suffered—all woods were cut down by the greedy nazis, many a meadow wiped out in their vain search for oil, and the factories have spit all their poison and dirt into the Blue Danube that now looks sadly dark. But, above all, the Viennese are gone. The Jews and the Liberals were killed or driven out, the decent people died on the nazi fronts or starved to death—what remains are the Seeligs, the nihilists, the cynics, those who were able to weather the storm because they

(Please Turn to Page 30)

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Women in the News

By MARTHA NEUMARK

WOMEN IN MILITARY SERVICE SERVED BY J.W.B. WORKERS

It's no longer unusual to see girls in the uniform of the United States Army and in the blue of our Navy in synagogues in many towns and cities over the country. For the number of Jewish girls in our armed forces grows steadily larger. They are participating wholeheartedly in this service just as they have in all other phases of the war effort. They are serving as WAACs, in the WAVES, and in all the other women's units and auxiliaries. "And just as the National Jewish Welfare Board is concerned with the religious and other needs of our men in military camps and bases, our girls too are extended its friendly service and interest," declared Mrs. Alfred R. Bachrach, Chairman of the Women's Division of the National Jewish Welfare Board.

USO-JWB workers are stationed in Des Moines and at Daytona Beach—the two great WAAC training bases. Workers are friend and guide for girls who may be away from home for the first time, or who have difficulty in adjusting to the rigid regime of basic training. No need of theirs is too small, no difficulty too trivial, nor is any too large to receive careful attention.

JWB also has its own committee to plan for the special needs of Jewish women and girls both in service and on the production front. And wherever girls are sent for training over the country, if there are no clubs or workers, the Women's Division of the Jewish Welfare Board asks its affiliates to take part in a program for these girls.

Often the worker writes to reassure parents that their daughter is well and happy and is doing a splendid job. Their answers reveal how much this small service means. "I received your kind letter," wrote one mother, "and wish you to know how much I appreciate what you and the USO are doing for my daughter. Her letters praise these kindnesses and hospitalities most highly. She was especially pleased recently with the opportunity to attend Friday evening services, the dinner at which she had 'home cooking,' the prayer book given her, and other tokens of your thoughtfulness. It makes me feel easier to know she is among her own people, who take such a friendly interest in her. It is a very fine work you do and it must be a source of gratification to you and your organization that it makes happier not only the girls you are befriending but also the comfort it brings their families as well. Be assured that if there were any uneasiness in my mind concerning my girl's well being, I would turn to you as a friend for assistance."

The following is also an indication of parents' interest in JWB service to Jewish girls: "Your letter has made Mrs. C. and me very happy. We were very pleased to know that my daughter who is at Fort Des Moines attended your services last Friday evening."

And from the headquarters of the WAVES at Northampton, the JWB representative writes: "I met with Chaplain A., assigned to the training school

for WAVES. His is an understanding and most cooperative attitude towards the needs of girls of all faiths. He had communicated with JWB to ask for prayer books for the Jewish girls. He had also made arrangements to have Jewish girls who cared to go relieved from duty on Friday evenings so they could attend services in town."

As the number of Jewish women in service increases, so will the friendly aid of JWB be extended them—for guidance, for recreation, for assistance and for companionable healthful understanding. The National Jewish Welfare Board is a constituent agency of the USO.

WOMEN IN THE J. W. B.

In virtually every city and town in the United States, Jewish women are active in providing comforts for men in the armed forces, so many of whom are their own sons and brothers. Virtually every woman's organization in the country has shifted its activities, so that a large part of them may be devoted to this wartime service. It is only recently, comparatively speaking, that the Women's Division of the Jewish Welfare Board has provided a channel through which various forms of aid could be provided. Its function in peacetime not requiring a special women's group, the Jewish Welfare Board is nevertheless adjusting itself to the new circumstances. The Women's Division supplies Jewish chaplains with mezuzahs for distribution to Jewish fighters and is preparing to aid in similar directions.

Chairman of the Women's Division is Mrs. Alfred R. Bachrach, the former Alice Rothschild, who has been widely active in social-welfare activities in New York City. A native New Yorker, she thought of a career for herself in commercial advertising after completing her schooling. The New York School of Fine and Applied Art had her as a pupil. Her background of preparation for the post she now holds includes

(Please Turn to Page 27)

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Has Democracy Learned?

Some Thought After Ten Years of Hitlerism In Germany

By DR. MARTIN ROSENBLUTH

Dr. Martin Rosenbluth, one of the keenest minds in German Jewry, heard the beginning of the great bells tolling the death of republicanism in Germany. He recalls the smugness and the omniscience of the democrats in the Reich. Ten years after Hitler came to power, with the world drenched in the blood of the Fuehrer's victims, the question still remains whether democracy outside of Germany—even in the United States perhaps—has understood what transpired in Germany.—THE EDITOR.

"THE dark decade" is the striking phrase that has been coined to describe the ten horrible years of Hitler's rule, first in Germany and then in one helpless land after another. Reviews are still being spoken and written of the era that has passed since Adolf Hitler took the Chancellorship of the German Reich to inaugurate the Nazi regime. That rise to office was the final touch in the strange phenomenon of the ascent to power, within less than fifteen years, of a man who was a nonentity at the end of the last war and of a party which consisted of a handful of fanatics in 1920.

Why did the Weimar Republic fail to crush the Nazis in the beginning? Why did it permit them, year after year, to march through the streets of the German cities and villages, singing bloodthirsty pogrom songs and shouting their battle cry: "*Jude verrecke*," thus using, with diabolic cleverness, the anti-Semitic vehicle for the achievement of their aims?

Why did not the democratic government of the Reich stop this in all the years it had the power to do so? And why was fascism not suppressed but permitted to grow in the free countries all over the world?

The correct answer is supposed to be one word: "Russia!" But while it is not at all surprising that reactionary and conservative forces, united by their religious faith in private capitalism, gave the fascist movement their open or clandestine support, those who professed liberal and progressive ideas, including various labor governments in and out of Germany, will never be acquitted before the tribunal of history for their retreat before the forces of fascism and for their continuous yielding to threat and blackmail.

Whatever else is said in attempts to excuse—or, at least, to explain—their attitude, one of the main reasons was the sophisticated philosophy which argued that free speech is a fundamental principle of democracy. However anti-democratic the views expressed by individuals or groups, the argument ran, it was essential for a truly democratic state to refrain from interference as long as the individuals or groups refrained from action and maintained that it was not their intention to achieve their political aims by force and violence.

We in Germany beheld the paradoxical spectacle of a movement that, although aiming at the complete abolition of the democratic system, was not suppressed but, in reality, protected by a democratic government which did

not understand, or pretended not to, that common sense should always be the borderline for principles; and that it is not democratic but simply suicidal to permit a poison to spread.

There were, of course, many reasons conspiring for the downfall of democracy in Germany. In addition to the treacherous behavior of the capitalist and mercantile people who, for reasons of their own, financed the fascist forces, there was the disunity in the ranks of the leftist elements, where the Social Democrats and Communists hated each other much more than they did the common enemy. There was the catastrophe of the German Mark which had robbed large sections of an industrious and economic people of their savings and had caused deep hatred of a "system" which, rightly or wrongly, was thought responsible for their losses. There was the character, molded in two hundred years of Prussian education, of the average German, who from early childhood was imbued with an exaggerated respect for the military, whose influence had not been eliminated and not even diminished when the Republic came into being.

There was, characteristic for millions of Germans, the mentality of the Prussian "*Feldwebel*," who knows no higher ideal than discipline and who, while willingly obeying the orders of his superiors, enjoys nothing more than his power to command subordinates.

But, in the last analysis, democracy lost in Germany—and also in other countries—because its leaders, at the beginning of the struggle, did not see or pretended not to see the dangers of fascism and, at a later stage, simply had not the courage to fight for their ideals in the streets and on the barricades and to shoot at their enemies at the risk of being shot by them.

However, what effort at defense of freedom could be expected of a republic which, after centuries of "*Junkherrschafft*" and reaction, had come into being without anything meriting the name of revolution: a republic which had compromised its good name at the very start of its existence by its shameful dealings with the man who, if he was not chiefly guilty, certainly shared to a high extent the responsibility for the first World War and who, when the catastrophe came in 1918, had ignominiously fled to Holland and thought only to save his skin?

The truth is that there was no revolution at all in Germany. The Weimar Republic, despite its modern, liberal and progressive constitution, was not the result of blood and sweat and tears

(Please Turn to Page 20)

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They Left All That!

*Streamlined Americans Settle Down In the
Ancient Homeland*

By JULIAN LOUIS MELTZER

Palestine is usually thought of as a home for refugees, fleeing from oppression to a safe haven. But Palestine also has a magnetic attraction for Jews not suffering from persecution. Hundreds of young Jews and Jewesses of the United States and Canada, completing training in the New World, have settled on the soil of the ancient homeland to find new inner peace. In this article, Mr. Meltzer, most famous of the Palestine correspondents, gives us a picture of Kfar Menahem, a Jewish National Fund settlement, where some forty Americans have settled.—THE EDITOR.

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THE other day a Jewish shepherd dropped in for a chat at my office in Jerusalem. Of slight build, medium stature, with a small mustache and twinkling eyes, this quiet-spoken young man certainly did not look the part of a tender of sheep and goats—of the habits, breeding and uses of which, incidentally, he is regarded in Eretz Israel as somewhat of an authority.

Yehuda his name was; and he had not thought or worried at all about sheep and their upbringing until the year the war broke out. That was when he came to Palestine. Back where he came from, Yehuda was an organizer on the staff of the Associated Fur Coat Manufacturers in New York. He was born in Brooklyn, went to Brooklyn College. While at school and in college, he was prominent in Zionist student affairs, belonged to "Avukah," took an active role in "Hashomer Hatzair."

Little else need be written about Yehuda to introduce him to you as one of the two score American Jewish young men and women of the pioneer kibbutz at Kfar Menahem on Jewish National Fund land south of Gadera, in southern Eretz Israel; the men and women who left their American homes to become part of Zionist pioneering. Still in its swaddling clothes, as it were, the infant kibbutz lies atop a knoll on the rolling moors that abut upon the Negev of Palestine.

During a visit to Kfar Menahem, I naturally took a particular interest in the American chalutzim there. It was a hard, arduous life to which they had come, forsaking material comforts and in some cases well-to-do homes in New York and Detroit, Toronto and Montreal. At first glance they were indistinguishable, in their rough working clothes, from the European Jewish settlers with whose groups they had merged. But when they began speaking Hebrew with a pronounced New World twang, and fumbled here and there for a suitable word, their identity was apparent to the veteran hand at spotting dialectical differences in Hebrew.

"Can you let me have thumb-nail sketches of some of your people?" I asked David, the mukhtar, or headman. "What I'm particularly interested in is to find out how many of the boys and girls were actually born in America, and were really part of the American scene from their birth instead of being imported into it in their youth."

David himself, in America from his early boyhood when his parents brought him over from Poland, was at the Herzlia Teachers' Academy and at-

tended City College, New York. He came to Palestine six years ago and in that short period managed to pile up an impressive record of pioneering on Keren Kayemeth land. He was a book-keeper after graduating college and he, too, like Yehuda, was active in Zionist affairs in his youth and early manhood in the States.

An interesting point about the Mukhtar of Kfar Menahem is that he is not the only one in his family pioneering in Eretz Israel. He has a sister in the kibbutz with him, and a brother at Ramat David.

The human background of these sturdy American Jewish lads and girls is as fascinating as any other in the cosmopolitan Yishuv. Sixteen of them were born in the States or in Canada—all went to school there, had the same type of education as the hundreds of thousands of other young Americans and Canadians in their generation, liked the same or similar things, were accustomed to the fleshpots and the streamlined life of the New World. Yet they willingly forsook that cushioned existence and came back to a corner of the Old World—a tiny corner, long forgotten by the world's teeming millions as other than the ancient abode of their religions; long forgotten, that is, except by less than a score of millions who in their daily prayers, their liturgy, and in their storm-tossed lives thought ardently of the restoration of that speck on the map to its former national splendor.

What made them come? It was not hard to understand, on that day of tender breezes on the knoll at Kfar Menahem. Around them was the embryo of a new life, the wooden hutments that one day were to evolve into pleasant red-roofed cottages and homesteads; the busy hum of farm life, the chug-chug of the pump down at their new well where—blessed discovery in an arid land—bountiful water had been struck by deep boring; the distant clangor from the workshops; all evidence of a diligent and industrious new order. They might just as well have gone out farming in Texas or Montana or Wyoming or California; but it so happened that it was Eretz Israel which had filled their minds and talk and aspirations and hopes since youth.

Reach the Goal

To them the attainment of these primitive trappings of rural life was epochal. It meant that they had at last reached the goal of their most fervent hopes for many years—hityashvut, settlement on the national soil.

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rustic pioneers the Kfar Menahemites occupy an honorable niche.

Malka, born in New York, came to Palestine in 1935, and her job now is to take charge of the fifty children in the village, eight of whom are of American parentage.

When Arieh, Brooklyn-born, graduated from Yeshiva College years ago, he already had his plans to emigrate to Eretz Israel. He, too, came in 1935 with the nucleus of the American section of this kibbutz, and during the disturbances was in Hanifa, frontier outpost of the Yishuv during the stirring days of a supreme new effort. Later he went to Umm el Tfuf, where the village of Dahlia on the Isaac Ochberg Tract now stands, near Ein Hashofet in the hills of Ephraim overlooking the Valley of Jezreel. Now Arieh is



JULIAN LOUIS MELTZER

in charge of the Jewish Settlement Police at Kfar Menahem as the senior N. C. O. He is a full sergeant.

Librarian and teamster: the two tasks seem incompatible. But not to Haya, native of Cleveland, Ohio, who graduated from the Hebrew Institute at Cleveland and then came out to Palestine four years ago. Yona, born in Russia, went to Montreal as a child and then on to Eretz Israel. She is a farmhand; but her comrades are deeply interested in her talent for ballet dancing. And she wants to remain on the national soil.

These men and women have by no means come to segregate themselves in a small community away from the Yishuv. They shoulder its burden of responsibility and effort, its hopes and fears, its duties and obligations. Moshe, born in Brooklyn and a graduate of Brooklyn College, has only been two years in Palestine: he is among the dozen settlers at Kfar Menahem who volunteered for service in the United Nations cause when the call came, and is now a sergeant in a Jewish battalion of the Pal-

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Has Democracy Learned?

(Continued from Page 17)

or of any development which really shook the heart of the German people, but rather a temporary solution. It was accepted as the best means of bridging a certain unfortunate episode in history, even by those who, from the very beginning, were the deadly enemies of any true democracy.

The Weimar Republic died, without honors, on January 30, 1933. The lesson to be learned from its short history is that Fascism must be outlawed and suppressed in its early stages, if democracy wants to survive; and that it is much more democratic to eliminate the poison ruthlessly as soon as it appears than to wait for it to spread and to infect the life of the whole nation.

Democracy should also learn from history that Hitler's fight against Judaism was more than the obsession of a maniac who believed in racial theories, but was most efficient means for winning the support of the reactionary forces and for uniting not only all the sworn enemies of freedom, justice and equality but also many of those who, for one reason or another, were dissatisfied with the status quo and were glad to find a scapegoat for any evil.

It is doubtful, sometimes, whether Democracy has learned its lesson thoroughly. Recently a distinguished United States Senator warned the public against the rising tide of intolerance and anti-Semitism in this country. In the fourth year of the war waged against Nazism and Fascism and for the four freedoms proclaimed in the Atlantic Charter, we read in London newspapers of increased anti-Jewish propaganda conducted openly by members of the British Fascist Party who, at open air meetings, wear their party insignia and shout the battle cry of the Nazis: "Perish Judah!"

When the war is won, it will indeed be necessary for the forces of freedom and progress to begin to win the peace.



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Organization and Personal News

BIRTHS

Asheville, N. C.—A son was born to Mr. and Mrs. Fred Pearlman on Monday, February 22.

Asheville, N. C.—A son was born to Mr. and Mrs. Jack Michalove on Wednesday, February 24.

Raleigh, N. C.—A son, Stephen Glenn, was born to Lt. and Mrs. Arnold Krochmal on February 24. Mrs. Krochmal is the former Miss Janet Hanft of Raleigh. Lt. Krochmal is stationed at Camp Blanding, Fla.

BAR-MITZVAHS

Raleigh, N. C.—William B. Thorn, son of Mr. and Mrs. Aaron Thorn, celebrated his Bar Mitzvah on February 19 with services at Temple Beth-Or. On the Sunday following, Mr. and Mrs. Thorn were hosts at a reception honoring William. Guests were received by the hosts and their son, and were assisted by Mrs. Charles Kohn, Mrs. M. B. Kamsler, Mrs. Milton Thorne and Misses Gloria Kohn and Helene Jacobs. About 200 guests called during the afternoon.

Asheville, N. C.—Bernard Gradman, son of Mr. and Mrs. I. Gradman, celebrated his Bar Mitzvah on March 19 at Bikur Cholim Synagogue. Following the services, Mr. and Mrs. Gradman were hosts at an informal reception in the Vestry rooms.

Asheville, N. C.—Paul Roth, son of Mr. and Mrs. Charles Roth, celebrated his Bar Mitzvah on March 26th with services at Beth Ha Tephilla Temple. Following the services, a reception was held by Mr. and Mrs. Roth in the Temple.

ENGAGEMENTS

Durham, N. C.—Mr. and Mrs. E. J. Evans announce the engagement of their sister, Miss Eve Nachamson, to Lt. Paul L. Schwartz, U. S. Army. Miss Nachamson is the daughter of the late Mr. and Mrs. Eli Nachamson, prominent Jewish family of Durham. She attended Duke University and is a graduate of New York University. She is a member of Alpha Epsilon Phi Sorority. Miss Nachamson is at present a member of the firm of United Dollar Stores Co. and Nachamson's Dollar Stores Co. She is president of the Durham Chapter of Junior Hadassah and secretary of the Jewish Welfare Board of the USO in Durham.

Lt. Schwartz is a graduate of Syracuse University and is affiliated with Zeta Beta Tau Fraternity. He has recently been awarded the Distinguished Service Cross for heroism in action in New Guinea.

WEDDINGS

Rocky Mount, N. C.—Mr. and Mrs. Samuel A. Temko announce the marriage of their daughter, Beatrice Dean, to Dr. Arthur Klein, son of Mr. and Mrs. Joseph Klein of Woodbridge, N. J. The marriage was performed in Richmond, Va., by Rabbi Edward N. Calisch on February 28. Mrs. Klein, who has spent most of her life in Rocky Mount, is a talented artist, having studied at Marjorie Webster School, Maryland Institute of Art and Art Students League, New York. Dr. Klein is assistant resident at the hospital of the Medical College of Virginia at Richmond. He is an Amherst graduate and took his medical degree at Johns Hopkins.

Asheville, N. C.—Miss Sally Lipinsky, daughter of Mr. and Mrs. Morris Lipinsky, was married on Sunday, March 14, to Lt. Carl M. Gross, stationed at Camp Butler, Durham.

OBITUARY

Raleigh, N. C.—Mr. David Wildman, aged 75 years, passed away on February 17 at the home of his daughter, Mrs. Solon Jacobs. Mr. Wildman is survived by his wife, one daughter, three grandchildren and two great-grandchildren.

Goldsboro, N. C.—Chaplain Alex D. Goode, who had been stationed at Seymour Johnson Field in Goldsboro, was among the 800 American officers and civilian personnel who lost their lives in the North Atlantic in February, when two American ships were sunk. Chaplain Goode had just been assigned to foreign duty.

A former resident of High Point, where his father was also rabbi, Chaplain Goode graduated in 1937 from the Hebrew Union College in Cincinnati, and held pulpits in Washington, D. C.,

(Please Turn to Page 23)

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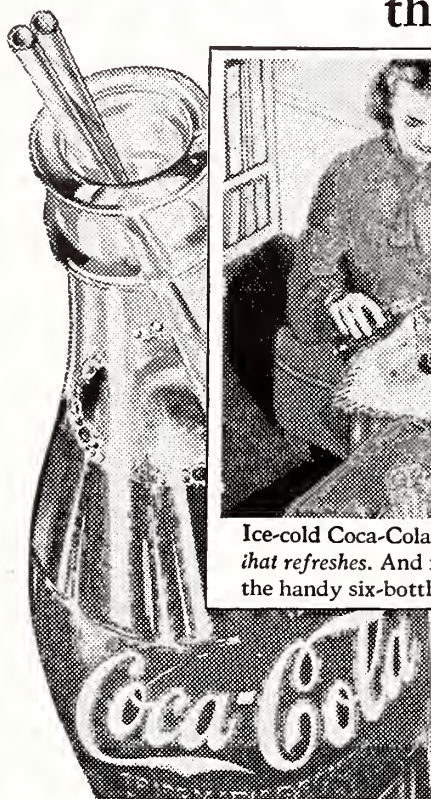
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MADAME CHIANG KAI SHEK

THE speech made by the wife of the Chinese Generalissimo, Madame Chiang Kai Shek, was something to write home about. It left Congress filled with admiration for the little Chinese lady. Our very smart Claire Boothe Luce was outshadowed, and newspaper correspondents more familiar with the English language than people generally, were sent to the dictionaries. They were looking up the word "obtund" which Mrs. Chiang used, and they were trying to find out just who were Gobineau and Houston Stewart Chamberlain, whom Mrs. Chiang mentioned in her speech before Congress.

I imagine many a Jewish reader must have paused when Mrs. Chiang mentioned Gobineau and Houston Stewart Chamberlain. How well we Jews knew the latter! Chamberlain, the son-in-law of the German composer, Wagner, was the man who made anti-Semitism into a philosophy. Anti-Semitism had been a gutter thing before Gobineau and Chamberlain came along. There had been anti-Semites, of course, plenty of them, before that, but intellectuals had fought a little shy of it. If they admitted it, they admitted it as a sort of weakness. At any rate, they did not regard it exactly as a jewel to be treasured, as something to be cultivated and exhibited.

But Houston Chamberlain changed that. Building on the premises laid by Gobineau, Chamberlain made all wisdom rot about the Germans. As the Germans were made the finest of Nature's creations, the Jews were placed in the role of a sinister force which must be despised and annihilated.

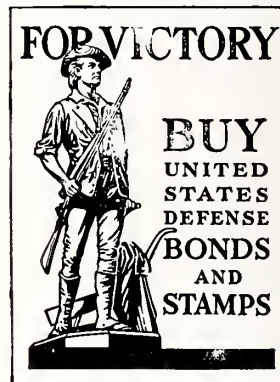
Madame Chiang, in referring to Chamberlain, was probably not thinking particularly of Chamberlain's attitude towards Jews. She was thinking of the whole racial system built up by Chamberlain, according to which the Chinese too were in an inferior position. Mrs. Chiang was talking about the myth of German superiority and invincibility which has been built up around the Germans; and about the similar Japanese myth.

But the point of interest here is that we Jews are not the only ones who feel the darts of such perverted thinkers as Chamberlain. It is comforting to know that there are others—great hosts of them—equally affected. Chamberlain has to fight on several fronts and by that token we know that the old geezer is lost—just as we know that his disciple, Herr Shickelgruber, is doomed.

Madame Chiang, by herself, made Chamberlain and all that he stood for look ridiculous. By Chamberlain's reasoning, she is an inferior person—belongs to an inferior race and here she arises in the Senate and House of Representatives and almost effortlessly fills everybody with admiration for her. The Nazis try so hard to win. Madame

Chiang does not try to win at all. She merely seeks to make clear something that is pressing on her heart; she speaks as Lincoln spoke at Gettysburg—and all are conquered. Houston Stewart Chamberlain spent his life working on his thesis proving Teutonic superiority all in vain. A little Chinese woman twists him around her finger without trying to and makes chop suey out of him.

The outstanding fact about all this Teutonic superiority business is the way in which everything they say is just the exact reverse of the truth. They attempted to build up the thesis that the Jew was a menace and we Jews and most intelligent people have said, "This is ridiculous. No people is a menace. Individuals may be a menace, but no people." But the fact is—this was not true. There are peoples that are menaces. The Germans themselves as a people constituted a menace, as we now see. We refused to see it for long, though the German presses were issuing volume after volume written by the most philosophical Germans and the most scientific Germans, all going to show they were the creators of the earth and all must bow—and serve them. It may be true that not all Germans subscribed to these theories, but when a theory obtains the



currency and persistency that these theories achieved in Germany—we may say that the whole people are infected by them—and until they are rid of this, they constitute as much of a menace as though small-pox were epidemic among them and they were not quarantined.

To be sure, the problem of curing a mental affliction, such as the German obsession of their own superiority, is a difficult one. Maybe the shock treatment which the Germans are getting in Russia these days will do the trick. The Germans have been so boastful in particular of their military prowess and the Russians, though often in war, have certainly not been particularly renowned, in the past, for military prowess. Yet the invincible Germans are now rushing backwards so fast that it is all Hitler can do at the moment to keep his own troops from advancing on Berlin.

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 21)

and York, Pa., for several years before volunteering for army duty. He took training at the army's school for chaplains at Harvard University in the summer of 1942, and was assigned to the Goldboro field, just after it opened in September.

Chaplain Goode was well liked by Goldsboro citizens and Jewish men in the camp. He was the first Jewish chaplain to lose his life in active service in the present war. He is survived by his widow and a three-year-old daughter, Rosalie, who reside in Washington, D. C.; also by his parents, and three brothers in the armed forces.

Greensboro, N. C.—The entire community was shaken with grief when news came of the death of Lt. Sanford Friedman on Friday, March 12, in an

sister, Mrs. Rubenstein of Cleveland, O., a brother, Air Cadet Albert Friedman, and aunt, Mrs. Nettie Friedman.

ASHEVILLE, N. C.

The Zionist War Bond sales in Asheville under the able chairmanship of Al B. Greenberg went way over the top—\$25,000 being the goal set and \$51,850 sold during the month of February.

Rabbi Robert P. Jacobs of Congregation Beth Ha-Tephila and Rabbi Louis Leifer of Congregation Bikur Cholim were appointed Civilian Chaplains at the Moore General Army Hospital near Asheville.

Mrs. L. Lachman was hostess at her home to the Hadassah Study Group on Monday afternoon, March 1.

Pvt. Raphael Sandlovitz of Moore's General Army Hospital sang a number of Palestinian folk songs at the Zionist meeting at the Jewish Community Center, Monday evening, March 1.

Rabbi Robert P. Jacobs was elected vice-president of the newly organized "United Nations Council" of Asheville.

Seven Jewish women of Asheville have graduated into the "Gray Ladies" of the American Red Cross. They are: Mrs. Phillip Zageir, Mrs. Max Crohn, Mrs. T. Galumbeck, Mrs. Morris Lipinsky, Sh., Mrs. Charles Roth, Joseph R. Sternberg, and Mrs. Marcus Sterne.

A feature of the B'nai B'rith meeting on Monday evening, March 8, at the Jewish Community Center, was the "Take It or Leave It" program conducted by Al Greenberg, secretary of the Asheville lodge.

A mass meeting of all Jews was held at Temple Beth Ha Tephila Friday, March 5, at the request of the two synagogues of Asheville. The purpose of this gathering was to voice our concern over the treatment received by our suffering people across the waters. Presidents of all Jewish organizations supported this event and many facts were presented and ideas voiced. Rabbis Robert P. Jacobs and Louis Leifer gave interesting talks on what is being done to try to alleviate these conditions abroad. Isaac Gradman was elected president of this group and Mrs. David was elected secretary. Dr. Samuel Robinson presided at the meeting.

The National Council of Jewish Women entertained 15 new members with a musicale and tea at the Jewish Community Center Wednesday afternoon, March 10. Mrs. Laura Brunton of the Red Cross staff at Moore's Army General Hospital was the guest speaker. Mrs. Brunton told of the work being done at the hospital and told of various ways that Council can help to make the staff and patients more comfortable. Mrs. B. L. Bauer of Baltimore, a visitor, formerly a member of the Executive Board of Council, was called upon to say a few words and stressed unity of Jewish women. Mrs. James Lorick presented a program of

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LT. SANFORD FRIEDMAN

airplane crash at Gunther Field, Ala. Lt. Friedman, son of Mr. and Mrs. Louis Friedman, had only recently received his commission and was at the time of his death an instructor at Gunther Field. Funeral services were conducted on Sunday, March 14, by Rabbi Rypins, after the body had arrived from Gunther Field with a military escort. Lt. Friedman was buried with military honors, and pallbearers were a detail from the army air forces technical training command in Sedgefield.

Lt. Friedman, who had spent practically all his life in Greensboro, was one of the community's outstanding young men, and in addition to his family, he leaves a community of sorrowing friends. Surviving are his parents, a

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*Goldsboro Community Goes "All Out" For Soldier Neighbors
At Seymour Johnson Field*

By EMMA R. EDWARDS

NOT one of Goldsboro's 20,000 inhabitants dreamed a year ago that a flourishing army camp would become a neighboring city. Goldsboro's half-million-dollar airport a mile and half south of town, completed just before Pearl Harbor, doubtless influenced the selection of the site as a training center for Army airplane mechanics.

Land options, lightning construction, and boom-town business showed citizens that a dream could become a reality in the space of a few short months. The advance group arrived in July and August, 1942, and in less than six weeks classes were under way.

Very gratifying to Goldsboro was the Army's acceptance of the name suggested for the field, a fine tribute to Seymour Johnson, local boy who lost his life testing a government plane.

The Army Air Corps, with its blue and yellow double-wing insignia, is the most coveted branch of the Army. The school motto "Sustineo Alas" means "I sustain the wings," or freely and modernly translated, "Keep 'Em Flying!"

In order to be chosen for the course in ground mechanics such as is offered in Goldsboro and at similar fields elsewhere, a soldier's I. Q. must be above 110. All men accepted as students are given first class private's rating, and become corporals when they graduate four months later. Citizens are appreciative of the fact that their soldier neighbors are above the average. Here men from 18 to 45 learn how planes are built and how to keep them running smoothly. Represented in the group of fledgling mechanics are every trade and profession known to man.

Since Jewish boys and men are both patriotic and intelligent, there are many Jewish students in camp. The local Jewish community opened its doors and its heart from the very first day. In August the 25 local Jewish women met to plan week-end hospitality, and offered as a welcome attraction a buffet supper in the Sunday school rooms of Ohel Sholom Temple, lovely house of worship built in 1886; many non-Jews enjoyed the affair also.

On Saturday and Sunday of each week, the Jewish Center is kept open by local hosts and hostesses who pro-

vide games, stationery, conversation, relaxation, music, dancing, and refreshments. Over \$700 was contributed for soldier entertainment in the local Federated Jewish Appeal. A 'juke' box, easy chairs, and a water cooler were donated; painting and new draperies add a restful atmosphere to the Center. An electric coffee urn, small gas stove, sink, and stock of dishes complete the equipment.

Mr. J. H. Lesser is chairman of the local hospitality group, and Miss Amy Meyers is Junior hostess; Senior hostesses change each month, and newcomers are asked to assist if they care to do so.

In addition to week-end hospitality with its coffee and doughnuts, or cold drinks and cookies, other more ambitious affairs have been undertaken monthly, such as a potato pancake supper, kosher wiener roast, Chanukah, and Purim parties. No admission is charged for any of these affairs, and whenever Sisterhood or Hadassah benefit parties are given, soldiers are always admitted free. It is not unusual to serve more than 100 men at supper parties.

Entertainment takes various forms. Many of the men in camp have appeared professionally in vaudeville, orchestra, or concert work, and all are willing to contribute their part. Rabbi Jos. I. Weiss, of Ohel Sholom Temple, gave a series of ten weekly book reviews on Sunday evenings. Jewish folk songs are heard frequently with keen appreciation.

Students are not the only Jews attached to the camp, for many civilians left teaching or related jobs to become instructors under civil service; more recently women are being added as instructors also. Many civilian instruc-

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tors, as well as officers and students, are married; their wives are a welcome addition to the community life, and show their willingness to help provide hospitality for the men in uniform.

Since Goldsboro was an average normal town with housing accommodations for its own people only, the newcomers have found it very difficult to get places to set up housekeeping or even rooms in which to sleep. The crowded restaurant and cafe situation, food and labor shortage, have been other problems. The defense housing units still under construction will relieve the situation when completed, but strangers have been particularly grateful for a chance to mingle with friendly people, and an occasional invitation to a delicious home-cooked Southern meal.

Wives, mothers, sisters, and sweethearts of soldiers visit them frequently in spite of the warning that it isn't easy to find a place to stay in Goldsboro. If it were not for the fine spirit shown by the townspeople who have opened their homes to the stranger guests, many a soldier would be depressed by difficulties in which his loved ones might become involved. Since groups of mechanics are graduating every week, visiting is a natural consequence.

There is hardly a Jewish home in Goldsboro that has not been the background for one or more weddings since the camp was opened. Sentimental couples do not like to be married in a magistrate's office or an impersonal chapel; the one wedding to which most

of them look forward must be as nearly normal in every particular as possible. Both the local rabbi and the post chaplain have had their hands full.

Every church in Goldsboro has opened a soldier center, and many have parties and free meals. No religious lines are drawn, and men of any denomination are made welcome. Soldiers like to attend church in town, and many sing in local choirs whenever possible.

The Goldsboro Woman's Club offered its beautiful \$45,000 building as a defense center just after Pearl Harbor. Under local management, Red Cross production work, classes in first aid, rationing, and week-end soldier entertainment went on until August, 1942 when it was leased on a non-profit basis to U. S. O. for the duration. It so happened that Herman Weil was U. S. O. chairman and Mrs. N. A. Edwards was president of the Woman's Club, both being active Jewish citizens.

Jewish men and women are well represented on all U. S. O., Red Cross, and affiliated boards, as well as the local Planning Council. Thus Jews serve two-fold, in the community at large and in the Temple Center. Jewish boys are frequently found at U. S. O. which they prefer to beer taverns and pool parlors. They enjoy making records to send to their parents and sweethearts on the Speak-A-Phone which U. S. O. provides; they convey their greetings in song, verse, and other original ways.

Since the Jewish Welfare Board is one of the six component groups in the U. S. O. set-up, a J. W. B. worker, Mr. Theodore Tarail of New York City, was assigned to Goldsboro in November. After one month, Mr. Tarail resigned from U. S. O. in order to enter civic recreational work in Atlanta, Ga., and his place was taken by Mr. Herman Levin of Philadelphia, Pa., who with Mrs. Levin had lived in camp centers in Michigan and Georgia for more than a year.

Mr. Levin's background in the field of adult education and recreation fits him well for the varied U. S. O.-J. W. B. work. Mr. Levin is associate director of the U. S. O. program in Goldsboro, serving with Mr. Leon Leighton of New Rochelle, N. Y., managing director and Y. M. C. A. representative.

Mr. Levin's first work in the community was the formation of an advisory local group, headed by Mr. J. H. Lesser, known as the J. W. B.-Army-Navy Committee. At U. S. O., Mr. Levin helps Jewish and non-Jewish soldiers with their problems, finds out their hobbies, listens to their 'griping,' and plans entertainment for them in which they can create as well as appreciate.

Not all J. W. B. work is confined to camp towns; field work includes various colleges in the State where Jewish boys are attending as part of the Army and Navy educational program recently instituted.

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(Please Turn to Page 27)

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NAVAL COLLEGE TRAINING PROGRAM

The new Navy college training program, designated V-12 and designed to produce officers for the Navy, Marine Corps and Coast Guard through the training of students and recent graduates of high schools and preparatory schools, enlisted men of the Navy, Marine Corps and Coast Guard, and college students, will be inaugurated about July 1st with the enrollment of students to be selected after tests to be given on or about April 2nd.

Students to be trained under the Navy's college training program for general duties will receive one and one-third years of study at colleges and universities under contract to the Navy. This training will consist of four terms of college work of sixteen weeks duration each.

The length of course for students who are in training for specialized service, including chaplain, medical, dental and engineering officer candidates, will vary from six to twelve terms. At the conclusion of their college work, students will take specialized naval training leading to commissions.

All men accepted for the V-12 program will be ordered to college and go on active duty in uniform under military discipline. They will be rated as apprentice seamen, United States Naval Reserve.

Qualifying tests will be held on or about April 2nd throughout the nation. Students selected on the basis of officer-like qualifications, including scores on these tests, will be assigned to the Navy college training program in two groups. The first group will report to colleges and universities, now being selected by the Navy, on or about July 1, 1943. The second group will report on or about November 1st. Another group will report about March 1, 1944, following selection late in 1943 in other tests.

Following the test, successful candidates will appear before a Selection Committee, consisting of an educator, a representative and a naval officer. This Committee will make the final selection after candidates have passed a thorough physical examination.

Eligible Civilians

The following civilians will be eligible to take the April tests:

(1) High school or preparatory school graduates who will have attained their seventeenth and not their twentieth birthday by July 1, 1943, regardless of whether they are presently attending college; or

(2) High school or preparatory school seniors who will be graduated by July 1, 1943, provided they will have attained their seventeenth and not their twentieth birthdays by that date; or

(3) Students who do not hold certificates of graduation from a secondary school but who are continuing their

education in an accredited college or university provided they will have attained their seventeenth and not their twentieth birthday by July 1, 1943.

For admission to the tests to be given late in 1943, all applicants for V-12, except those who were in college in the Spring of 1943 and those to graduate from high school or preparatory school at midyear, 1943-1944, must produce certificates of graduation from high or prep school.

In addition to qualifying scholastically for tests, a civilian candidate must also meet the following requirements:

(1) Be a male citizen of the United States.

(2) Be morally and physically qualified for this program, including a minimum visual acuity of 18:20.

(3) Be unmarried and agree to remain unmarried until commissioned, unless sooner released by the Navy Department.

(4) Evidence potential officer qualifications, including appearance and scholarship records.

Enlisted Personnel

Enlisted personnel of the Navy, Marine Corps and Coast Guard may apply for the Navy college training program through their commanding officers. Application blanks similar to those used by enlisted men in applying for a commission, will be made available to all ships and stations. Enlisted personnel of the Navy, Marine Corps or Coast Guard selected for college training will be retained in their respective service while training.

OUR LAST PURIM

(Continued from Page 12)

The dream of two thousands years, under the nurture of Theodor Herzl and his colleagues was transformed into a spark; the devotion and zeal and love of our people in all corners of the world have in the past fifty years fanned that spark into a flame. Ours is the task to add the fuel and tend the hearth, while at the same time warming our bodies and illuminating our souls with the reflected glory of Zion rebuilt. No longer need we fear persecutors; no longer will our existence depend on miracles or on the heroic acts of individual saviors. Today the whole people undergoes a process of self-emancipation, and the entire world may well gaze with solemn awe at the historic sight.

Our generation has a rendezvous with destiny; we shall keep the appointment.

Gen. Jacob Shmushkevitch, 43-year-old commanding officer of the Soviet air fleet, now engaged in a death struggle against Hitler's Luftwaffe, is a Lithuanian, the son of a poor Jewish tailor.

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LATCHSTRING AND KHAKI

(Continued from Page 25)

serves a weekly treat at the Temple. "My, how those boys go for a salami and rye sandwich!"

Because the number of men in camp is too large to give all of them the same time off, the student mechanics are divided into seven groups, and each man has one day off every week; thus there is a constant number of customers for bus travel, movies, and cafes in town. In order not to favor only those whose off-day falls on Sunday, the J. W. B.-Army-Navy Committee is staggering the supper schedule, so that a different group can get a touch of home each week. The Sunday Brunch idea is being added, and scrambled eggs and delicatessen are enjoyed by late breakfasters.

The largest number of men in camp are from northern metropolitan sections, and they frequently bewail the lack of night clubs, race tracks, and other attractions. Another complaint is the lack of young girls, for among Goldsboro's 35 Jewish families there are very few single girls, and most of these are away at college nine months of the year. Girls from other communities lack travel opportunities and leisure to travel.

For the religiously-inclined soldier or sailor, the Army provides chaplains for the three major faiths—Catholic, Protestant, and Jew, and all camps are supplied with chapels for worship. The chaplain ranks as a first lieutenant. Insignia for the Christian chaplain is a silver cross, for the Jewish chaplain the two Tablets of the Law surmounted by the Star of David; both are worn on the collar, or blouse lapel.

Chaplain Alexander Goode, formerly of High Point but more recently rabbi at York, Pa., was stationed in Greensboro until he was ordered overseas a few weeks ago. Both he and his successor, Chaplain Abraham Goldberg, took the Army's training course for chaplains at Harvard University, prerequisite of which is a theological degree and one year's ordained service.

Chaplain Goldberg is from Pittsburgh, Pa., and was rabbi at Brookline, Mass., after graduating from the Jewish Theological Seminary in New York City in 1941. In compliment to him, the Pittsburgh B'nai B'rith Lodge gave a Terah to the Jewish chapel at the Goldsboro field where Chaplain Goldberg is stationed. He conducts services regularly for both Orthodox and Reformed groups, officiates at weddings, arranges minyan or Kaddish, holds conferences, makes wills, visits the guardhouse and hospital, and acts with the J. W. B.-U. S. O. worker as liaison officer between camp, local community, and congregation.

Goldsboro will be no exception to the plan to be followed wherever Jewish men are in uniform, and a large-scale Seder supper is being arranged by chaplain, J. W. B. and community. Many pounds of matzoths, in addition to the traditional Passover menu, will be provided by joint appropriations. Besides much home hospitality, Seder suppers will be held in mess halls at camp in shifts two hours apart, to allow opportunity for all to participate

in the sacred and time-honored religious observance.

Chaplain Goldberg tells the men in his charge that a religious attitude should be a natural part of their lives. Says he,

"A time of crisis is a time for observing the principles of religious teaching. Ultimate victory is given to those who show by their way of living that they are deserving of victory."

Goldsboro's local Jewish young men, proudly serving on many fronts, are listed on a roll of honor at the Temple. The list includes Lieutenants Sol Goodman, Abe Gordon, and Sidney Meyers; Sergeants Lionel Weil, Jr., and Hyman Meyers; Corporal Joseph Edwards, and Privates Nathan Kadis, Hyman Cohen, Sylvan Whitton, Arthur Switzer, Seymour Brown, and Robert Baum.

WOMEN IN THE NEWS

(Continued from Page 16)

these posts: Vice-Chairman of the Y. W. H. A., Trustee of the New York Federation of Jewish Philanthropic Societies, member of the Executive Committee of the Women's Division of USO and a member of the Army and Navy Committee of the J. W. B.

WOMAN BEHIND THE MAN

"What every woman knows" was how Barrie described the allegation that behind every successful man is a woman. Evalyn Katz is one of these. While her boy friend is fighting for his country in Australia, she is busy acquainting the nation with his work as a poet. Miss Katz and her friend, Karl Shapiro, are both from Baltimore.

The limited circle of poetry-readers knows that a new comet has flashed across the literary skies. It is called "Person, Place and Thing," the collection of poems which won for Mr. Shapiro the Levinson Prize for 1942 from Poetry Magazine. Miss Katz has been a medical technician. When the poet went to the wars, the technician went to New York to apprise the world of the powers of Karl Shapiro. She has made a masterful job of it. Four anthologies have already included Shapiro. Magazines keep asking for his verse. In the meantime, Karl keeps sending it from the Southwest Pacific. The bogey built around sergeants is completely disproved by Karl Shapiro, for no man who can write as he does can possibly be an insensitive sergeant. But sergeant he is.

Miss Katz, who works in a doctor's office while she keeps sending the poems around, has a confession to make. "Person, Place and Thing," hailed by the critics as "a sort of touchstone for his generation," did not include one important batch of poems. These were the love poems that Karl Shapiro sent. It will be time enough to publish these as a separate volume when the sergeant comes home—and they can be dedicated to Mrs. Karl Shapiro.



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They Left All That!

(Continued from Page 19)

estine regiment, formerly the Palestinian Buffs.

Shoshana, who has a brother in Kfar Menahem and another in Ramat David, graduated from Brooklyn College into which she won a scholarship, and went to Herzlia Teachers' Academy. Abush, born in Toronto, came to Kfar Menahem two years ago and is its tractor mechanic. Shulamith, Bronx-born, graduated Hunter College and also shows talent as a dancer.

In charge of the laundry is Selma, native of Brooklyn, where she attended high school, who has a sister at Ein Hashofet. Another Bronx girl, Leah, works in the dairy. With her on the dairy farm is Hannah, born in Chicago and graduate of its University.

Ephraim, native of Brownsville and the tractor-driver, has enlisted in the Royal Army Service Corps. Haya comes from Toronto, and is the settlement's cook—and a darned good one, too, they tell you. Aaron, one of the shepherds, graduated City College and Herzlia Teachers' Academy; two of his sisters are at Kfar Menahem.

And so it goes on: the private life of these boys and girls, prototypes of their generation who can be seen in the millions in the great cities of the New World. No cafe society or high heels or the latest movie for them: they have left all that behind for the spiritual contentment of toil on the national land, of scrimping and saving to build a children's house, of planning ahead for livestock and tools and farm machinery: of taking part in the upbuilding of the homeland.

They might have been commuters, these men, whose average age is 27 years, or suburbanites in a highly-urbanized existence: they might have gone West or remained in the East, done a hundred and one things offered in the land of golden opportunity. They left all that and came to Eretz Israel.

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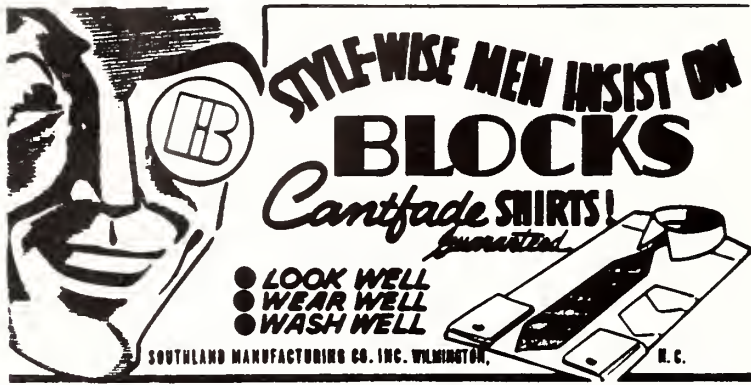
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MASTER PLAN FOR EXTERMINATION

A Story of the Jews In Holland

By JOSEPH W. F. STOPPELMAN

Editor of the Netherland News

Holland, historic haven of refuge for oppressed European Jewry, is resisting heroically the doctrines of her Nazi invaders. But that tiny country offers a model for the cruel, ruthless plan of extermination which Hitler is applying to all Axis-dominated Europe today. Mr. Stoppelman, who, as Editor of "The Netherlands News," is the historian of his country's fight for resurrection, here gives us an insight into the life that Dutch Jewry leads under the "master-plan for extermination."—THE EDITOR.

EARLY in August, 1942, when the daily transportation of Dutch Jews to the ghettos of Poland was already in progress, a Jewish refugee arrived in a neutral European country, after a life-or-death escape from the occupied territory. The story he had to tell of Nazi persecution in Holland was as terrible as it was comprehensive. He had been present when the first anti-Semitic measures were introduced, and since then he had lived through the whole gamut of German-directed humiliations, spoilage and murder.

Shortly after the incidents of February, 1941—when the Dutch Nazis, in their boisterous self-confidence, started a little pogrom of their own and an overwhelming mass of Netherlands Gentiles protested by spontaneous strikes—there arrived from Prague a Jewish official who established contact with the leaders of the Amsterdam Jewish community. He asserted that the Germans had ordered him to set up a Jewish organization similar to that existing in Prague and called the "Jewish Council." The Amsterdam Jews knew of its existence and were informed of its activities. It had, in fact, functioned well thus far and had even been able to smooth out some of the difficulties which were constantly laid in the path of all Czechoslovakian Jews. Moreover, the Prague "advisor" made a trustworthy impression; he seemed to act in good faith, and subsequent events have never proved the reverse.

Thus, but also because there was precious little choice, a Jewish Committee was established to look after the interests of all Netherlands Jews and to act as a link between them and the occupation authorities. As presidents of this Council were appointed Professor D. Cohen and A. Asscher, head of an internationally famed diamond works.

Very swiftly the duties of this Council expanded. All Jewish institutions such as hospitals, orphanages, homes for the aged,—even the smallest brotherhoods and trusts, were placed under its responsibility. Though the basic capital of all Jewish establishments had been confiscated, sufficient money was put at the disposal of the Council to enable the continuation of their work.

The man to take charge of the stolen Jewish funds was a certain H. W. Muller Lehning, a provincial Nazi whose latest advance in the Nazi hierarchy has been his appointment to Mussert's personal Cabinet as "authorized representative of non-commercial organizations."

The "arrangement," as the Nazis called this outright robbery, was made long before they started to confiscate

other Jewish property. For the time being only synagogues were left alone. During 1942 many synagogues were set afire, both by Germans and Dutch Nazis, and much of the ancient treasures of ritual ornaments stolen.

To make sure that their further measures would be seen by all Dutch Jews, the Germans ordered the publication of a weekly "news" sheet to replace the three disbanded Jewish papers. Cohen and Asscher were held personally responsible for the leaflet, the text of which had to be submitted to the Nazis in German. It was then censored, and whatever was left of the suggested text translated into Dutch. There was, however, a strict prohibition of the use of Hebrew letters, obviously resulting from a fear that messages of warning might be conveyed to the Jews. Also, the paper was not to contain any articles or editorials; all it could print were the rules and restrictions which the German tyrants wish to convey to the Jewish section of the Netherlands people.

The First Mass Murders

In June, 1941, the first "official" deportation of Jewish youths took place. Unofficially three hundred young men had already been transported in February and killed in the Mauthausen sulphur mines, by way of retribution for the February strikes. The June deportations, however, were meant as a retaliation for an attack made on German officers of the Luftwaffe. A bomb had exploded in the new quarter of south Amsterdam, in a house occupied by a number of Nazi airmen. It was never ascertained who staged the attack, though there was a persistent rumor that subordinates of the officers had been guilty of the explosion themselves, in revenge for abominable treatment.

This time 700 Jewish men between the ages of 28 and 40 were rounded up and transported to the mines of Mauthausen. Comparatively soon their death tidings reached Holland; the news was sent to the rabbis of Am-

(Please Turn to Page 30)

A. B. Blake

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ORGANIZATION AND PERSONAL NEWS

(Continued from Page 23)

songs, accompanied by Mrs. Charles Glass, and Mrs. Glass rendered several selections on the piano. Mrs. Al Goodman was introduced as Junior Past President of the local chapter, as well as the other officers of this chapter, as follows: Mrs. I. Fagan, first vice-president; Mrs. Joseph Cooper, second vice-president; Mrs. Leon H. Feldman, secretary, and Mrs. I. Gradman, treasurer. Approximately 70 persons attended. Mrs. Joseph R. Sternberg, president, presided.

The annual linen shower of Hadassah was held at the Jewish Community Center on Monday afternoon, March 15, with Mrs. Frank Marder and Mrs. Samuel Slossman co-chairman. A short business meeting was held prior to the display of the linens with Mrs. David Marder presiding. A card medley followed.

Mrs. Al J. Goodman

GREENSBORO, N. C.

With Chaplain Linsley of the First Technical Training Command at Sedgefield as guest speaker, and Chaplain Diggs of the newly established Basic Training Camp to answer questions, the March meeting of the Council-Sisterhood turned into an interesting discussion of what can be done for the Jewish boys when the camp finally opens. Since the outstanding business of the meeting had been the voting of \$500 towards the maintenance of the recreation room to be built in the basement of the temple, the group was naturally interested in hearing about the work of Chaplain Linsley and the plans of Chaplain Diggs for the forthcoming camp rush. Bringing reports from the committee with members of the B'nai B'rith and the congregation as a whole from plans being made for the recreation room were Mrs. F. I. Rypins and Mrs. A. F. Klein, representing the Council-Sisterhood on that committee. Other routine business was transacted, among which was the appointment of a nominating committee with Mrs. Bertram Block as chairman.

With Phil Segal as chef, the B'nai B'rith held its second supper meeting in the temple on Monday, March 15. After routine matters had been taken care of, the important business of the meeting was the discussion of the recreation room to be built in the basement of the temple. Milton Zauber brought reports of plans for building a new floor and painting the basement, while Nat Markowitz told of the plans for furnishing the room when finished. After a good deal of discussion and

appointment of committees by the president, Adolph Guyes, to work further on this project, the matter was left for final adoption by the congregation as a whole. The highlight of the meeting was the acceptance by Mr. Sidney J. Stern of a plaque containing the names of the Greensboro boys in the armed forces, which was presented by the Sidney J. Stern lodge of B'nai B'rith to the community as a whole.

Sisterhood Sabbath was observed on Friday evening, March 19, with members of the Council-Sisterhood conducting the entire service. Mrs. Milton Weinstein and Mrs. Leonard Temko shared the reading of the services, while Mrs. Mare Friedlaender and Mrs. Al Klein gave short talks. Mrs. Hattie Weinberg gave the Kaddish service, and Mrs. Newton sang a solo. The regular choir music was rendered throughout the service.

Purim was celebrated in the Religious School on Sunday, March 21, with programs by the various groups. All entertainment was given during the morning assembly, with all the classes taking part in plays, games and musical programs.

RALEIGH, N. C.

Dr. Sidney Marks, professor of law at the New York Law School and lecturer at Dartmouth and Harvard Law Schools, spoke on behalf of the United Jewish Appeal campaign now underway in Raleigh, at a recent meeting in the B'nai B'rith recreation hall. Ben Goldberg is chairman of the city-wide campaign to collect funds to meet the \$6,500 quota of the national total which will enable rescue work to continue for refugees in this country and in Palestine.

Mrs. Jesse Margulies and Mrs. Donald Jurkovitz were joint hostesses at the Tally-Ho Inn recently honoring Miss Adele Lober, bride-elect.

Bridge and mah-jongg were played and prizes were won by Mrs. Oscar Legum and Mrs. Daniel Satsky. Miss Lober and her sister, Mrs. Ben Goldberg, received corsages from the hostesses. The bride-elect received a gift of silver from Mrs. Margulies and crystal from Mrs. Jurkovitz.

Guests included Miss Lober, Mesdames Ben Goldberg, Rebecca Kline, Morris Satsky, Daniel Satsky, Oscar Legum, Louis Greenspon, Abe Horowitz, Arthur Aronson, Aaron Thorn, Julius Gelin, and Misses Shirley Pizer, Judy Kaplan, Marian Schafer, Ruth Goodman, Sadie and Frances Harris, Ida Rubenstein, and Florence Lasker of Detroit, Mich.

Mrs. Bob Ginsberg visited relatives in Chicago, Illinois.

Mrs. Sonia Lichter of New York City visited her son and daughter-in-law, Mr. and Mrs. Sidney Lichter, at their home on Anderson Drive.

Miss Adele Lober was guest of honor at a party recently given by Mrs. E. J. Ellisberg at her home. Cards and mah-jongg were enjoyed, and the bride was presented crystal in her chosen pattern. (Please Turn to Page 30)

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MASTER PLAN FOR EXTERMINATION

(Continued from Page 28)

sterdam with the demand to inform the families concerned.

Towards the autumn of 1941 the Germans made a further move. They set up a number of labor camps where all Jewish unemployed between 18 and 65 were gathered. The Machiavellian spirit behind this measure is as clear as it is horrifying. For systematically these men had been made workless by the introduction of the Nuremberg laws which forced their Gentile employers to dismiss them. Only very few among them had found work with co-religionists; but as gradually all Jewish enterprises were "aryanized," the German trustees carefully eliminated Jewish members of the staffs, informing the Labor Exchange with meticulous care of those dismissals. In their turn the Exchange pounced upon the newly unemployed for the labor camps. They were subjected to a farcical medical examination, in which only the totally decrepit stood a slight chance of being rejected.

In the Nazi work camps the Jewish slaves were put to the heaviest labor, no matter whether they were fit for it. During the first month they were allowed the extra food rations generally reserved for strenuous work, but then this "lenient" measure was rescinded. Furloughs were not given them either—by way of punishment for the crime of certain of their distracted relatives who had dared to try and visit the unfortunates. On the little island of Ameland, north of Groningen province, a special penitentiary was established for Jews who had endeavored to escape from their slave labor.

But this method of elimination did not appear to satisfy the Germans. It took too long, and besides, it did not bring ALL Jews into their clutches. That is how they arrived at the third stage in the annihilation process: the mass deportations. They started in

July, 1942, with the arrest of many foreign Jews who had sought and found shelter in the Netherlands after Hitler's rise to power. But, as usual, the Nazis tried to cover up their ulterior motive. With devilish cunning they put themselves out to make those helpless creatures believe there was nothing to fear. On the contrary—the authorities were going to "do something" for them!

The Jews were brought before a "Central Committee for Jewish Emigration" at Amsterdam. Here they were made to fill out numerous forms, all of them pointing to the possibility of mass emigration. Particularly pointed questions were asked regarding their finances. But fortunately, the legal Dutch government, during the May days of 1940, had ordered the destruction of all archives concerning refugees in the Netherlands, so that their declarations could not be verified. After this grueling investigation the prisoners were released.

Soon afterwards the would-be emigrants received notice to appear in the Amsterdam Central Railroad Station, with their baggage. The luggage of each family member was to be packed separately, which indicated that families might not be left together. No less than 800 German, Austrian and other Jews were ordered to arrange for their departure, but many of them scented danger and went into hiding. Those who did obey the Nazi command were packed into cattle cars and rail-roaded out of Holland. They were never heard of again. Not even the Dutch police authorities or members of the Jewish Council had been allowed to be present at their departure.

The informant confirmed that this fiendish behavior has deepened the general loathing of the loyal Dutch for Mussert's hordes of robbers, sadists and assassins.

ORGANIZATION AND PERSONAL NEWS

(Continued from Page 29)

Guests included sorority sisters and friends of the bride-elect.

Mrs. Jesse Margulies is spending some time with her husband who is stationed in New Jersey with the U. S. Army.

Mrs. Geo. Barwick

WINSTON-SALEM, N. C.

The Winston-Salem A. Z. A. Chapter No. 416 held its annual Sabbath Services at the Orthodox Synagogue. The sermon was presented by Bruce Levin, while Elisha Katzin presided over the services.

The newly-elected officers of the Winston-Salem A. Z. A. are: Aleph Godol, Al Silverstein; Aleph S'gan, Marvin Swartz; Aleph Mazkir, Leonard Katzin; Aleph Gisbor, Bernard Manton.

Ex-Aleph Godol Martin Levin, who went into the armed service on February 9, was presented with a soldier's kit by the chapter, in recognition of the outstanding work he did while in office.

The Winston-Salem chapter played host to the Durham chapter of A. Z. A. A basketball game was played with the

results in favor of Winston-Salem. Following the game a social gathering was held at the home of Elaine Solomon.

Al Silverstein, Aleph Godol

Vienna, 1945

(Continued from Page 15)

possess the shrewdness and unscrupulousness of criminals.

I am sure, though, that their days are numbered. They won't be able to fool the representatives of the free democratic nations very long. But I do not think I shall stay here to witness their end. I am not interested in Austria any longer. America is my home, and the United States my country. Of course, as a soldier, I cannot leave this rotten place of my own free will. But I have heard that the army seeks volunteers for an expeditionary force, intended to annihilate the last remnants of the nazi gangs that have fled to some deserts in Asia. I know my duty.

Ye shall do no unrighteousness in judgment, in mete yard, in weight or in measure.—*The Bible.*

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The AMERICAN JEWISH TIMES

Nisan, 5703

Passover

April, 1943

★ ★ Jewish Heroes Add Meaning to Passover ★ ★



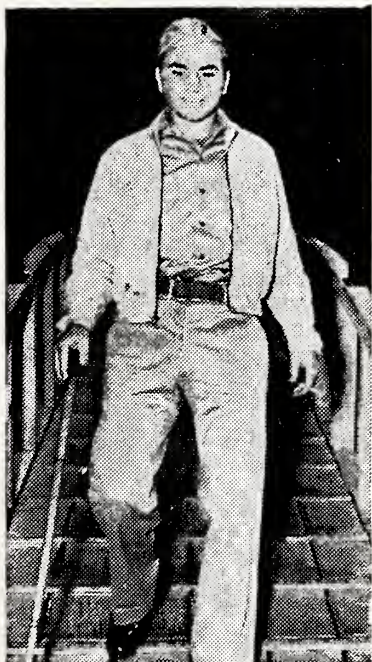
PVT. HYMIE EPSTEIN
Killed In Action
"That Kid Was The Best"



(From a painting by Joseph Margulies)



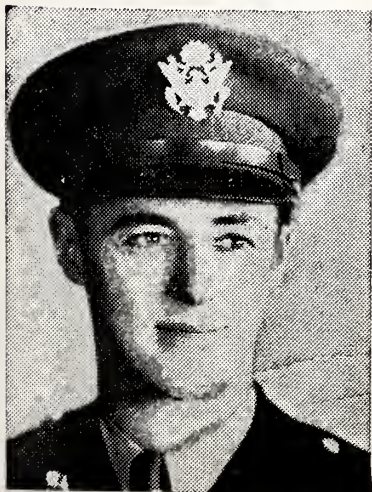
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IMMORTAL SERGEANT

The bomber plunged downward through the driving storm, came within a few feet of the water and straightened out. Her tanks were almost empty. The wind was against it and the crew knew they were going to crash. A young sergeant crawled out of the bomb-bay and began to unhook the safety clasps on the life-rafts. The bomber plowed into a wave with a shattering impact. Somehow the stunned crew managed to get free and, finding the rafts already afloat, clambered aboard — all except the young sergeant who had released them. He was Meyer Levin, America's greatest bombardier and the holder of three decorations for valor. As the plane broke up and sank, Sgt. Levin went with it, having trapped himself by working a moment too long over those rafts which carried his fellow-crewmen to safety.



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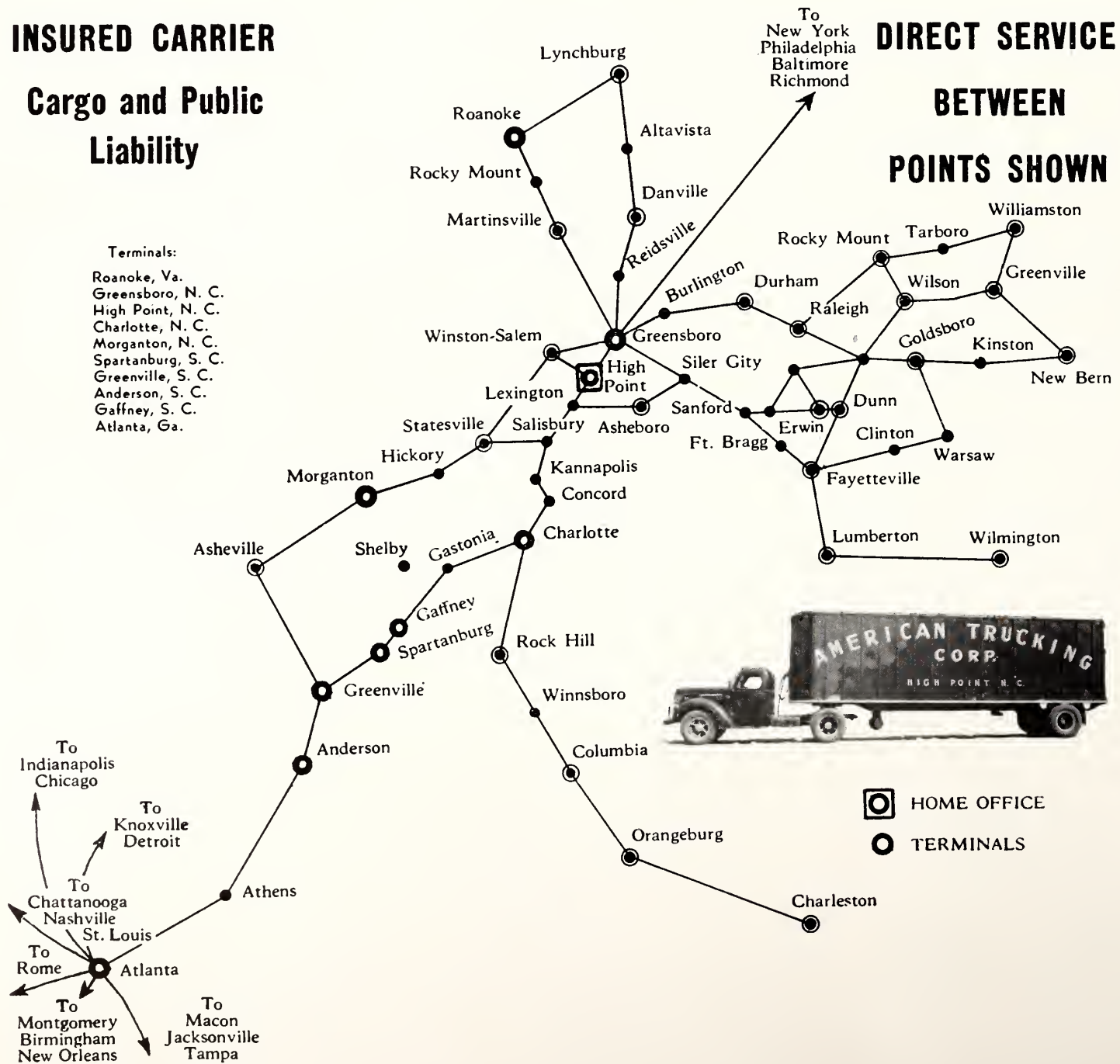
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The American Jewish Times

VOLUME 8

APRIL, 1943

NUMBER 9

EDITORIALS

A Passover Editorial

"Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place."

In these immemorial words of Moses unto his people the Jews have a perpetual reminder of the slavery they have endured and the liberation that is promised. The words of consolation and of encouragement are freighted with immediate meaning on this Passover of 1943.

The painful story of Israel's bondage in Egypt, as recounted in Exodus, is, like virtually every other section of the Bible, a parable for our own time. When the Lord is quoted as saying: "I have surely seen the affliction of My people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their pains," we have a grim commentary on the agony that millions of the descendants of Moses have borne in Hitler's Europe during the past decade.

Today, too, the Pharaoh will not let the people of Israel go. Their corpses are the monument to his insensate cruelty. At least the Egyptian taskmaster wanted Jewish labor for a purpose, while Hitler is preoccupied solely with the extermination of all within his realm who bear the name or carry the memory of Jew.

Passover 1943 is not a happy occasion. The emphasis is still on despair and death, rather than on hope and salvation. The war finds the issue met: between those who would forever shackle mankind to the Juggernaut of hate and those who wish to free man for his continued march in the direction of human dignity.

For all Jews Passover 1943 is a season of expectation, of anxious aspiration. The events of the past few months have served to underscore the dark passages in what should have been a completely joyous symphony of hope. The episode in North Africa, the first area to be wrested from the tyrant's hands, still has a bitter taste. Much is promised to be done to cleanse the stream at which the forces of democracy have halted in their first strides to victory. But it cannot—it must not—be ignored that public clamor had to be aroused to remind the United Nations that victory is to be for all—and not merely for one race or one religion or one color.

The cacophonous notes of callousness in speeding aid to the Jewish victims of Hitler also rise to pierce the symphony of liberation. Months pass. Jews are slaughtered in countless numbers. Promises are made of rescue—when the war is won. But there may be none alive to rescue!

Palestine—always the antonym for Egypt—stands as a challenging reminder to those who would bring liberation to the Jews. If present policy remains, the Passover of 1944 will find Palestine shut tight against the descendants of the Israelites who were first delivered from bondage in Egypt to be promised freedom in the Jewish Homeland. Incredible as it may seem, the land which is historically associated with the doctrine of liberation for the Jewish people seems destined to bar them automatically—unless a new theme is introduced into the symphony of the world's redemption.

Passover of 1943 is a grim holiday for the Jews. In accordance with ritual, they gladly recall that once long ago they were released from oppression. But will that ritual of thanksgiving be restricted solely to the past—will it become a paean of rejoicing for deliverance yet to come—from evils undreamed of even in the primitive days of Pharaoh?

The Jews of America, as they sit down to their Passover tables, should remember that they have an awesome responsibility in their keeping—to make the Passover of the future a symbol of deliverance as it has been in the past—and not a mockery of those who have died while freedom's forces fought for victory.

Jews, Wake Up!

While American Jews have been manifesting profound concern with the plight of the Jews under Hitler, they have found creeping up on them a state of mind in important quarters which augurs ill for the Jews of the United States. In a sentence, anti-Semitism has found a new prestige in our own country.

Some of the colloquies in the House of Representatives in recent months should have stirred American Jews to a realization that this phenomenon is not isolated and transient. The recent interchanges between John Rankin of Mississippi and Emanuel Celler of Brooklyn on the floor of the House serve to underline the fact that even a Congressman can be slurringly called "Jewish"—so free have the advocates of contempt for Jews become in their public actions.

One wonders to what extent this situation has been accelerated by the attitude of our State Department with respect to North Africa. Conceding the fundamental premise of Hitler's attacks on the Jews, the State Department rigorously avoids assistance to Jews as such because the expression of such sympathies might alienate the type of people who are moved by Hitler's arguments.

Underlying the lassitude toward vigorous defense of the rights and dignity of Jews may be the assumption that when the war is won, democratic rights will be available to all and the Jews too will find their security protected. But in the meantime, however noble may be the motives of those who seemingly watch unmoved the retrogression of the good name of the Jews in many areas of life, there is being developed a virus which is poisoning the blood stream of American public opinion. If it is possible to ignore, calumniate, mock the Jews in wartime, who will say what the peace will bring?

Churchill's Bombshell

With the Bermuda conference of American-British representatives in the offing, Prime Minister Winston Churchill last week circulated a written statement which, in effect, says that Great Britain and the empire have done all they possibly could for the refugees and that it is unreasonable to ask anything more. It is the polite, "gentlemanly" English form of warning the public to expect no results from the Bermuda conference which is to meet in secret sessions for "exploratory" discussions.

What is it that America and Great Britain need to explore? That hundreds of thousands of Jews have been slaughtered? That the Jews are the one and only single group in all of the world whom Hitler has pledged himself to extirpate root and branch? That as we talk, hundreds of thousands of other Jews are being beaten, shot, burned, tortured and hanged to death?

Either the extermination of the Jews is true or it is false. America and Great Britain have adequate intelligence departments. They can ascertain the facts. If their examination proves that Jews are not being mercilessly slaughtered, why don't they announce that to the world promptly and thus give the lie to the pleas of the Jews to rescue their brethren? Since no such denial has been made, the question remains, why is no positive, concrete action taken that will offer a sharp contrast between the bestial policies of Hitler and the humanitarian intentions of the United Nations?

The utterances, the writings of Winston Churchill and Cordell Hull on the subject of refugees and rescue for the doomed Jewish victims of Hitler lead to only one agonizing question: how long is it possible for these democratic leaders to keep up this run-around?

WHEN FREEDOM COMES

A WARTIME PASSOVER PROGRAM

By DR. ABBA HILLEL SILVER

WITHOUT being unduly optimistic, one is justified in believing that deliverance is on the horizon. Even though it is as yet no bigger than a man's hand, the promise of it is unmistakable. The long war will end before very long in victory. Hard fighting is still to be faced, and the costliest battles, at least as far as our country is

As the United Nations drive forward to victory, Passover—the holiday of liberation—takes on especially poignant significance for those Jews now enslaved and for the Jews to be freed—once again. One of American Jewry's most eloquent and prophetic spokesmen, Dr. Silver, has written a special Passover article which contains much of encouragement and hope. It also suggests the three major fields in which American Jewry will have to prove its statesmanship after the war.—THE EDITOR.

descending into the valley of death. At the close of the war it will begin the slow ascent to the higher plateaus, to the hills, where there is life and light and bracing winds and open vistas. New and great efforts will be made to reconstruct our world on juster and surer foundations of freedom and cooperation.

There is dawn on the horizon also for Israel! Though the night is still dark, the first faint glimmer of light is reaching us not only out of the prospect of the approaching Allied victory, but out of the new attitudes of peoples everywhere, and especially among the peoples under Nazi domination. There are significant manifestations, on the part of the conquered peoples, of sympathy and good will. Friendship toward the Jews has become their way of expressing their hatred of the Nazis. Many are coming to understand that they had been duped and tricked by anti-Semitism, and that anti-Semitism has proved a terrible boomerang. Anti-Semitism is not being liquidated in Europe, but in very important sections of the populations, in spite of all Nazi

The United Nations have begun very seriously to plan for the post-war world. Planning for tomorrow has now become a definite, a major task of all governments. In fact, broad and weighty decisions of political and economic moment are even now being made. Jewish statesmanship, too, while deeply involved in the immediate problems of rescue and relief, should also proceed vigorously and systematically to plan for Jewish life after the war.

Our people will emerge from the Second World War spiritually shaken, physically ravaged and seriously depleted in numbers and resources. Many old centers of Jewish life and many cultural and religious institutions will have been destroyed. The Jews who will be left in Central and Eastern Europe after the war will find themselves in a world of great social and economic tension, under pressures which will not be entirely lifted by the restoration of their rights of citizenship. Jewry will be confronted with masses of uprooted and untransplanted Jews—a floating population, as it were, of human misery.

primary importance which it occupied in Jewish life before the war, it is unrealistic to assume that all Jews will evacuate European countries after the war. It is difficult to say how many European Jews will survive the war, or how many will be able to remain, or will care to remain there. But surely there will be enough left to necessitate large-scale and uninterrupted aid to them over a considerable period of time. Whatever aid the United Nations will be able to give to the war-stricken peoples of Europe will have to be supplemented by us as far as Jews will be concerned. Our experience in the reconstruction period following the last war taught us that Jews in war-stricken countries have special and peculiar problems which can only be met by the supplementary aid of fellow Jews.

Jewish leadership must insist at the peace conference that such political conditions be established and such international machinery be set up as will protect the Jewish minority and all other minorities against a recurrence of those discriminatory activities which prevailed after the last war almost to the day when the Second World War began. A charter of human liberties must be proclaimed, and implemented by international action, by whatever global or regional international councils will be created after the war, which will protect every human being in his right to life and to earn a livelihood in the land of his birth or adoption, subject to no restriction or cancellation by any government whatsoever.

The second task which will confront Jewish leadership is the rapid rebuilding of Palestine. There will be very large numbers of Jews who will have to emigrate from Europe after this war, and there will be no places for them to go. It is idle to expect that even well-disposed governments will consent to the admission of large numbers of impoverished Jewish immigrants into their countries. Their own populations will be faced with serious problems of employment and of reconstruction as their countries pass from a war to a peacetime economy. Surely no one in his right senses will suggest at this time new colonial adventures like Crimea, Biro-Bidjan or Santo Domingo to meet the great immigration pressures after the war. It is too late in the day to indulge in what Sacher has so aptly called "ramblings in the iridescent nothingness of Utopia." Palestine has been readied by decades of Jewish labor and initiative for just such an emergency in Jewish life. Unless

(Please Turn to Page 13)



RABBI ABBA HILLEL SILVER

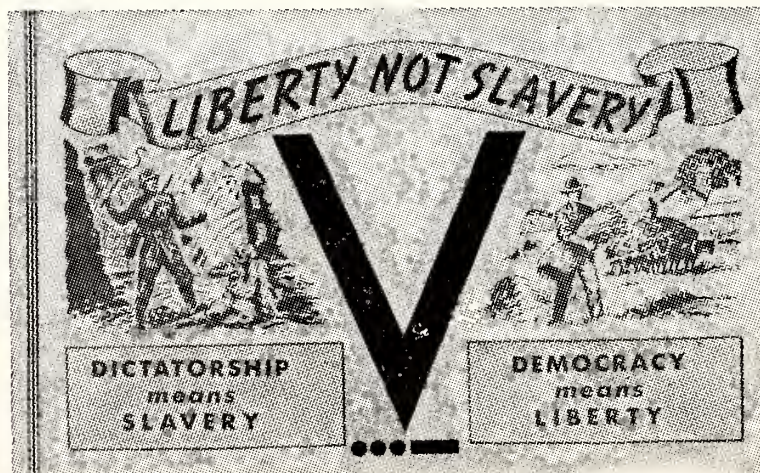
concerned, are still to be fought. But the Great Infamy is doomed! On the steppes of Russia and on the sands of Africa it is bleeding to death. The Nazi-Fascist gangsters know themselves to be beaten. They no longer boast of conquering the world or of establishing their reign for a thousand years. They now must goad their people on to continued resistance by the fear of being conquered and being subjected to the same treatment as they subjected the peoples whom they conquered. The invincible Wehrmacht can now win great victories only against helpless civilian populations. But Lidices and mass murdering Jews will not save the Nazis. These infamies only add to the already heavy score against them which will have to be settled when the day of retribution arrives.

There is dawn on the horizon! Our faith in civilization is being revived after many weary, bitter years of doubt bordering on despair. Tomorrow will not, of course, be the perfect day for mankind. Tomorrow will witness not the consummation but the approximation of our hearts' desires. For a quarter of a century mankind has been

propaganda, it is being discredited. Men are relearning the essential unity of mankind, the unavoidable sharing of all in all the goodness and in all the evil of the world and the necessity for defending the rights of one's neighbors if one's own rights are to be safeguarded.

Three Tasks for Leadership

Three major tasks will face responsible Jewish leadership in the years immediately following the war. Broken lives in the broken centers of war-ravaged Europe will have to be rebuilt. While European Jewry will probably never again recover the position of



MINE, SAITH THE LORD

A STORY TO COMFORT THEM THAT MOURN

By JULIAN LOUIS MELTZER

Two English clergymen, an Archbishop and a provincial Bishop, interpret the role of the Jew in this fantasy by the noted newspaperman, Julian Meltzer, himself English-born.—THE EDITOR.

THE firelight played fitfully upon the handsome, finely-molded features of the Archbishop, as he sat in the deep armchair, reflectively rubbing his clean-shaven face. His short, silvered hair glinted in the mellow glow of the flames. Sighing, he removed his spectacles and began polishing them carefully with a silk handkerchief as the large Bible from which he had been reading lay in his lap. He looked round at the large, quiet study, with its filled book shelves, dimly illuminated by the flickering light. There were many good books, rich bindings and frayed, in his library. But none that he loved more than the book upon his lap.

Opposite him sat his week-end guest, a provincial Bishop, clean-shaven and ascetic of appearance, a look of benignity upon his countenance matching the Archbishop's own. He, too, had been reading from the Scriptures, quietly to himself. It had been an hour of meditation and repose for these two highly-placed Anglican clerics, an hour of unspoken communion with their souls, the hour of twilight when men's thoughts turn to the infinite and its wonders, and to contemplation of what Man, in his finite wisdom, has called God.

"I have often wondered," said the Archbishop, breaking the long silence, "how it is that tyrants never seem to fear the moral wrath of God until they are in their very last extremities and on the verge of defeat. It is only then that they begin calling aloud to the Almighty whom in their lusts and cruelty they had previously forsaken."

"God is not part of any doctrine that fails to perceive His inner purpose," responded the Bishop somewhat sententiously. "They do things in the name of God and His mercy which they are later quick to deny was their own doing. There is a madness in them."

"A madness indeed," agreed the Archbishop wearily. "A madness of the mind, the spirit, the soul. A madness that drives them on and on, to commit more crimes, to indulge in greater and more licentious orgies of wickedness, to kill and to maim, and then, at the end, to crave forgiveness as though that would wipe out the blood upon their hands."

"There have been men like that from the dawn of history," said the younger of the two. "Yet men have never learned from the past."

"They fear the moral wrath of God only when they feel themselves in mortal physical danger and have a glimmering of what is transpiring within their own souls," murmured the Archbishop. "There has never been a tyrant who, no matter how much he hardened his heart, has not repented and gone down upon his knees, fran-

tically and hysterically, and begged for the mercy which in his swollen pride he never thought to grant his victims."

"You are thinking, sir, of someone or something in particular?" prompted the Bishop gently.

"Yes, Herbert, I am thinking of a people in particular at this moment. The people who gave us this Book. The people of whom the Lord said, 'Vengeance is mine'—Who said, 'To Me belongeth vengeance'."

The Jews. A strange people, a race set apart, a people with an uncanny capacity for suffering. These people had, through the ages, drunk deeply of the chalice of woe and tasted its very dregs. The intellectual gentiles of the centuries had always, in repose, thought deeply about the Jews. For it seemed as though the Jewish race were forever the object of repentance among those who felt the sins of mankind burdening heavily upon their conscience; and the object of hatred and torment by those who sought to escape from the moral consequences of their tyranny. So they had shuffled down through the centuries, these wandering Jews in alien lands, the prey of the proud and the strong, the mockery of the weak, the scorn of the self-reliant, the envy of the godless, the butt of the ill-witted, the venom of the bitter of heart.

They had been torn apart at the tails of Cossack horses, and burned at the stake of the Inquisition, and whipped and tortured and broken on the rack for no reason save inhumanity. Their women had been outraged, their daughters violated, their sons impaled upon lances, spears and bayonets. They had been killed by arrows, by cudgel-butts, by machine guns, by poison, by gas, by the newfangled devices of modern slaughter. They had trod the thorn-covered paths of history until their feet had bled a long trail of gory passion across the parchment scrolls of their faith; and they had hugged to their aching bosoms the unending thought of their salvation. They had yearned for sanctuary, and found none among the nations. They had yearned for repose, and found none in the scoffing world. They had yearned for pity, and found only intemperate fury.

They had tried to understand the minds of their tormentors and oppressors and cloaked themselves, for a time, in the alien beliefs. But their overlords had whipped them out of the strange temples and shunned them before the strange altars. And so they found their way back again into the

their heritage and bore the stigma of their solitude.

They had read in the books of the prophets, in Isaiah, of the day of the Lord's vengeance when He would "comfort all that mourn," and yet they had rarely tasted the sweet fruits of revenge nor been laved in the healing waters of His solace except in their imaginings. They had become bitter and cried out against the fate of their people, and many had denied God as part of their philosophies; and they had come closer to God by their very denial.

They had given mankind the boon of its most ineffable ethical teachings, they had taught meekness and humility and the turn of the other cheek to the smiters, they had been living proof of the Christian principles of humble obeisance to the Higher Will. Yet what had it availed them in their preaching that "the meek shall inherit the earth?"

They had longed to be the forgotten people of history; yet the world never forgot their existence, and pilloried them down through the ache-laden generations, the blood-dripping centuries, until what had once been mere persecution had been dignified to a Policy.

But through it all they had clung passionately to their ancient tenets, and out of adversity had come some of their finest spiritual possessions. For the body of a people may be hacked and mutilated, but its soul cannot be quenched.

"A dire and awful fate," mused the Archbishop, finger tips of both hands touching beneath his chin, his eyes fastened upon the weird arabesques made by the pattern of the glowing coals.

"It is as though they were still expiating the sins of their forefathers," assented the Bishop. "After all, the three thousand years of their history since they were warned of Divine punishment is but a moment in the infinitude of time. Another moment perhaps may pass before they come to their reward."

"That is true, Herbert. They are suffering in their moment of eternity. But to what end? Has man any inkling of the sublime purpose of their suffering? Or is it not for man, or for us, to attempt to penetrate the mysterious workings of God and His plan?"

The workings of God and His plan. From the time they were first swept out of the land in which they had their being, these people had wandered to all corners of God's earth. They had

in many cases thrived in adversity and brought forth sweet singers and minstrels, artificers of gold and artificers of words, writers upon scrolls and writers upon precious metals; they had become cunning in many crafts, and the music that was in them welled forth until it became the music of an alien people; or they entered into the councils of their fellowmen and rose high in the esteem of alien peoples, like Joseph in his Egypt.

Perhaps that was their moral vengeance: to contribute to the spiritual treasures of what men called civiliza-



JULIAN LOUIS MELTZER

tion and to stand aside and watch the men of alien custom and speech admiring the products of their agile minds. Perhaps their spiritual satisfaction lay in observing the evolution of a religion which they had given to other races, and to reflect upon the character of its nativity. Or perhaps it was only a gnawing bitterness of spirit which made them seek this surcease from their own sorrows.

But out of the ghettos and the closed settlements had sprouted this flower of their undying culture, and it ever bloomed the more when physical tribulation did its worst to destroy their visible bodies. The liturgy of woe: that was their constant psalm to God.

Yet they had survived and drawn their ranks in closer. Their number had dwindled by the hundreds of thousands, and then by the millions, until what was once the Divine prophecy to Abraham of the grains of sand had become like to a handful of chaff after they winnow. They survived and strived onward to achieve the elusive unity. Land beneath their feet, their weary feet; land upon which once again to

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Jews In Armed Forces To Observe Passover

PASSOVER, the religious ceremony which celebrates the exodus of the Jews from Egypt in Biblical times, will be observed this year by more members of the American armed forces than ever before in the history of the United States. Plans and supplies for the observance of the holiday have been furnished by the National Jewish Welfare Board in cooperation with commanding officers, chaplains, both Jew and Christian, J. W. B. workers, civilian rabbis and hundreds of communities in this country and overseas.

"The Jewish Welfare Board," states Frank L. Weil, its president, "is making plans so that every Jewish man and woman in the services who wishes to, can observe the Passover at special services in camp, in communities either through group seders or in private homes, in the field—in fact, wherever they are stationed." The J. W. B. has already sent out thousands of pounds of matzos, hundreds of gallons of sacramental wine, and thousands of Haggadahs (Passover prayer books) to the four corners of the earth to make the observance possible.

Non-Jewish Chaplains at overseas points have been sent V-mail requesting their cooperation in making effective arrangements for the observance of Passover by members of the Jewish faith. Included is a statement on the historical and ceremonial aspects of the Festival of Passover. It tells of the manner of observance so the Christian Chaplain will be informed on the observance when he enlists the support of Jewish soldiers in arranging for a Seder for the men in his unit. This, of course, is for those units which do not have a Jewish Chaplain to conduct the services.

At present there are 17 Jewish Chaplains overseas who are stationed at points ranging from China to Africa—and in between. Eight more are awaiting overseas orders. All the necessary religious supplies are furnished by the Jewish Welfare Board and will be distributed through the Chaplains.

The overseas points served by the Jewish Chaplains are Africa, Alaska, Australia, England, Hawaii, Iceland, India - China - Burma, Iraq - Iran, Newfoundland, New Hebrides, Panama, Porto Rico, the Solomon Islands and Trinidad.

In addition to the Jewish Chaplains there are 40 Jewish Welfare Board workers, committees and representatives at overseas points to aid Jewish servicemen plan for the Passover and all other Jewish holidays.

Outlining its comprehensive plan, Mr. Weil declared that the J. W. B. has laid down simple rules so that "the observant Jew will be able to have Passover foods by contacting his Jewish Chaplain, J. W. B. worker or the national office in New York." As far as feasible those demands will be met, Mr. Weil assured all servicemen.

All J. W. B. workers have been directed to inform the national office of the number of Jewish soldiers in their

areas who will need matzos and Haggadahs in addition to the Passover arrangements made by them in their territories.

Jewish Chaplains are asked to cooperate with the J. W. B. workers in Passover plans; where there are no Jewish Chaplains or workers, the commanding officers and Christian Chaplains have been requested to designate a Jewish soldier to conduct the arrangements. The latter plan will operate at some overseas points, particularly in the remote fighting areas.

The War and Navy Departments are following their historic policy of cooperation by making it possible for Jewish members of the armed forces who wish to observe the Passover. Due to the exigencies of war, many Seders will be conducted right in the army camps or in nearby communities. In the latter instances, and wherever possible, individual families will invite servicemen to their own Seders. In those sections where the Jewish population is too small to cover all of the Jews stationed at the camps, there will be community Seders. The Jewish community will conduct the Seders for all of the soldiers and the Jewish Welfare Board will cooperate by furnishing Passover supplies to insure as complete an observance as possible.

Disabled Jewish veterans who are stationed in Veterans Hospitals and Soldiers and Sailors Homes will participate in the Jewish Welfare Board's overall plans of bringing Passover into the lives of our men—whether in this war or disabled from the last. A United States Veterans Administration regulation permits those able to travel to be furloughed for the two Seder days. For those unable to leave, the J. W. B. worker will arrange to have religious supplies for Seder services.

Thirty-five national Jewish organizations are affiliated with the Jewish Welfare Board which is a constituent agency of the USO. It is the single voice of American Jewry in relations with the armed forces. As such, it looks to the American Jewish community to "aid its continuing program of service to our boys," Mr. Weil declared. "As our army grows, so do the number of Jews in that army increase," he continued, "and the work of the J.W.B. will increase in direct proportion. Our Passover arrangements, as comprehensive as they are, are only one part of the day-by-day program."



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Jew and Christian in a World at War

By HARRY J. STERN

I SHOULD like to speak with you on the theme "Jew and Christian in a World at War." And I should like at once to suggest four ways by which we of the synagogue and church might meet the challenge of the present global tragedy.

The first way is that of a *mode of action*. Our primary task, of course is to crush the evil of Axism, by which term I designate Nazism, Fascism and Japanism. They are mistaken who think of this world struggle as simply a war of arms. Basically it is a war of ideas.

Two irreconcilable philosophies confront each other: on the one side, the racial-national idea—that is the supremacy of the racial state as the one pre-eminent object of devotion, to which all persons must be subjugated; and on the other, the individualist-universalist idea—that is, the supremacy of persons, one by one, as the object of pre-eminent concern, and therefore, a universalism, that, overriding national racial lines sees all humanity in terms of God's Fatherhood and Man's Brotherhood. Another way of putting it is to say that this war is just the old revived contest between paganism and pure religion.

In particular, does Nazism represent a war of the pagan gods of the Teutons against the God of the Jews and Christians. Nazism is a religion of hatred pitted against the Jewish-Christian teaching of love; it is the cult of force against the supremacy of the spirit. It is the doctrine of ruthlessness opposed to the Jndaeo-Christian teaching of compassion. Gregor Ziemer in his book, "Education For Death," gives us a concrete example how the doctrine of ruthlessness is inculcated in the minds and hearts of German children today. It has to do with a lesson in nature study and the moral it conveys is most significant. Here it is: "The fly is eaten by the spider, the spider by the sparrow, the sparrow by the hawk, the hawk by the fox, the fox by the dog, the dog by the wolf, the wolf by the hunter and none shows mercy. Good Germans must show no mercy to inferior people."

That Hitler should have selected the Jew as his first victim is understandable because what the Nazis have feared and were fighting in the Jews, as the British historian John MacMurray has well pointed out, was the Jewish spirit, that spirit made manifest in great religion, in Christianity, in democracy, in freedom, in western civilization. That very spirit lives in the Atlantic Charter; that very spirit is made manifest in the great moral pro-

nouncements of a President Roosevelt and a Prime Minister Churchill.

What a pity that civilized mankind generally did not sense at first the forces let loose when Hitler came to power! A clearer perception ten years ago of the meaning and design of Hitlerism might have spared the world this holocaust. And now it all stands revealed that the assault upon the Jew was but a prelude to the assault upon civilization itself.

European Christendom, at first confused and silent before the Nazi assault, later rose in righteous indignation and gave resistance to this horrible evil. It was Albert Einstein, greatest of scientists and one of the greatest living Jews, who in admiration pointed to the Christian Church as the only institution that dare to challenge Hitler. He said alas, that which was considered the weakest proved the strongest. The great universities within Germany, the intellec-

tuals, the great editorial writers, the scientists—these for the most part were soon subdued and silenced. But the Christian Clergy, both Catholic and Protestant, defied the Nazi barbarians.

Many of them chose rather to languish and die in concentration camps in the company of crucified Jews and martyred Jewish rabbis. At this moment, Catholics in France standing in protest against the expulsion of their fellow-Jewish citizens, even shielding and hiding little Jewish children in their homes from the Nazi beasts. Dutch Protestants are voluntarily wearing the yellow badge of David, thus identifying themselves with their Jewish neighbors whom the Nazis seek to degrade, humiliate and demoralize.

A by-product of the present world tragedy is the growing comradeship between Jew and Christian and a rediscovery of our common religious heritage. All the more is it incumbent upon us Jews and Christians to stand

united now and co-operate with all the forces of liberty in the execution of this war which has as its primary aim the cleansing of this earth from the scourge of Nazism. For if the Axis comes to victory there is no hope for Judaism or Christianity.

In the second place, Jews and Christians, ought to develop *the historic consciousness*. Terrible as these days are, it is not the end of the world. This war, though on a wider scale than all other wars of history, is nevertheless but another tragic episode in mankind's march forward and onward. Vegetation dies every fall, but nature continues. Man in his climb to higher goals often fails and falls, but humanity continues. Man will yet spiritually mature and learn to live by the moral law of God even as he must obey the physical laws of the universe.

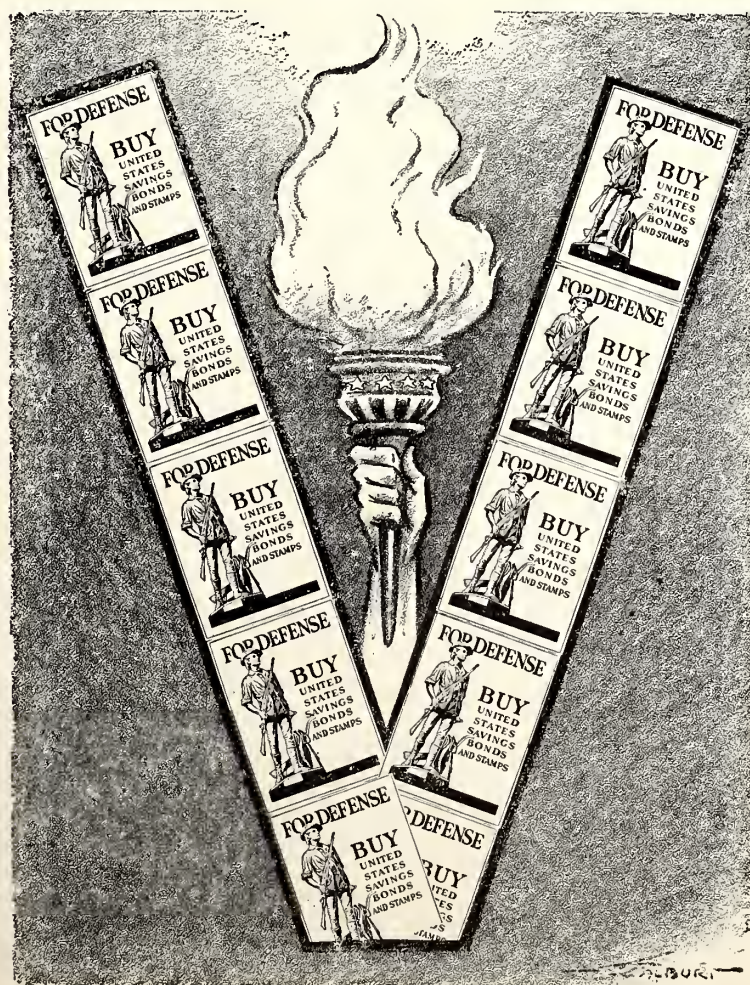
We must gain historic perspective on the whole drama of man's place on earth as a morally responsible human being. We are still in our infancy, morally-speaking. We are only infants learning to walk. If we fall and hurt ourselves, it does not by any means signify that God has forsaken us. Remember we must that conscience, character, social-idealism, honor, and duty are still in the early stages of development. As James Breasted has so well set forth in his work, "The Dawn of Conscience," "Man became the first implement-making creature not later than the beginning of the ice age, and possibly earlier. For perhaps a million years man has been improving his weapons but it is less than five thousand years since man began to feel the power of conscience to such a degree that it became a potent social force."

With this war humanity will have passed another stage in its continual struggle to overcome the beast in itself and approach the ideal in man. And remember we must that great and creative work of individuals, as well as, nations, is not always achieved in moments of health, peace and happiness. The great moments in the world may be in time of suffering and crises. Out of the present travail the world will rediscover the good things in our common life—the ideals of freedom, civil rights, sharing and justice.

This leads me in the third place to urge and plead for a *vision of faith*, that we endure all, as we walk the long terrifying road of the present darkness. "I shall not die but live and declare the works of God" has been the very secret of Israel's survival in a world that ever so often sought the destruction of the Jew. Hitler's gas chambers and air injections are no

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FOR VICTORY



Talburt cartoon courtesy of Washington News.

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*An Appraisal of the Refugee Situation
In Havana*

By DR. JORGE GARCIA MONTES

Dr. Garcia Montes, prominent Havana attorney and member of an old Cuban family, has, in his capacity as Secretary of the Joint Relief Committee of Havana, brought to bear his wide legal and cultural background on the problem of the refugees in Cuba. The following account indicates in a small way the enthusiasm and vision characteristic of the man in his work.—THE EDITOR.

THE events that have transpired in the world in the course of the past five years have produced shocking tragedies, but few that are comparable to the terrible persecution of the Jewish people. To its astonishment, humanity has again seen how human beings are martyred by methods banished since the middle ages. We view with horror the manner in which the moral concept which had served as the basis for all contemporary civilization—that man was responsible only for his own acts and only by them should he be judged—has disappeared before a monstrous concept of collective responsibility whereby human beings are made to suffer horrible penalties because they belong to a specified race or religion.

In Cuba we have been in a position to see the tragic results of this "new spiritual order" through the arrival on our shores of several thousand refugees. It is of interest to consider the reaction of these victims of persecution and calamity to the peaceful shelter and haven which they have found in Cuba.

Six months ago, idleness, low morale, pessimism were the rule among the refugees. The war seemed to have brought to naught the bright hopes with which they left Europe for the New World.

Today a visitor would notice a distinct change in the refugee colony of 5,000. A more cheerful tone is evident everywhere and there is a buzz of healthful activity that bodes well for the future.

It redounds to the credit of the refugees that they themselves have been, in a large measure, responsible for the change. True enough they obtained financial help from the Joint Relief Committee, which is the Cuban correspondent of the Joint Distribution Committee, but the bulk of the planning and organization in bringing about the change was refugee-inspired. Convinced that they could take definite steps to raise their own morale, the refugees banded together to initiate a program of education.

The beginning was modest. The Democratic Association of Jewish Refugees—the aptly titled new organization—offered courses in English and Spanish. Three hundred and fifty pupils registered. Encouraged by this response, the Association expanded its works. A monthly grant to cover the increased costs was made by the Joint Relief Committee.

Courses in typewriting, English stenography and other commercial subjects were then introduced. Later, needlework and physical training were

added, and religious instruction for the children was undertaken. Favorably impressed by these efforts of self-help, a well-known Cuban college offered 10 scholarships for the year beginning September, 1942.

Because the ultimate objective of most of the refugees was immigration to the United States, the Association began a course in Americanization. From New York the Joint Distribution Committee was kind enough to send text books on the subject and pamphlets dealing with various phases of American life.

Many of the women among the refugees were determined to conquer the problem of cooking in Cuban and American styles to help them obtain possible employment as cooks and housekeepers. To this end they requested a course in cooking and nutrition. Twice as many women as could be accommodated applied. Later those who took the course served as instructors to the others who could not be accommodated in the first group.

The members of the Association are proudest of the work with the children and youths among the refugees. They succeeded in setting up a vacation school on the grounds of a Cuban college which was closed for the summer. The college agreed to provide Spanish and English instruction at a nominal cost so that the children could later enroll in regular schools. Volunteers arranged during the summer to escort groups of younger children to the playground and beach of a trade school.

For older boys and girls the Association instituted a series of discussion evenings with lectures delivered by prominent scholars among the refugees. Social gatherings usually follow the lectures, which are highly popular with the youngsters.

Last spring the Association was pre-empted with a particularly difficult problem. Two French refugee girls, aged 10 and 14, and three German refugee boys of 10, 12 and 14 applied for instruction. None of these, their young lives disrupted by Nazi persecution, had had any formal schooling. They spoke only German or French and were unable to read or write to any appreciable extent. Further, the 12-year-old German boy was in a state of shock as the result of the murder of his father in a German concentration camp. Former teachers among the refugees eagerly volunteered to give these children individual tutoring. Through the J. R. C. the necessary text books were obtained. Spanish, mathematics and geography and in time will be absorbed into the regular Cuban school system.

ANOTHER EXODUS TEN YEARS AGO

By DR. JOACHIM PRINZ

Even in the long exile of the Jewish people there has been no expulsion to compare in despair and disaster with that which was launched a decade ago when Adolf Hitler began the destruction of Jewry, first in Germany, and then in one country after another which came under his malevolent power. Celebrating Passover, 1943, in this Land of Freedom where a new career to match that he won in Germany has come to him, Dr. Joachim Prinz recalls a few scenes from the fateful April of 1933.—THE EDITOR.

IT was in 1933. I was then a rabbi in the city of Berlin. The scene had suddenly changed. Hitler had come into power and our well organized congregations found themselves in a turmoil of problems. Thousands of people who had drifted away from Judaism were all of a sudden struck with the reality of Jewish existence. They could hardly reconcile their own thoughts and dreams with what seemed to have become an inevitable reality. The story of those first days and weeks has not been written yet. To the spiritual leader, Jew and Gentile alike, it will remain unforgettable. For although the organizations stood up, built centuries ago upon solid ground, the people did not. That was the time when we buried the victims of despair, those to whom their Jewish birth meant a misfortune and for whom Judaism as a religion was less than a faint memory. Far beyond the political and economic problems that were immediately created and that had to be met, we were confronted with the spiritual problem of helping our people to bear the burden. It was a strange burden—the burden of being a Jew.

For to be a Jew was a matter of life and death; everything depended upon it. Our people felt trapped. There was no escape. I am not speaking of those who were happily connected with the Jewish people and who accepted their fate as a consequence, proudly and sternly. I am speaking of the lost sheep, the genuine lost Ten Tribes of Israel living among us today. It became a pastoral task rather than a political one. It became a task to make those people understand that Judaism is not a misfortune; that the Jewish people are still alive; that there are genuine, sound forces in Judaism and that the old stories which they might have heard were tales of the past and that the Jew is writing a new chapter in his history. For these Jews had drifted away from the Jewish world to such an extent that they had to embark upon a great adventure to rediscover their own Jewish people. It is the story of the lost son returning home. To these people we had to speak.

During those days, when hours meant nothing, and the house of the Rabbi resembled a public meeting place rather than a home, I was asked to see an elderly gentleman whose name I did not know. He was a man of about 80. He stood before me like a Prussian soldier. And a Prussian he was. He was so bewildered by what had happened that he could hardly speak.

"I was," he said, "an active officer of the Prussian Army at the time of Bismarck. I want to go to Field Marshal Von Hindenburg and tell him that

they cannot do this to me. But he will not see me. I can neither eat nor sleep and I have come to ask you a question. I cannot live as a second class citizen. I cannot live in a Ghetto. I have never been able to bear humiliation. All this burns my soul to death. I am certain I will die. I have come to ask you: why don't we go back and live in our country?"

I looked at him. His eyes were filled with tears. He was holding the medals



DR. JOACHIM PRINZ

of the Franco-Prussian War in his hands, helplessly and forlornly.

Then he said to me, "I want to go back to Mesopotamia." I knew he meant Palestine. He had been away from us for so many decades he had forgotten the word Palestine. I asked him to sit down. Then I told him the story of the return of the Jewish people to Palestine, back to a country where Jews might live without apologies, without demonstrations, work their own fields; sleep in peace; talk their own language and create out of their own fullness in the land that had given birth to Moses, Jeremiah and Amos. It was a long story. I spoke to him as I might to a child. It seemed unbelievable to him. He thought I had told him a fairy tale. Then I showed him a map and pictures of Jewish colonies and a photograph of a young Jewish girl, one of the pioneers of Zionism. He looked at the picture and then for the first time he smiled. He had found his way back.

I have taken much space to tell this story, one of the many which I remember on this Passover season. It is a genuine story of what Zionism means,

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Jewish victims of Nazi tyranny, on the march seeking freedom and security, now look to the future with hope for United Nations victory, and meantime for help through the United Jewish Appeal for Refugees, Overseas Needs and Palestine. Scenes on the road to a new life, along which the Joint Distribution Committee, United Palestine Appeal and National Refugee Service, with U.J.A. funds, aid oppressed Jews: (Top) — refugees escape from Nazi-held France through the Pyrenees, headed for an address in Barcelona, where they will find shelter, food, emigration assistance and other help provided by J.D.C.; (Center) — the Jewish homeland in Palestine, whose reconstruction and defense is supported by the U.P.A., sends thousands of its men and women to fight for democracy on the desert fronts; (Bottom) — children rescued from concentration camps enjoy their first American food on the pier in a U. S. seaport, where they are taken under the wing of European Jewish Children's Aid, affiliated with N.R.S.

ANOTHER EXODUS—TEN YEARS AGO

(Continued from Page 11)

It tells more than any essay on Zionist ideology could possibly say. It conveys the human, the religious aspects of Zionism. Zionism is not only the attempt to create a new homeland for homeless Jews. It is not only the story of a country in the Near East. It is not merely the great adventure, world historic in its scope, of the Jewish people to find their way back to the fountainhead of creativity. It is also the story of a human being called the Jew unable to bear humiliation. Unwilling to become a gypsy, wanting to live normally as of right and not by sufferance. Zionism is the rebellion of this human being against the failure of a human society to accept him as a member of God's creation.

Never hit a man when he's down. He might get back up.

WILEY SAYS AMERICA IS TAKING LEAD IN AIDING REFUGEES

Chicago.—Addressing the eighth annual conference of the Chicago Division of the American Jewish Congress, Senator Alexander Wiley of Wisconsin asserted that the American Government is taking the lead in the demand for the rescue of the Jews in Europe, and that the United Nations are jointly concerned with obtaining havens for those who can escape. He said that Palestine represents a very important refuge.

The Rev. William Gentleman, representing Bishop Bernard J. Sheil, said that anti-Semitism is irreligious because it destroys the basis for ethical relations among men.

The mother of Barney Ross, Mrs. Sarah Rasof, was presented with a scroll in honor of her son and in the name of other Jewish heroes in this war.

WHEN FREEDOM COMES

(Continued from Page 6)

Jewish leadership, regardless of shades of opinion, concentrates its attention and focuses whatever power our people still possess upon securing this one possible refuge for our homeless ones, we will lose out even here. If the White Paper remains in force, Palestine must be written off as a place for large-scale immigration for our people. When the last of the 29,000 visas still available for distribution under the terms of the White Paper is issued, it will mean the end of Jewish immigration into Palestine. Thereafter it will be the Arabs of Palestine who will determine whether more Jews will be permitted to enter. The Arabs in Palestine are opposed not only to a Jewish State, but also to Jewish immigration. Those who believe that by abandoning the Balfour Declaration or the Zionist program, the Arabs of Palestine might be induced to welcome Jews into that country, are uninformed and naive. Similarly those Jews who believe that the neighboring Arab and Moslem lands—Syria, Transjordan, Iraq and Saudi-Arabia—will welcome Jews, for whom Christian lands could find no haven, and that a new diaspora can readily be created there, are beguiling themselves with wishful thinking. Those who are convinced that there will be great masses of Jews for whom a new home will have to be found after the war and who are seriously concerned with this problem, whether they be Zionist or non-Zionist, must understand that, things being what they are, it will either be Palestine, or nothing at all. In Palestine we have an internationally established and recognized—and unique—status—that of a people in its National Homeland. This is the plain meaning of the Balfour Declaration, the Palestine Mandate and the endorsement which was given to both by the nations of the world and by our own country. Jewish statesmanship should ask for the full implementation of the letter and the spirit of the Palestine Mandate which has been internationally underwritten.

Theoretic Disputations

It is futile and fatuous at this time for responsible Jews to engage in theoretic disputations about nationalism versus universalism and what the Prophets of Israel said or did not say 2,500 years ago, or to wage anew the ideologic battles of a generation ago which preceded the Balfour Declaration. The historical claim of the Jewish people to Palestine has been recognized. The existence of a Jewish people has been recognized. Its right to rebuild its national home in Palestine has been recognized. Jews have, in the period between the two wars, invested life, energy, substance, blood and tears in the upbuilding of that national homeland. As a result, it was possible when the emergency arose to rescue a half million Jews from the hells of Europe. What remains now for Jewish leadership to do is to see that this work of upbuilding and salvation is continued uninterrupted, and that illegal and morally unjustifiable obstacles such as the White Paper are removed from the path of Jewish progress in Palestine. If we surrender our na-

tional and historic claims to Palestine, the claims upon which the Declaration and the Mandate rest, and rely on a purely "philanthropic" appeal, we shall lose our case. Palestine has already taken in more than one-half of the total Jewish refugees of the world, and the Palestine Arabs, and their sympathizers elsewhere, have already declared that from a humanitarian standpoint Palestine has already done all that can be expected of a small country, and far more than most of the larger countries have done.

It is because Palestine is the Jewish Homeland that we have the right to insist upon unrestricted immigration, and the Mandatory Government, in pursuance of this fact and in recognition of "the historical connection of the Jewish people with Palestine" and the mandate "to reconstitute their national home" there had undertaken, by solemn pledges, "to facilitate Jewish immigration" into that country and the "close settlement by Jews on that land."

The third task which will face Jewish leadership in America is not the least important. It is to vitalize the spiritual life of our people and to strengthen and expand all institutions of religion, learning and scholarship. The American Jewish community is now the largest in the world—the largest in all our history. Great religious and cultural centers of our people in the Old World have been destroyed. The New World must now take their place. American Jewry, together with Palestine, must now become the Jabneh of the new day. Jewish cultural survival, on a scale worthy of our heroic past, now depends upon what the Jews in this country and in Palestine will do. The center of our interests must shift from our over-emphasis upon the purely eleemosynary and philanthropic activities in our communities— orphanages, hospitals, homes for the aged—to the cultural, educational and spiritual. The religious life of our peoples in this country has been languishing. Our young people are not experiencing Judaism as a directive force in their lives, nor are their parents. Army experience has revealed that young people, Jews included, want religion and stand in need of it. In peacetime they had been given substitutes. The lay-leaders of Jewish communities of America, and those prominent in the councils of our national organizations, seldom if ever, enter a synagogue. They set the tone for the rest of the people. The last decade or two have channeled the energies and interests of many Jews into campaign activities for overseas relief, refugee service, Palestine and civic protective causes with the result that our synagogues and religious organizations have been denied their energetic interest, guidance and support.

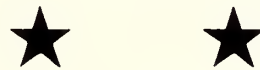
American Jewry cannot survive on philanthropy alone nor on fighting anti-Semitism. Its spiritual and intellectual life must be nourished. Definitely there is the possibility of achieving on the gracious shores of this free and blessed land, a Golden Age comparable to the best in our past, provided we plan intelligently on the basis of a total program.

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Jefferson and This War

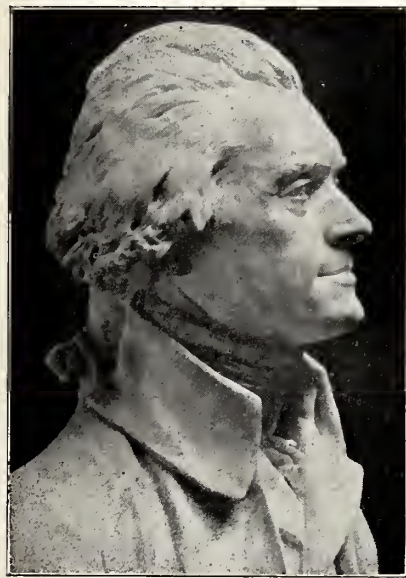
By MILTON PERSITZ

ON April 13th the nation marked the 200th anniversary of the birth of Thomas Jefferson. Just a week later the Germans are paying homage to Adolf Hitler. On that contrast de-

the passage of time, his arguments for the freedom of man are quite as valid and his struggle for man's liberation quite as stirring as in the days of the founding of the United States.

The passing of Jefferson's bicentennial gives us the opportunity to restate certain American principles which we call "fundamental," but which are being challenged quite as much in current Congressional debates as they were bitterly fought by the landed gentry and the Established Church of Virginia in the 18th century. Despite many years of repetition, in the life as well as the speeches of our people, the lessons which Jefferson taught are yet imperfectly learned.

When a spokesman of Jefferson's own state declares in the House of Representatives, "I don't want any Ginsburg to order my boy around in the Army," and when other Congressmen speak of the divine mission which has been given to the American "white Gentile," it is clear that the nation badly needs the moral cleansing of a thorough restudy of our greatest democrat. For if Jefferson had sat in the House when those words were uttered, he would not have smirked and applauded, as did many in that Chamber. He would have shuddered for the fate of the democracy which he labored so long to build.



THOMAS JEFFERSON

mocracy should rest its case. In a war of ideas, Americans may well be content to offer Thomas Jefferson as their contribution. For today, despite

When Jefferson was born in 1743, it was a crime to be a Jew in Virginia. It was forbidden to Catholics to celebrate the mass. Baptist, Quakers, Methodists and Presbyterians alike were persecuted for their heretical beliefs. And if by chance a Jew found his way into the state and was heard denying the divinity of Jesus, the punishment was death at the stake. This

the hope of finding there a new formula for happiness. And in the Declaration of Independence, which he set down, is embodied the sum of his philosophy: "All men are created equal; they are endowed by their Creator with certain inalienable rights; among these rights are life, liberty and the pursuit of happiness."

The world is at war against a new

"I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man. I have ever thought religion a concern purely between our Maker and our conscience, for which we are accountable to Him, and not to the priest. I never tell my religion, nor scrutinize that of another. I never attempted to make a convert, nor wished to change another's creed. I have ever judged on the religion of others by their lives, for it is in our lives and not from our words that our religion must be read."

—Thomas Jefferson

was the world into which Jefferson was born, a world of narrow bigotry and empty formalism, a travesty upon the freedom which was the promise of the vast new land.

How Jefferson came to symbolize the struggle against the tyrannies over the mind and the body of man is one of the epics of America. He rebelled against the hypocrisies of his age and struck out upon the path of reason in

barbarism which states the antithesis of that case. To the Germans, Jefferson, like Spinoza, Marx, or Brandeis, is anathema. If Americans knew their history as they know the dates of their battles, the words of Thomas Jefferson could go out on our airways, drowning not only the cacophony of Goebbels, but of our own little Hitlers who are in but not of America.

When a member of an American religious minority goes to prayer this week, whether he be a Jew, a Catholic or a Seventh Day Adventist, he may give thanks to Thomas Jefferson that he need not peer anxiously over his shoulder before bowing his head. For Jefferson had said:

"I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man. I have ever thought religion a concern purely between our Maker and our conscience, for which we are accountable to Him, and not to the priest. I never tell my religion, nor scrutinize that of another. I never attempted to make a convert, nor wished to change another's creed. I have ever judged on the religion of others by their lives, for it is in our lives and not from our words that our religion must be read."

In a day when the Established Church was the sole guardian of the spirit of the Virginia colony, Jefferson declared: "No man is by nature bound to any church. The hope of salvation is the cause of his entering into it. If he finds anything wrong in it, he should be as free to go out as he was to come in."

The fight to disestablish that church was a difficult one. All the powers which lived off its bounty lined up to oppose Jefferson and his colleagues. But the man who said, "The opinions of men on religions are not the subject of civil government nor under its juris-

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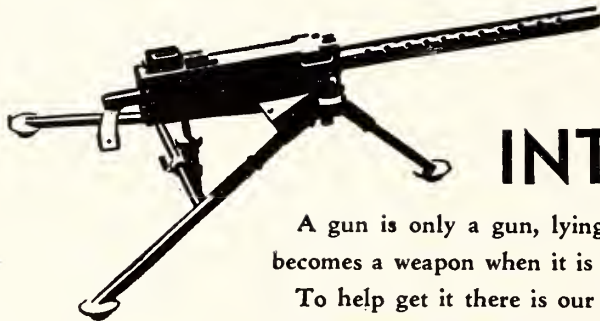
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THE THERMOMETER of ANTI-SEMITISM

An Antidote For Scapegoatism

By LAWRENCE LIPTON

Lawrence Lipton, vigorous Jewish novelist, describes anti-Semitism as the "Stop thief!" cry of any class or nation anxious to cover up something. He examines the good will movement in relation to the economic and political aspects of intolerance and urges Jews to remember that the reactionary is the potential or actual anti-Semite.—THE EDITOR.

ONE of the most fatuous self-deceptions cherished by the better housed, better fed and better clothed one-third of our Jewish people in America is the notion that it can't happen here—not any more. They can permit themselves such comforting delusions only because they have never had the courage to open their eyes wide enough to see what "it" really is. No anti-Semitic hooligan has yet heaved a paving brick through their curtained windows, so there isn't any anti-Semitism—well, not enough to worry about, anyway.

These "more fortunate" (that is, well-heeled) among our people still think

What these better understanders should have learned by now is the perfectly obvious fact that anti-Semitism is simply the stick to beat the dog. The stick may be anything from street corner insults to economic strangulation. The dog may be anything from the "Jewish business" competition of the corner grocery to the International Jew-Communist-Banker menace.

Anti-Semitism, in short, is the "Stop thief!" of any group, class or nation that is anxious to cover up something it is trying to get away with, and needs a scapegoat to divert attention. The Jew is not alone in this. He shares that distinction with other minority peoples—for example, the Negroes in the United States. But the Jew is Scapegoat No. 1, because he is more widely distributed, more accessible, more vulnerable. It "pays" to persecute the Jews, as Hitler's plunderers are proving all over Europe today.

That is why this writer, like other like-minded Jews, continues to lay such heavy emphasis on the social and economic trends. They constitute our best clinical thermometer in the study of the social disease of anti-Semitism. And the signs are that the thermometer is still going up.

Signs of Political Reaction

The thing to watch for in any realistic diagnosis of the disease of anti-Semitism is political reaction. The Reactionary is the carrier of the anti-Semitic germ. When he is lying low the germ is more or less dormant; when he is raising his head the germ is pro-

liferating, the anti-Semitic fever is rising. Why should this be so? Because Reaction NEEDS scapegoats, and Progress doesn't.

Last fall, when this writer expressed the view that the Congressional elections indicated a trend toward political, social and economic reaction, there were some who preferred to draw more optimistic conclusions from the returns. However, events since then have borne out the more "pessimistic" analysis. It should now be clear to all that the trend toward reaction is not fanciful, nor local, nor sporadic. It is no longer confined to the political "outs," because the outs are not out any more; they are in, very much in. Like all true reactionaries, they preferred to do business with Fascism rather than fight it, but, like the good patriots they are, once war was declared they moved in on the war production agencies to do their dollar-a-year bit. If there had to be a war they were going to run it—and write the peace, too. And who could say, "No, thank you" to a patriotic American bent on doing his duty to his country in her time of need?

Of course, the first business on the agenda was to "set our own house in order," which to them meant only one thing: to "freeze for the duration" every social gain contemplated by the New Deal, and destroy, if possible, as many past gains as they could. That was to be the price for their dollar-a-year "cooperation" with the hated New Deal. When the elections of last fall rang out the George Norrises and rang

the Ham Fishes back in, they lost no time in proclaiming that as a "mandate" from the people to carry out their program of anti-New Deal reaction.

To this writer, then, it did not come as a surprise that with the convening of the new Congress Old Deal Democrats and anti-New Deal die-hards of every political stripe combined at once to bait labor, hamstringing price regulation, quibble over government questionnaires—all in the name of the war effort. Darlan was no surprise. Neither was Peyrouton. Nor Eddie Rickenbacker for President. Nor the retention of the Dies Committee. Nor the black market in meat. Nor the continued production not for war use but for after-the-war competitive advantages. These are practical gentlemen with whom first things come first.

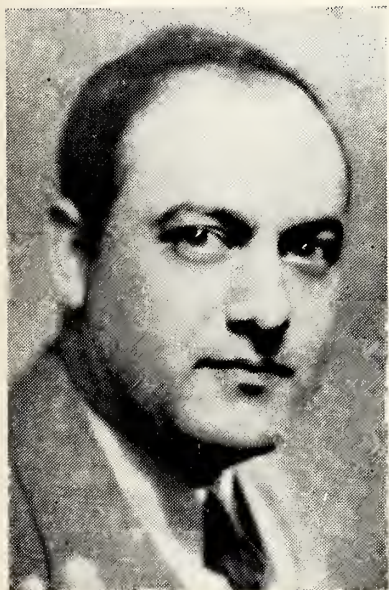
Nor is the reaction confined to Gentiles. What other term fits the Council for American Judaism, that America First Committee for Jewish isolationism? Or the American Jewish Committee's recent "Statement of Principles"? What we see here, in both cases, is the old reactionary policy of hush-hush returning to the offensive. American Jewish isolationism is finding its voice again, after some years of reluctant lip-service to the expensive "ideal" of Jewish world unity. The idea of a Jewish Commonwealth was safe enough for these Jews to back up as long as nothing more than money and lip-service was required of them; now it looks as if we are going to have to fight for it, and "fight" is a nasty word in the polite lexicon of hush-hush.

Let us not fool ourselves. Reaction is on the march. Nothing will save us now except a vigorous counter-offensive.

The reactionaries know what they want. They want to run the war their own way, and their war is not a people's war. They want to write the peace, and the peace they want is not a people's peace. To them, ideas like a United Nations command, "native" armies, underground anti-Fascist movements, a Jewish army, and other democratic notions are fit only for pious lip-service. In their hearts they distrust and detest them, just as they look with suspicion on any forthright proposals for a people's peace. They were for doing business with Hitler; failing that, their next move was to obstruct the war effort, or at least that part of it that might benefit the Soviet Union, the republican cause in Spain, or the underground revolutionary movements in the Nazi-occupied countries. It is their hand that shows in the policies now being pursued in North Africa. Now some of them are peddling their own reactionary brand of world peace—a heady mixture of anti-British, anti-everybody American imperialism called "The American Century," which is really nothing more than America First isolationism expanded to include the world's best natural resources and the world's global airlines. It means America Only—and Alone.

To us, as Americans and as Jews, it means reaction pure and simple—or

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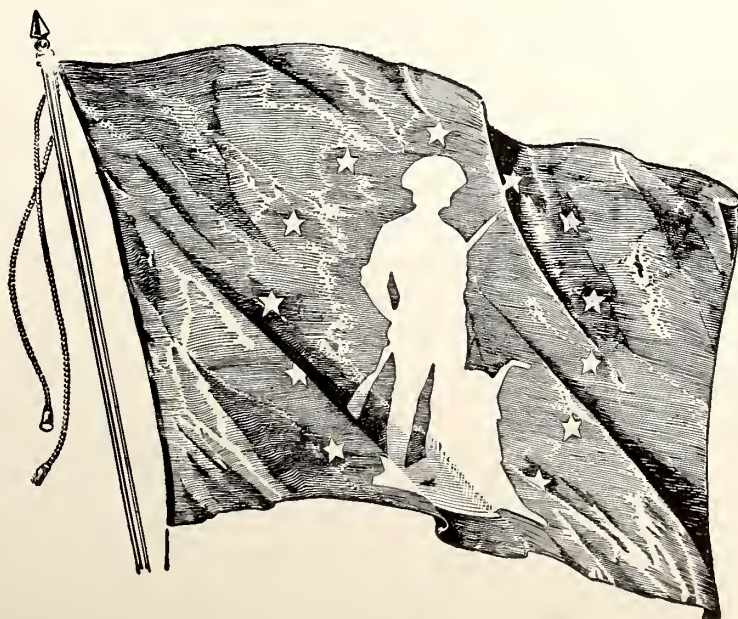


LAWRENCE LIPTON

about anti-Semitism as something that has to do with the relations between Jews and Gentiles. Anti-Semitism results when Jews and Gentiles fail to understand one another. So they organize committees for "Better Understanding," and committees for "Better Relations," and conferences of Jews and Christians. These committees and conferences, mostly composed of rabbis and preachers, politicians and philanthropists, meet in fancy hotel dining rooms and butter each other with fifty-cent words—fellowship, brotherhood, tolerance, better understanding, and still better understanding. Then they smile, shake hands all around, and go home glowing with love and virtue. And that's that—till the next conference.

What these better understanders fail to understand is that what Jews and Gentiles think about each other has very little to do with anti-Semitism. Christians don't just take a sudden mass dislike for Jews and start persecuting or pogroming them—presumably because they don't "understand" them. Neither, on the other hand, do Jews "cause" anti-Semitism by anything they think about Gentiles, or say about them, or do to them. In fact, it would not be overstating the truth by much to say simply that anti-Semitism has nothing to do with Jews being Jews or Gentiles being Gentiles.

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PASSOVER . . . 1943

By JUDGE LOUIS E. LEVINTHAL

THE first great mass movement for freedom, led by Moses, and recorded for all time in the Jewish festival of Passover, certainly has its significance at a time when all of civilization is arrayed against a foe of freedom. Nor can it be denied that certain elements of that early struggle against the tyranny of the Pharaoh, which have been recurrent in every effort by men to maintain their inherent rights, are obvious today as well.

When Moses struck the Egyptian taskmaster who had flogged the helpless Jewish worker, he was giving expression to righteous indignation at what we have since come to call denial of human equality. And when he dared to confront the ruler of the land, and to present his apparently impertinent demands for the release of the Children of Israel, he was uttering in principle a Declaration of Independence. Might and power seemed to be arrayed against the advocates of freedom, but confidence in the justice of the cause, and in the inevitability of victory led Moses to take risks which ultimately led to the desired emancipation.

Yet emancipation alone was not enough, it must be recalled. Freedom from the slavery of Egypt, assurance that they would no longer be a subservient people, was not enough to guarantee happiness and security to the Jewish people; the Exodus had merely removed them from the grasp of exterior influences. They had yet to find themselves. The first step in such self-realization, "hagshama atzmit" we call it today, came at Sinai; the second and final step came with the occupation of the Promised Land.

Once again we are engaged in a struggle against a Pharaoh. Once again we must take risks, and pay the costs of a victory which will inevitably be ours. But for our people emancipation alone will not be enough. The defeat of Hitler and the dissolution of the last

vestige of Nazi influence in Europe will not solve our problems any more than the drowning of the Egyptian legions in the Red Sea solved the problems of the tribes of Israel. Post-war Europe will be a desolate economic waste, a wilderness in which psychological abnormalities engendered by the war will still menace our people.

There must first come a clear and unequivocal statement from the United Nations recognizing the status of the



JUDGE LOUIS E. LEVINTHAL

Jews as a people and the authority of the Jewish Agency as the representative of the Jewish people. There must be equality of rights for all men everywhere, regardless of race or creed, and there must also be international reaffirmation of the right of the Jewish people to reestablish the Jewish Commonwealth in Palestine.

Passover, 1943, must not be followed by forty years of wandering in the

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Seder Treasure Hunt

A Tale of the Afikomen

By BERNARD POSTAL

One of the quaintest features of the symbolic Seder service is the search for the afikomen. The origin of this picturesque game of hide and seek with a sliver of matzoth together with a number of anecdotes hinging on the afikomen are told in this essay by Mr. Postal.—THE EDITOR.

ONE of the most picturesque features of the ever-fascinating seder service is the Passover "treasure" hunt which generations of Jews know as the custom of hiding and seeking the afikomen. It has long been the custom for the head of the household to begin the seder by breaking off a piece from the middle one of the three matzoth on the seder table and secreting it under his pillow. What remained when the fragment has been hidden is eaten by the assembled company after the service. The fortunate finder of the hidden piece is supposed to be entitled to anything he wants from the head of the household. This curious part of the seder service, perhaps the most entertaining so far as the youngsters are concerned, has always been

order to keep the children awake." It can, however, also be translated: "They snatch away the matzoth." And so from the purposefully erroneous translation of the disputed passage there grew up the custom of permitting the children at the seder table to abstract the afikomen from under the pillow of the master of ceremonies and to retain it until redeemed by him with gifts. An amusing departure from the practice of hiding the afikomen under the pillow of the master of ceremonies created what might well be called the seder treasure hunt, with the broken piece of matzoth as the elusive treasure. Almost anywhere in the proximity of the seder table has come to be regarded as a legitimate hiding place for the afikomen.

Before the family seats itself around the Paschal table the children, and even adults, anxious to retrieve the afikomen, already have their eyes glued on the master of ceremonies and his every movement is eagerly watched. Generally, however, he is able to secrete the matzoth without being seen by more than one of the company. The gay shout of the lucky finder gleefully displaying the piece of matzoth, which he cheerfully shares with others at the table, as he prepares to make his demand for ransom adds to the gaiety of the seder.

Quainter than the origin of the afikomen game are the requests made by those who find the afikomen. Often as not the demand is for money. Not infrequently a petty trinket or an item of clothing is the price of redemption. Things children would never dream of asking for at any other time of the year are demanded with more or less impunity in exchange for the afikomen. Only a churlish father or master of ceremonies disillusioned the expectant youngsters by refusing the request, whatever it is.

In addition to being utilized as a means of retaining the interest of children in the seder service, the afikomen was once widely regarded by Jews as having the power to ward off fires and to protect against the "evil eye." As a protection against fires a hole was bored through the afikomen every year, after which it was hung on the wall until the next seder. In similar fashion a piece of the afikomen used to be placed in the pockets of children's arba-kanoth as a safeguard against witches and other manner of evil beings. Thus a sort of joke grew up that "he who is filled with much afikomen lives long" and the corollary that he who died at a ripe old age "has eaten much afikomen."

Among Jewish anecdotes there are a few extant that hinge on the afikomen. Some, or perhaps all, may be as

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BERNARD POSTAL

granted. Few have bothered to inquire how this odd game of playing hide and seek with a sliver of matzoth came to be included in the Passover ritual. The truth of the matter is that the genesis of this custom, like many others of hoary origin, is shrouded in considerable doubt.

The word afikomen itself is of Greek derivation, meaning, according to one interpretation, a call for a festal song. Most scholars are of the opinion that the practice of hiding the afikomen arose from a misunderstanding of a passage in Mishnah Pres. X 109a. Some distracted father or grandfather, more versed in rabbinic lore than in the ways of awakening the curiosity and stimulating the interest of their children at the seder table, and perplexed as to how to keep the youngsters awake for the duration of the rather lengthy reading of the Haggadah, may have deliberately misconstrued the passage.

As it was translated it read: "They hasten (the eating of) the matzoth in

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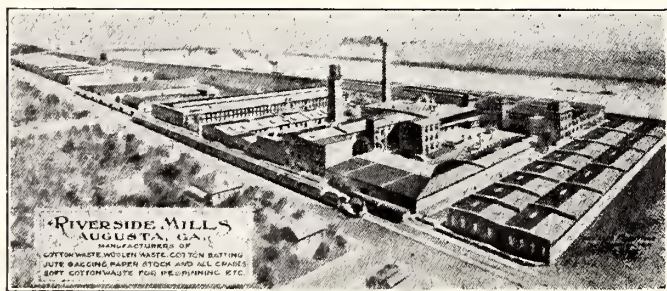
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AUGUSTA, GA.

Hope And Not Despair

A Commentator's Outlook On Passover

By PHILIP SLOMOVITZ

ONE OF THE FREEDOMS

Passover is approaching and freedom is the topic of the day. In Passover we have the foundation for the Magna Charta and the Bill of Rights, and in its ideals are inherent all the yearnings of a people for freedom. Just say "Passover" with meaning and understanding, and you no longer need elaborate explanations of the "Four Freedoms" or any other aspirations in the world's battle for liberty.

Nevertheless, Jews remain without the basic freedoms inherent in the world's dogmatic promises for the future. We face the Passover of this year with trepidation because the one right we aspire to win in the war—that of self-determination in Palestine—is not being granted to us.

We are facing a terrific struggle for this right, and it will not be a pleasant battle. Repetition of "protest meetings" and adoption of resolutions are not very palatable in a period in history when we had begun to expect that our basic needs would be recognized "as of right and not on sufferance."

LOOK AT WASHINGTON

If this approach to Passover appears too gloomy to our readers, let them look to Washington for evidence in proof or refutation of our arguments.

Even the mildly optimistic among us will be chilled by what is transpiring in Congress. The over-optimistic will be shocked out of their wits.

Here is a typical example of what is transpiring in the sacred halls in the Capitol of our nation. An anti-New Deal Republican delivered a long harangue against the administration and he wound up by declaring that there is a criminal attempt on the part of the Rooseveltians to force four freedoms upon the world.

From the Jewish point of view, such an attitude would call for leading the rejector of freedom to a doorpost and thrusting an awl through his ear. You know the Biblical injunction: that when a man refuses to accept liberty,

"then thou shalt take an awl, and thrust it through his ear unto the door, and he shall be thy bondman forever."

HOPE FADETH

When leaders in our government speak mockingly of freedom for mankind, what hope is there for Jews and Palestine?

The Congressman we quote is a member of the American Palestine Committee. He is personally a splendid fellow and we like him—up to the point of his wild hatred of Roosevelt and the New Deal. Then he becomes a candidate for the awl and the doorpost.

But the threat to our freedom is not the Congressman with bias but the Jew who encourages such bias and the Jews who succumb to it.

It is easy to fall prey to fear of the demonstrations that have taken place in Congress during the past few weeks. In the main, however, they have been merely outbursts in the *Congressional Record* and can be overcome—provided we do not permit them to overcome us.

TO DO OR DIE

What's to be done, you ask?

Don't let go of the reins! Passover is a good time for us to resolve not to permit the elements of despair and destruction to get the best of us.

As the weeks go by, and the threats to Jewish existence, especially on the Palestinian front, continue, we must remobilize our forces and renew the battlecry for recognition of our rights everywhere.

We must begin to ask certain questions: What's happening to the American Palestine Committee? Where are our friends in the non-Jewish ranks and the defenders of our rights in our own midst? Who is silent and who speaks up?

The answers will provide the solution. When those who are pledged to protect our position speak up, and those who are silent are either forgotten or made to speak, then we will get places.

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SEDER TREASURE HUNT

(Continued from Page 19)

apoeryphal as the historical and religious basis of the afikomen itself, but that is of little moment.

A story is told about David Emanuel, the gallant Jew who was governor of Georgia in 1801. The finder of the afikomen at a seder in Savannah at which Emanuel was presiding asked that the governor use his influence to help Georgians recover their investments in the infamous Yazoo land fraud. Whether or not his action in this matter was in response to this Passover plea, it was through Governor Emanuel's intervention that thousands of Georgia investors were repaid even more than had been hoped for by the most optimistic.

Equally interesting is the tale told concerning the late Julius Kahn, for many years a member of Congress from California. As the Kahn family was gathered around the seder table in 1918, a timid knock was heard at the door. The Congressman himself answered and ushered in a little old lady. The tear-stained visitor turned out to be a Jewish widow who had left her own sparse seder table to come to the Kahn household to appeal to the Jewish member of the House, who was chairman of the Military Affairs Committee, to help her communicate with her son, who was overseas with the A. E. F., so that she could remind him in time of the yahrzeit of his father.

Nineteen years ago, at a community seder sponsored by the Junior Hadasah, Menorah and Avukah at the University of Wisconsin, the late white-bearded Sol Levitan, treasurer of Wisconsin and a B'nai B'rith stalwart, was presiding. One of the guests, the captain of the varsity debating team, sat next to Levitan and found the

afikomen. As a ransom he asked Levitan to help establish a Jewish students house on the campus. Six months later B'nai B'rith established at Wisconsin the second Hillel Foundation.

The late Adolf Kraus, president of B'nai B'rith from 1905 to 1925, is the hero of another afikomen story. In 1916 there was quite a debate raging over the proposed war-time American Jewish Congress. The American Jewish Committee had one idea and the Congress' adherents another. Arguments grew hot and tempers short among Jewish leaders. B'nai B'rith was in the middle, taking sides with neither, until one Seder night in Chicago a member of B'nai B'rith, who was a guest at Kraus' home, asked, as his reward for finding the afikomen, that Kraus offer B'nai B'rith's services as arbitrator in the Congress debate. Ultimately the formula by which all sections of American Jewry agreed to participate in the Congress was one based largely on proposals made by Kraus.

And finally there is the story about that colorful character, Mordecai M. Noah, who combined in himself the talents of playwright, Zionist, man about town, diplomat and journalist. While Noah was sheriff of New York, it happened to be his duty to order the hanging of a man on a day that coincided with the first day of Passover. Having heard of the afikomen custom, friends of the condemned man interceded with one of Noah's seder guests to make an effort to acquire possession of the afikomen and to ask, as a reward for its return, the commutation of the hanging. It is recorded that the strength of the afikomen was enough to defeat the hangman.

Recent Arrivals in the United States Helped by National Refugee Service



Two refugees from Hitler who reached America by way of Portugal after fleeing from France are joyfully greeted by their son, a private in the U. S. Army. The young soldier and a brother who preceded the parents to this country arranged for their immigration. Migration services afforded by the National Refugee Service helped make possible their coming.

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Design For Jewish Living

Jewish Education as the Key to Jewish Survival

By DR. ABBA HILLEL SILVER

While new nostrums and panaceas are being offered to Jews to combat the ills with which they are afflicted, Dr. Silver, one of America's foremost spiritual guides as well as public leaders, points out that the basis of Jewish survival is to be found in the one source—Jewish religion—which has enabled the Jews to surmount all their trials until this day. In this eloquent plea to American Jews to give full support to the cause of Jewish education, Dr. Silver describes the meaning and aspiration of Jewish education.—THE EDITOR.

BY Jewish education we all mean education in the Jewish religion, in Torah. It means that, or it means nothing at all. The sole purpose of education among our people throughout the ages was to teach men to live according to the Law. Our people, of course, knew of *Hochmah*—secular knowledge, alongside of Torah—religious instruction, and except in certain periods and places were not opposed to it. But the Jewish communal schools were devoted primarily and, in most instances, exclusively to Torah. Whatever *Hochmah* was taught was woven into the pattern of Torah. Torah was primary. Without it all secular knowledge was regarded as vain and even dangerous. "If there is no Torah there can be no *Hochmah*." And the very foundations of *Hochmah* itself was reverence for God and the spiritual order. It was not learning as such which our people extolled, or study or scholarship, but learning the will of God and studying the word of God.

Torah did not mean abstract religious philosophy or theology. It meant instruction in moral conduct based on divine authority. Our forefathers were not great philosophers. It was nearly 1,500 years after Socrates and Plato before we produced Moses, Micah, Jeremiah and Isaiah. "The Hebrew," to quote Zangwill, "was never a speculator (about God) nor a reflector, but always an actor. God was not to be figured in thought or art, but to be obeyed."

Jewish education was an experience in, and preparation for, modern living in the sight of God. Its texts were the Bible and its rabbinic derivatives. Its locale was the Synagogue. Its mood was piety. Its devotions were the prayer book. Its spiritual exercises were Holy Day observances. Its songs were the psalms.

The Jewish world outlook in the past was in many ways like that of all other peoples, but in some ways it was different. And it is these differences which gave and still give distinction to our culture. The wise Greeks produced no bible. In Athens, Rome or Alexandria there were no prophets although there were many soothsayers and oracles. No people resisted Hellenism in the Levantine world of the second century except the Jews, who preferred Torah to a Torahless *Hochmah*.

It was said of the Persians (and the Jews lived within the Persian Empire for centuries and learned much from them) that the sum of their education consisted in teaching their youth to write, to shoot with the bow, and to speak truth. Truth speaking is a high

moral virtue. But it is not enough. One must also learn to do right. The schools of our forefathers did not teach their youth to write or to shoot, although they did come, after a time, to teach them a trade. But they did teach their youth to do justly, to love mercy and to walk humbly with God. This kind of Jewish education, the classic and traditional kind, the only kind known to our people under



DR. ABBA HILLEL SILVER

the name of Jewish education, is sorely needed in our day. As a people we need not be admonished or encouraged about the importance of secular education. We are avid for it. Our people are crowding all the secular schools and colleges of the land. The Jewish mind is making brilliant contributions today in nearly every field of human thought. But our youth needs religion and our adults need religion. This entire generation of Jews and non-Jews alike has gone from one disaster to another for lack of it.

No Substitutes

To thoughtful Jews it is becoming increasingly clear that there are no substitutes in Jewish life for religion. Neither philanthropy nor culture nor nationalism is adequate for the stress and challenge of our lives. All these interests can and must find their rightful place within the generous pattern of Judaism. But the pattern must be Judaism, the Judaism of the Torah, the synagogue and the prayer book, the Judaism of the priest, the prophet, the saint, the mystic and the rabbi, the Judaism which speaks of God, and the worship of God, and the commandments of God and the quest of God.

There have been many false prophets of "Ersatz" Judaism in our midst who

have frequently misled our people. There were those professional social-workers for example, who announced that a full complement of scientifically administered hospitals and orphanages and other social agencies was a sufficient "vade mecum" for the Jewish people, and that the synagogue and the religious school were quite unnecessary. At best they were to be tolerated only as a concession to those who still take such things seriously, and in order not to create unpleasant friction in the community. Such social workers had many ready adherents among our would-be assimilated and rich Jews.

There were certain Jewish educators who resented the intrusion of religion in their ultra-scientific curricula. Judaism, they said, was not a religion, but a way of life—that is to say, their way of life, which of course, was non-religious or anti-religious. Jewish education should, according to them, not be religious at all, only nationalistic and linguistic. At best the religious note might be smuggled in, but only as a concession to old-timers and cranks who do not know any better.

There were those Jewish spokesmen who offered Jewish nationalism as a substitute for Judaism, forgetting that nationalism as such, unredeemed by a moral vision and responsibility, has sadly fragmented our world, provincialized its peoples and is driving nations madly from one disaster to another; forgetting, further, that there is a widely-felt and widely-answered need for religion and religious institutions even among peoples whose national life is already fully established, who are in their own lands and who are possessed of a rich national culture. Amos, Isaiah and Jeremiah felt the need to preach religion—God and obedience to God's moral law—to their people even though Israel in their day was established as a nation in its own land and spoke its own language. The upbuilding of a Jewish national home in Palestine is one great, urgent and historically inescapable task of Jewry, and Jewish education should stress

this fact. The upbuilding of Jewish religious life in America and elsewhere throughout the world, inclusive of Palestine is another. One is no substitutes for the other. One is not opposed to the other.

It is folly and worse at this desperate and critical moment in our history to draw misleading distinctions between Judaism and Zionism, to suggest that prophetic Judaism is anti-nationalist, or that the universal ethical teachings of Judaism demand that the Jewish people shall never again reconstruct its national life in the historic national home where these universal ethical teachings were first promulgated. The total Zionist program is the fulfillment of prophetic Judaism. And our great spiritual leaders throughout the ages always spoke of a twofold task for Israel: the task of spiritual return and that of national restoration. The anti-nationalism of a handful of modern Reform rabbis is a very recent and an altogether alien importation into Jewish life. It was first proclaimed in 19th century Germany, and having been completely bankrupt there, it is now being offered again as something sensationally new to the Jews of America—with an eye to the non-Jew.

Ersatz Judaism

All these false prophets of "Ersatz" Judaism have had their clamorous hour among us, or are having it for the moment, but their hour is definitely over. Thoughtful Jews are turning to the sure and classic highways of Jewish life. What our people need today is not the innovation or renovation or reformation or reconstruction of Judaism, but the conversion of the Jew to his faith. *Tshuvah*—"Return"—that is the note which the world's great Judgment Day and our own vast tribulation is sounding in the camp of Israel. It is no longer a question of less ritual or of more, of Reform, Conservatism or Orthodoxy, but of Godlessness, secularism and materialism which have blighted our people, along with all

(Please Turn to Page 30)

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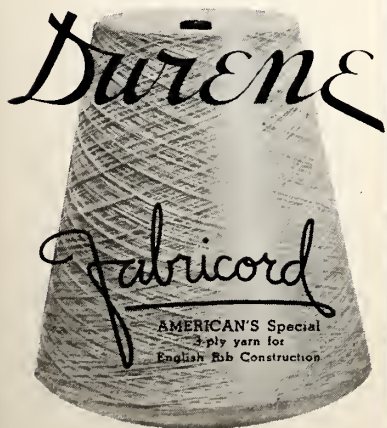
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JEFFERSON AND THE WAR

(Continued from Page 15)

diction," finally carried the day. In 1786 these principles were formally enunciated by the Virginia Legislature:

"No man shall be compelled to frequent or support any religious worship, ministry, or place whatsoever; nor shall he be enforced, restrained, molested or burdened in his body or his goods; nor shall he otherwise suffer on account of his religious opinions or beliefs; but all men shall be free to profess, and by argument to maintain, their opinions in matters of religion; and the same shall in no wise diminish, enlarge or effect their civil capacities."

Almost unique in the legislation of any country is this addition to that declaration: "And though we know well that this Assembly, elected by the people for the ordinary purposes of legislation, has no power to restrain the acts of succeeding assemblies constituted with equal power to our own, and that, to declare this act irrevocable would therefore have no effect in law; yet we are free to declare, that the rights hereby asserted are the natural rights of mankind; and that, if any act shall hereafter be passed to restrain the present or narrow its operation, such an act will be an infringement of natural rights."

All this had meaning to the Jews, who for centuries had suffered under the whiplash of one church or another. The message of the Virginia Assembly spread throughout the country, and the separation of church and state, although not completed until 1834 in all states and territories, was rendered inevitable. The freedom of religion, like a fresh breeze, was due to sweep across the land, clearing away the dead underbrush of traditional bondage to ecclesiastical authority. Jews in the ghettos of Poland wept with joy at the news of American liberation. The millions of Jews who were to come to this country in succeeding generations paid homage to the man who had laid the foundation for their equality in the land of their choice.

Jews are indebted to Thomas Jefferson for yet another reform. Until he enunciated the principle of voluntary citizenship, a man was forever bound to remain a subject of the country in which he was born. There was no question about the status of the Polish-born. They were Poles. Germans remained forever under the rule of their petty monarchs. But Jefferson, who saw in America a new kind of human society, declared that it is the natural right of man to change his domicile and his allegiance. When a man is dissatisfied with his native country, Jefferson said, he has the right to migrate, to adopt another country as his own, and to acquire all rights and privileges of the native-born of that country.

Such doctrine, unfortunately, is heresy today in the United States. We have come a long way from the revolutionary days, when a descendant of immigrant Jews, Robert Moses, tells the nation in a widely distributed magazine that America cannot "digest" the masses of Europe, and that the promise of America is dead for all time. Jefferson might well be re-read today

in the light of the new dispensation of the Moses of our time, not a prophet but a voice of hopelessness.

When the Constitution was adopted, Jefferson was incensed at the omission of a Bill of Rights to protect the citizens against their Government. "Such rights," he said, "cannot only be implied. They must be expressed." And with his logic, his powerful personality, and his eloquence, he forced through the first Ten Amendments which are the Magna Charta of the American people.

In a world where statesmen prate of freedom, liberty, and equality, and act on the basis of the old diplomacy of balance of power, slavery and inequality, it is well to consider some of the specific observations of Jefferson on the subject of the Jews.

Writing to Isaac Harby of Charleston, the pioneer of reform Judaism in this country, from Monticello in 1826, Jefferson said:

"I have to thank you for the copy you have been so kind as to send me of your 'Discourse' before the 'Reformed Society of Israelites.' I am little acquainted with the liturgy of the Jews, or their mode of worship; but the reformation proposed, and explained in the Discourse, appears entirely reasonable. Nothing is wiser than that all our institutions should keep pace with the advance of time, and be improved with the improvements of the human mind. I have thought it a cruel addition to the wrongs which that injured sect have suffered, that their youth should be excluded from the instructions in science afforded to all others in our public seminaries, by imposing upon them a course of Theologic Reading which their consciences do not permit them to pursue; and in the University lately established here, we have set the example of ceasing to violate the rights of conscience by any injunctions on the different sects respecting their religion."

Thus spoke the founder of the University of Virginia, who ranked the establishment of that university equally with his Statute on Religious Freedom as his major accomplishment.

To Dr. De La Motta of Savannah he wrote in 1820 of the consecration of the synagogue there (speaking in the third person common at that time): "It excites in him the gratifying reflection that his country has been the first to prove to the world two truths, the most salutary to human society, that man can govern himself, and that religious freedom is the most effectual anodyne against religious dissension; the maxim of civil government being reversed in that of religion, where its true form is 'divided we stand, united we fall.' He is happy in the restoration of the Jews, particularly, to their social rights, and hopes they will be seen taking their seats on the benches of science as preparatory to their doing the same at the board of government."

To those among us who say that the Jews are "too prominent" in the nation's service, those sentiments have especial meaning. For Jefferson, in speaking to the world, spoke to Jews as well.

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MINE, SAITH THE LORD

(Continued from Page 7)

resume their national being; land from which they might not be budged again, unless history sought its grim jest again through the forces of perversion.

They had survived but in diminishing number. Once more their bleeding feet were treading the way of agony and dolor across the land of Europe; they were being mercilessly manhandled by a new yet ancient tyrant; they were dying and, in dying, being glorified into a fresh record of martyrdom: tragedy and drama, life's inseparable qualities, were once more in somber progress.

"Has it not struck you as peculiar, Herbert," the Archbishop asked, "that no matter how great the good will among the merciful, the sufferings of the Jewish people have never abated, and that they are always with us?"

"It may sound heartless, sir, but can that be, too, a part of His plan for mankind?—that the Jews be among us to remind us of our sins, and of theirs."

"I do not think that is at all practical, although it may be doctrine to some. No, I think there is something deeper in the constancy of their trials, something that will be vouchsafed perhaps in our own times, perhaps in later years or generations. A new Moses to arise and to call his people together for redemption. Moses was an ordinary mortal; there may be one like him today, living somewhere in a quiet corner of the earth, or a place em-

brewed with blood and turmoil, who will appear in his own time and call upon his people to follow him as that other Moses did.

"Yes, Herbert, I think that is it. A new Moses! One whose appeal will stir hearts and souls far beyond those of his own people, and awaken the conscience of mankind so that it will repent and, in repentance, make an end of tyranny and intolerance. He may be a rabbi or a song writer, a poet or a peddler, a writer or an engine driver, but when he comes, and the fire of his message comes with him, he will arouse all mankind. He may come in peace, with peace as his mission, or he may come with the sword, as was prophesied in these lines I have been reading in Jeremiah—

"O Lord, thou knowest: remember me, and visit me, and revenge me of my persecutors; take me not away in thy long suffering: know that for thy sake I have suffered rebuke."

"Revenge the Jews of their persecutors! That may be the mission and the message of the new Moses. Or it may be, in a great outpouring of love, that mankind will not be scourged or smitten by Divine wrath, but led peaceably into the greatest spiritual communion in history. Yet somewhere, slumbering now, is the genius which will make all that possible: for divine genius has not gone from Man."

"You speak, sir, almost like a prophet. Your words would inspire a new spirit-

ual reformation if you spoke them in public places."

"No, my dear Herbert, I am no prophet. Only the Jewish people had their prophets and gave us the Greatest of them all to be our Guide. Nor can I speak these words in public places, for I have not the greatness of spirit which singles out the immortal mind. My musings have not the mystic fire of the message that is to come."

The Archbishop fell silent again and watched the fire. A glowing coal leapt like a tortured soul upon a hot grid in the eternal flames of purgatory. He replaced his polished glasses with a sigh, laid aside the Bible upon a table, and rose.

"Come, Herbert, it is getting late," said His Grace. "Let us go in to Vespers."

I Am An American

I was born an American; I live an American; I shall die an American; and I intend to perform the duties incumbent upon me in that character to the end of my career. I mean to do this with absolute disregard of personal consequences. What are the personal consequences? What is the individual man, with all the good or evil that may betide him, in comparison with the good or evil which may befall our country, and in the midst of great transactions which concern our country's fate? Let the consequences be what they may, I am careless. No man can suffer too much, and no man can fall too soon, if he suffer, or if he fall, in the defense of the liberties and constitution of our country.
—Daniel Webster.

Passover . . . 1943

(Continued from Page 18)

desert. Those who long for the fleshpots of slavery—for we have these among us today, too—may again don the spiritual chains if they wish. But we who are confident and determined, we who not only sing "Hatikvah" but have an unshakable hope that Zion shall be rebuilt in our own day, we know that the people of Israel will find emancipation and redemption in Eretz Yisrael and that we Jews of America will become better Jews and better Americans by reason of the ennobling influence of the Zionist cause. "L'shanah Habaah B'Yrushalayim!"

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BRIDGE WORK

By RAYMOND FARBER

National Amateur Bridge Champion, 1941-42

A good story teller knows that it is a grave mistake to repeat the same story twice to the same audience. A good bridge player has also learned this to be true in a bridge game.

To clarify this, remember that each bid that you make tells your partner a story about your hand. Let's assume

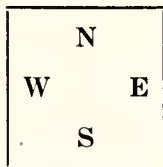


RAYMOND FARBER

It is a good idea to always bear in mind this thought, "Have I given my partner a fairly accurate picture of my hand?" After all, you are trying to reach the best contract for the combined 26 cards and not just for 13, so therefore try to tell your story to your partner in the bidding; but beware of telling it more than once, or he will depend on you for things you don't have and the hand may wind up disastrously for your side. Most of the 500, 800 and so on are the direct result of just such misinformation.

The sooner you say "Pass" on misfit hands the more points you will save. How many times have you seen two partners continue bidding against each other because they each have singletons or blanks in the other's bid, and each thinks that they should play the hand? When you are bidding two suits and your partner bids the other two suits, usually it is a good idea to pass before the bidding gets too high. These hands very seldom will play well in no-trump, but this is where most such hands wind up. I believe the hand below is a good example of the point I wish to bring out:

S-5
H-7 6
D-K J 8 5 2
C-A J 10 6 3



S-A Q 9 6 4
H-K Q 8 4 2
D-8 4
C-6

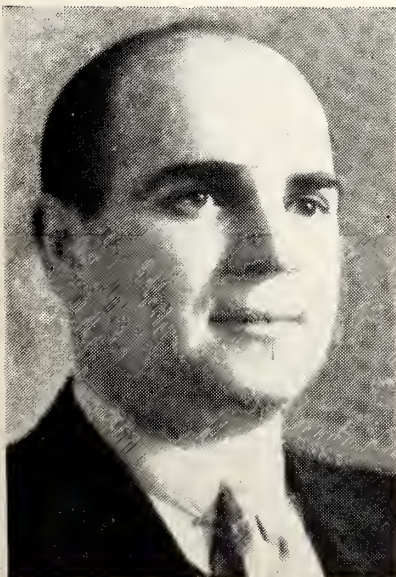
that you have opened the bidding on a minimum hand. Any further bids that you make on this hand tells your partner that you have something additional to your minimum requirements, and this is where lots of players go wrong.

The bidding on such a hand often-times is almost automatic and will go something like this: 1 spade by South, 2 diamonds by North, 2 hearts by South, 3 clubs by North, 3 no-trump by South. As you can see, 3 no-trump can hardly ever be made on such a hand, as you have no suit to run and can often be punished severely if the cards lay wrong. The most bidding that should occur on such a hand is: 1 spade, 2 diamonds, 2 hearts. Some players will pass this bid, as they can see a misfit; however, 3 clubs cannot be too severely criticized. Now when North bids 3 hearts, South must not ever dream of making another bid, as he has told his partner everything that he has, and since he has nothing additional he must pass and trust to luck that he will be able to make 3 hearts.

This type hand is very common and I believe is where most of the big penalties are collected. Do not go to the other extreme and become a timid bidder, but try to develop a sense of card reading; that is, getting a picture of your partner's hand through the bidding and planning your bids accordingly.

S. BERNARD WEINSTEIN

S. Bernard Weinstein, young attorney of Greensboro was signally honored when he was appointed by a unanimous vote of the entire city council to serve as Judge Pro-Tem of Greensboro Municipal-County Court to succeed N. D. McNairy.



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FROM an urgent call for Holy Bibles for the Holy Land is forged another link in the ever-expanding chain of overseas service developed by the National Jewish Welfare Board, it is made known through the appointment of Harry Davidowitz, a former World War Chaplain, as the Board's representative in Palestine.

Early in the war, religious leaders in Palestine were faced with meeting the demands of English Jewish soldiers for Bibles printed in their own tongue. A hurried request was made of the Jewish Welfare Board to fulfill the needs of the servicemen and a few months ago over a thousand J. W. B. Bibles were dispatched, through the facilities of Hadassah, to the land from which all Western religions sprang. On the basis of this experience, officers of the Jewish Welfare Board determined, after careful investigation, to appoint a representative who would work through local Palestinian groups to supply American Jewish soldiers with religious and recreational materials and hospitality such as are given to Jew-

ish servicemen in every section of the world.

Passover supplies and other needed religious supplies have already been shipped to our boys in Palestine as well as to those in Australia, Iceland, Alaska, the Solomons, Ireland, England, Africa and other places outside of the country.

In Tel Aviv, the focal point of Jewish Welfare Board operations in Palestine, the J. W. B. worker will coordinate all activities for American Jewish soldiers working through and with the cooperation of groups already in existence. Chaplains who are stationed close by will develop programs for the religious needs of the men, based upon the experiences of the 113 Jewish Chaplains now in the service.

A steady stream of Bibles, prayer books, other religious materials, special foods, recreational equipment and service of J. W. B. representatives and many local Jewish groups, assures Jewish servicemen, stationed in the land of their ancestors, the continuing support of American Jewry.

THE THERMOMETER OF ANTI-SEMITISM

(Continued from Page 17)

rather, not so pure, and not so simple either. It means a return to power politics, and that means more and fiercer nationalism, and that means bigger and better world wars. It also means demagogues, and dictators, and master races. Put it all together and it spells trouble for Jews. Demagogues and dictators need scapegoats. Reactionary spellbinders need scapegoats. And we Jews are the world's Scapegoat No. 1.

Our course, both as Jews and as Americans, is clear. We must enlist

in the cause of progress against reaction. We must fight reaction on every front, wherever it raises its head, whether at home or abroad. Strong forces, everywhere in the democratic world, are arrayed today against this new reactionary offensive. They are counter-attacking. We must join that counter attack, with courage, with vigor and with confidence in the final triumph of democracy, both in the conduct of the war and in the making of the peace.

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GOLD STAR

To the Memory of Sergeant Meyer Levin

This tribute of a mother to Sergeant Meyer Levin, one of the foremost heroes whom the war has thus far produced, is by Mrs. Lillian Reznick Ott. She is the mother of Chaplain Jacob M. Ott, of Atterbury, Indiana.—THE EDITOR.

My son is dead!
Fallen on the field of battle—
Valiant, glorious and noble . . .
The precious infant
Who electrified my senses
With his toothless, baby smile.

He is back home!
In a casket draped with the colors
And a guard of honor standing erect
Near the adored baby
Who stupefied my senses
With fevered whimperings
Through endless nights.

His uniform is spotless!
Friends and neighbors gather
To sit in awe
Of the little tot
Who crowned me with eternal glory
With his first spoken word, mama.

The medals lie flat
Over his breathless heart
And the fragrance of the many flowers
Grows thick in the dim-lit chapel
Around the little boy
Whom I taught to seek out God
In the frightening darkness
Of his toy-strewn room.

The hour draws close
And the minister is waiting
To extol the valorous recklessness
Of the little child
Who directed his first, uncertain foot-
steps
To the warm security of my waiting
arms.

There are no tears!
The chapel is silent
As the minister recounts
The bravery and ingenuity
Under harassing conditions,
Of this tiny boy
Who sought solace from tiny griefs
Upon my breast.

The hearse comes to stop
Before the empty grave

That stands waiting
For the boy
Whose bed I made soft
With satin-covered, downy quilts.

The bugler never wavers
And the taps sound shrill and clear
As the earth falls with hollow thuds
Upon my son
Who sang from morn to night
Of the goodness of life.
A volley cracks the silent air
And the curls of smoke
Are carried away . . . out of sight
As is my son
Whose never-fading smile imbued me
With infinite joy . . . and hope . . .
My son, whose hair I combed
And whose body I laved—
Whose shoestrings I tied
And whose hand I held
On his first day to school.

I shall not say good-bye, my son,
But bid you peace,
Eternal as your sleep,
As endless as my pain,
As deep as my pride.

No, I shall not weep,
And when the ultimate victory
Brings peace once more,
I shall hear your song of joy,
In the liberty restored
To all men oppressed
I shall hear your song of praise,
In each just decree
At the bar of law
I shall hear your word of assent.
In the laughter of the freed
And in the mity of the segregated;
In the warmth of the clothed
And in the satisfaction of the fed,
I shall hear your song of thanksgiving.

No, my son, I shall not weep
But be forever comforted
In a world that must be better,
Not only because you lived, my son,
But because you died, and why.

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DESIGN FOR JEWISH LIVING

(Continued from Page 23)

other peoples, but which we, because of our unique position in the world, can least of all afford. Neither Orthodoxy, Conservatism nor Reform has scored any significant victory in our day, and life is now attacking them all. Organizationally, Reform Judaism has not only failed to make progress in recent years, but it has actually retrogressed in relation to the increased Jewish population in the United States. The ranks of Conservatism and Orthodoxy have been replenished largely through immigration. Nor can Reform Judaism hope to save or vitalize itself by refurbishing up anew its traditional opposition to Jewish nationalism. The bitterest foes of Zionism are laymen who never enter our Temples. Their opposition is motivated not by religion or by any consistent and worthy philosophy of Jewish life and destiny, but by sheer escapism. Nor will Conservative and Orthodox Judaism save or vitalize themselves through the mere championing of Jewish nationalism. Nor is Jewish philanthropy or civic protective activities adequate for the spiritual emergencies of our people. The former is only a phase of our religion, the latter only a phase of the world's irreligion. Our lay-leaders would do well to turn from their all-out absorption in relief and defense and devote more of their thought and energy to the spiritual and educational needs of their people, who, knowing less and less of their people's life, history and literature, are losing more and more their perspective and their morale.

The answer today must be Judaism—that which is carved out of the everlasting rock—that which is neither old nor new—that which burned on the lips of Isaiah and sang in the heart of the Psalmist, that which Moses heard in the burning bush, and Hillel shared with the proselyte—that which satisfied the souls of generations of our ancestors who walked in varied garb under many skies, who knew all the bitterness and suffering which we,

their descendants, are coming to know, but who knew much else besides.

We have an eternal and sufficient truth which alone can stay the hearts and uplift the spirits of our ravaged generation of Jews, and into the hearts of this desolate generation, we must try to bring that healing and strengthening. Many will not listen to us. We must not pursue the many and distort our message and cast about for new techniques to please their tastes. God singled out our people for the burden of His truth. "Not because you were many . . . for you are the smallest among the nations." Isaiah, too, was baffled by his generation which was stricken in every part of its body like ours, whose whole head was sick and whose whole heart was faint, yet persisted in straying away more and more. But, as in the days of Isaiah, there will always be the remnant who may be made to understand the meaning and the healing of a Religion of Return. We should offer our people the refuge of their historic faith, a faith meet for mature men, which holds out no promise of quick victory, no escape into illusions or self-delusions, and no immunity from sorrow and smiting, but which does offer men the dignity of working with God in a world which He created for man to dwell in on terms defined by Him, and the comfort of belonging to a brave and gallant band of men who from the days of Abraham to this marched through the long centuries beaming the world's darkness with the torch of their faith in God and in justice, freedom, brotherhood and peace.

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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 Bethlehem 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 Wittenberg, 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.

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THAT MAN MOSES

By MARTIN PANZER

"LISTEN, Abe, I tell you that man Moses is conniving to take over the whole works. He's a dictator at heart and all that liberalism talk is a demagogic smokescreen to cover up." Ben spoke out of the side of his mouth in the dark of that fateful night.

"Oh, I don't know," protested Abe in a whisper. "After all, we've had a pretty tough time of it under the Egyptians. I think that folks like us are entitled to three or four basic freedoms, and among the most important are freedom of expression and freedom from fear. And if this Moses guy can throw in a bit of freedom from want and such, maybe we ought to give him a crack at it."

"Nuts," said Ben, "you talk like a left-wing Utopian. If a guy really has some common sense in his head he can do business with the Egyptians. So what if they do knock off one or two of our people now and then? They never bother the guys who are willing to play ball. No, sir, I think this whole business of escaping is the dumbest thing we could possibly do. How the devil does that guy think we'll get away with it?"

"You've got to have a little faith," said Abe. But he was wavering and Ben followed up his advantage. He felt safe enough now to draw one or two of the other huddled figures into the conversation.

"Look, fellers," said Ben, "are we going to be total saps? Are we going to let that man Moses take away all our individualism and initiative and follow his crackpot ideas blindly?"

"Well," interposed one of the others. "We didn't do so bad with Moses when them damned plagues was knockin' out the Egyptians like flies."

"Luck, just luck," said Ben. "Our blood happens to be different and maybe we're immune to those particular germs. So that guy Moses plays politics with the plagues and becomes the

big shot. Gee, you guys are dumb."

"Well, what do you think we ought to do?" asked a woman, keeping her voice as low as the others.

"Do!" said Ben. "I'll tell you what I'd like to do, I'd like to tell that man Moses just where he gets off. My idea is to put this whole escape business to a vote. Any one can see we can't get away with it. We're not prepared and those Egyptians have chariots that'll catch up with us in no time as soon as they get wind we've flown the coop."

By this time the dissatisfaction and fears voiced by Ben had been carried, grapevine fashion, to the furthestmost fringes of the tense throng. The whispering and babbling grew louder and louder and soon the noise aroused the anxiety of Moses.

"Quiet, my people!" he urged in a loud whisper. "We are in peril. The moment is not yet."

(Please Turn to Page 33)



The Monument of Moses Situated in Front of the Synagogue in Prague

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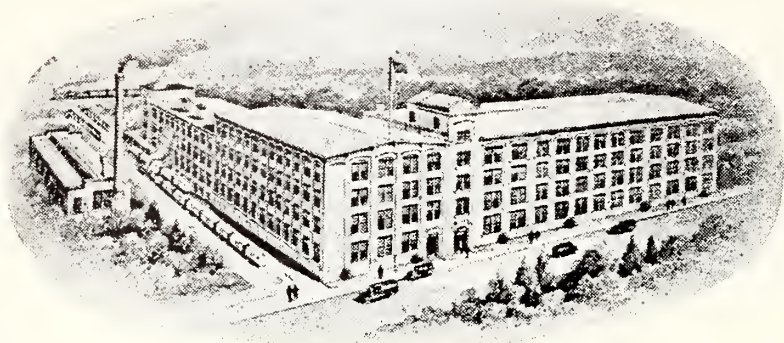
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PASSOVER MESSAGE

From the Synagogue Council of America

RABBI ISRAEL GOLDSTEIN, *President*

THE Synagogue Council of America issues its Passover message in an hour of soul anguish. We are stunned by the overwhelming catastrophe that has plunged millions of our people in European lands into an inferno of horror. Our hearts bleed for the helpless European Jewish communities that have borne the terrible burden of Nazi ferocity. We grieve for all peoples whose lands have fallen prey to the looting hordes of German frightfulness, and whose men and women have been enslaved.

The celebration of Passover buoys us with new hope and courage. When Moses demanded of Pharaoh thirty centuries ago, "Let my people go," he enunciated a principle that was to become the Magna Charta of the human soul. He voiced the never-ending protest against the division of humanity into classes of master and slave, of victor and vanquished. Today, wherever men are fettered, wherever fundamental human rights are violated, wherever battalions of tyranny are arrayed against liberty-loving peoples, there we find the spiritual heirs of Moses demanding "Let my people go."

Pharaoh struts ever and anon into the arena of human affairs, striving to foist his degrading bondage upon defenseless populations. In Babylon he was Nebuchadnezzar; in Syria he was Antiochus; in Rome his name was Hadrian and in Spain it was Torquemada. In Russia it was Nicholas. In Germany it is Hitler. But Moses still lives. His staff has been taken up

by the United Nations, and they will not lay it down until, as President Roosevelt declared at Casablanca, the brutal Axis will be beaten into unconditional surrender and human slavery will be forever abolished. Then all humanity will unite in a universal Feast of Liberty that will be a harbinger of redemption to our agonized generation.

This is the hopeful message that Passover speaks to us in these fateful days. The monstrous legions of Fascist murders will decline. Powerful voices have been raised against the inhuman atrocities visited upon millions of helpless Jews. The sleeping conscience of civilization is awakening. We are enheartened by the signs of recognition by the statesmen that a regenerated post-war world must rest upon a moral basis.

Let a deepened faith in God invigorate us as we confront this Passover. The Song chanted by emancipated Israel at the Red Sea will resound in the Mediterranean, in the Atlantic and in the Pacific, in every corner of the globe where men are frantically struggling to preserve the four freedoms. We shall bear patiently and courageously whatever burdens we must carry. For we know that above the moaning and tumult of the present struggle, the light of a brighter future glows upon the firmament of our hopes.

The tongue of the wise is guided by his thoughts; the thoughts of the fool are led by his lips.



Seder Feast and Preparation for Passover

THAT MAN MOSES

(Continued from Page 31)

"Quiet nothing!" said Ben, this time in a voice that carried to every ear. "We demand a vote on this thing. We don't want to get mixed up in this new-fangled escape racket."

"My people," said Moses, "it is our only chance for freedom. Follow me, I beg of you. In a few moments we shall be led in a pillar of fire and each night we shall likewise be protected and each day we shall be led in a pillar of cloud until our deliverance."

"Nuts!" said Ben. "We're fed up on that pillar stuff. We demand a vote."

The cry was taken up by a number of the others, while the majority remained silent and in fearful doubt.

"Let's go back. We shall all die if we go forward," they wailed. "At least we can eat well and stay alive if we serve the Egyptians."

"Just a little patience—only a little longer," pleaded Moses, but by this time the dissidents were raising a veritable clamor.

The sounds carried through the still night air and reached the ears of Pharaoh's guards and were reported to the king. "To the pursuit!" he commanded, and his charioteers started off in great haste.

The sound of the advancing chariots became audible to the huddled Israelites. "You did this to us, Moses," shouted Ben. "We are doomed!"

Suddenly a brilliant flame shot through the sky.

"Now!" commanded Moses, and his people streamed forward. The Egyp-

tians were stunned and blinded.

"What do you say now?" asked Abe breathlessly as they ran.

"A phoney fireworks stunt that won't help us very long," said Ben. But he was afraid and he ran along with Moses.

All that night they were led in the pillar of fire and in the day they were led in a pillar of cloud and the Egyptians could not overtake them.

Then the courage that was typical of him returned to Ben and he began again his sniping. "What are we going to do when we come to the sea?" he asked when they were resting one day. "We shall all drown."

And again his courage of cowardice filled the doubters and again a cry of protest, a plea for surrender, went up.

"My people," said Moses. "We have nothing to fear but fear itself. The sea shall be no barrier for a determined and courageous people."

"Nuts," said Ben. "He's got a smooth tongue but we're getting a bit fed up with crooners. Just because a guy can make a good speech is no reason to trust him with everything."

But the people had seen so much good come out of the wisdom of Moses that his words softened their fears and after they had rested, they followed him again, straight toward the sea. And Ben followed too.

As they came to the shore of the sea, Ben and his clique again protested. "We can't go into the sea," they groaned. "We'll all drown." But even as they spoke, a strong wind blew over the waters and the waves parted and left a path for the people of Moses. A strange look came over Ben's face, and he went along with the others as the waters receded.

However, Ben could not resist the last dig. "The waters have parted—so what?" he said. "They have parted for the Egyptians too."

But the wheels of the Egyptian chariots became mired in the soft bed of the sea and the chase was ended. The children of Israel were delivered by Moses from the bondage of Egypt.

So ends our little tale. We have not the space in these chronicles to report that though the Egyptians had been left behind, the troubles of the Israelites were not yet over. There followed days of hunger in which the grumbling started again. Even when the manna fell, Ben and his ilk complained of Moses' trick to perpetuate his power by making dependents of all of the Israelites—putting them, as it were, on a public dole instead of giving them another crack at rugged individualism of the sort they had enjoyed under the Egyptians.

"What is that man Moses trying to do?" demanded Ben. "Is he trying to put over a New Deal a couple thousand years ahead of time?"

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A Christian Rebuke

A Reply to the Anti-Zionist Rabbis

By ELEANOR THURSTON WOODROFFE

Before she attended college, Miss Eleanor Thurston Woodroffe had little if any contact with Jewish people. At Smith, where she majored in music and general arts, she lived and associated with Jewish girls in her daily routine. It was at this time that she came to know such men as Albert Einstein, Hans Kohn and Kurt Koffa, who lectured and were professors there. Introduced to Zionism by a Jewish friend, she "began to realize the cultural and artistic possibilities of Palestine. I saw Zionism first as a worthy enterprise, which deserved support for its achievements, if nothing else, and joined the Zionist organization in the summer of 1942. But I came to see it in an increasingly larger perspective, as I learned more about it, and realized its greater purpose." The Independent Jewish Press Service recently syndicated an article by Rabbi Hyman Judah Schachtel which, Miss Woodroffe felt, attacked the fundamentals of Zionism. Here is her answer to that article.—THE EDITOR.

RECENTLY, there was brought to my attention the article "We Reject Zionism," by Rabbi Hyman J. Schachtel, in the *Jewish Exponent*. I have seen some of the answers given Rabbi Schachtel, and the issue seems to me of such importance that, as one of the "well meaning but misled Christians" to whom Rabbi Schachtel refers and as a member of the Zionist organization, I should like to add my voice to the challenges given him, and the Group for which he speaks.

Rabbi Schachtel has applied the term "naive" to Zionism and Zionist thought. I should rather reverse the course and say that Rabbi Schachtel is naive, if he believes that with the cessation of this war the whole problem of anti-Semitism will be solved automatically. Much as I should like to believe that, I cannot do so. Nobody, as far as I

know, expects this to happen with any of the other social wrongs that so need righting. Problems are not in the habit of disappearing. They must be solved. Can we expect that with the defeat of the Axis armies in the field all the poison of Axis philosophy and the harm that it has wrought will disappear? Like an underground stream, it cannot be seen, but it will continue to undermine.

I do believe that in the postwar world there will be opportunities for the formation and growth of a comity of peoples and a brotherhood of man to a degree never before possible. But there is also the question of the bitter social and spiritual unrest which follows such a world catastrophe. And in this unrest, all too often, man seeks a scapegoat for the misery that his own folly has brought upon him. Is there

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any need to point out the consequences of World War I, in this respect?

I agree with Rabbi Schachtel when he says that he feels no sense of homelessness, nor *should* any Jew have to feel that he does not belong to the land of his inhabitation or his birth. But, in this respect, Rabbi Schachtel, a citizen of this country, cannot speak for all his people.

How can any fair-minded or sensitive person ask the Jews of Poland or of Germany to feel at home again in these lands? How can they look upon that soil, stained with the blood and articulate with the sufferings of those they loved, with any other sense than that of horror and bitter association. Can anyone say to these people: "You were magnificent, you have suffered greatly. But now go settle down, and forget all this whole matter. You don't need Palestine—you have your land, now build your homes."

With *what*—with *whom*—*where*?

Those few million Jews of Europe who survive will be so physically and spiritually crushed, in all probability, that to ask them to attempt to reconstruct their shattered pattern of life in an atmosphere of such association, would be an impossible request, and one which they would be incapable of fulfilling. Where else can they in some measure take up again the thread of existence except in their own free land of Palestine? There they will be welcome and will at last be part of that soil to which they have looked for so many generations.

Rabbi Schachtel does not regard Israel as a Nation. In this he is not sup-

ported by all his people, by the history of his people, nor by the teachings of the greatest Prophets of Israel. In all the power of the words of the Book, there emerges always the strong belief that Israel is a Nation, and proud of its Nationhood. It is a Nation with a purpose and a destiny. This is not counter to the universalistic teachings of the Later Prophets. They stated that Israel as a Nation should live not for itself, but for the world also. They saw in this no narrow nationalism, but the fulfillment of Nationhood in its finest sense. It is something to be proud of, not to deny or to minimize. And where there is justified pride, there is dignity.

There is another factor in the situation: whether Rabbi Schachtel regards Israel as a Nation or not, the Gentile world has chosen to do so. Rightly or wrongly, the world has held this view and still holds it. This may be most simply proved—if indeed it needs any proof—by the fact of the expressions—Polish Jew, British Jew, American Jew. And it is not alone a matter of holding an opinion: the Gentile world has brought pressure to bear on its opinion, as it were. It has done all it can to make certain that Israel should be regarded as separate and treated that way. It has done this for a number of reasons, not least among them that it was convenient for it to do so. In a sense, you may say that this is the crux of anti-Semitism—or *is* anti-Semitism: the fostering of the concept of the Jew as separate and distinct—and vulnerable.

Yet, notwithstanding the fact that

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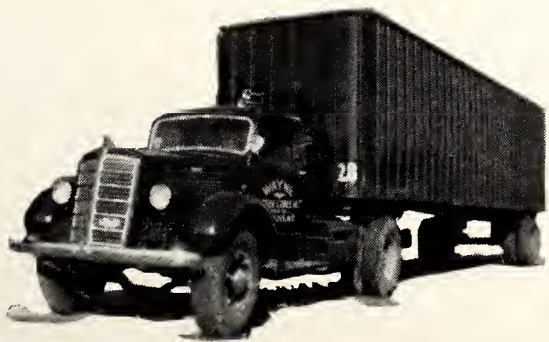
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the world puts the Jew in this position—that of a Nation—this Nation has never received its full share of Nationhood from its fellows. Instead it has received the greatest inequalities. To take a simple example, if a brilliant individual makes some fine contribution to the world, the credit goes to the land which is called his own. He is an individual in that land. But what happens in any case of accusation or persecution? Is the same rule followed? Not at all; the individual becomes identified with a whole, which is now called alien. Where is the justice in this? The Jewish people have given to the world of their best. What has been their reward?

The Jews so far have been in a position of a national minority in the world, without any national representation. In this, they have been at a terrible disadvantage compared with other national minorities—for instance, the Polish, Czechoslovakian or Greek minorities. For these other groups have been in a position to appeal to their motherland as a point of recourse if they, *as a group*, were unjustly used. This has not been true of the Jewish minority.

Therefore, I see in Palestine, not a place where all Jews must, should, or would even want to go, but a counterpoise, to provide a central voice, a central will, a central life. Every Jew should have the right to belong to a majority or a minority, as a matter of free choice, not of coercion. Palestine is the birthright of every Jew—the opportunity for the full nationhood of a nation. The framework of this world is that of a family of nations. Until the Jew becomes a recognized member of this family, he will continue to stand as an alien, outside it, waiting to be heard instead of possessing the right to be heard.

Thus far, I have spoken of what Palestine holds for the Jew. What of the things the Jew holds for Palestine? In his hands, not only will the wilderness become fertile, but a great force and a shining light will arise in the Near East, where such a democracy is needed possibly more than any other place in the world. If the Chalutzim, in the short time in which they have had to work and with the difficulties under which they have labored, can do what they have done, then the future of Palestine, to judge by this achievement, will see the growth of a new

and vital force among the nations of the world, which are in desperate need of such a force.

If it were only for the magnificent achievements of the Chalutzim, Zionism would deserve our support. But Zionism is not simply a philanthropic enterprise, it is a right, a fulfillment, a precious opportunity for the future. By narrowing their horizon and their vision, Rabbi Schachtel and his group are delaying and denying, not to themselves, but to other millions, their deepest justice and richest fulfillment. The welfare of this anti-Zionist group is, of course, up to them. But the right to speak for the welfare of a great people is certainly not theirs, nor have they the authority to assume this responsibility.

Has it been only two decades that the Jews have been subject to suffering, as Rabbi Schachtel says? If I remember the pages of history correctly, it is, rather, over 2,000 years. This is enough and more than enough. Can Rabbi Schachtel wish that it should be more? Is it right for anyone that this wrong should exist? Is it good to let it remain as a part of the social pathology of man's existence? Can this thing be hushed any longer by anyone, when it is possible for Hitler to announce his intention of making Europe *Judenrein*? Can such a situation be passed over in honor?

I for one will not be among those who will subscribe to this policy of silence. It is not possible for me, in the face of such a situation, to neglect any opportunity to right it. I cannot see how it is possible for anyone else to whom the word Democracy holds any meaning who has read the Declaration of Independence, or any other of the great documents marking steps towards the freedom of man which have come down to us through centuries of slow and often painful growth, to be silent on this cause. It is the duty, as I see it, of all who care to insure that the world which arises out of the fire of this present conflict, shall be a better world, not only for the few, but for the many—for all, without exceptions, to support the cause of Zionism and all that it stands for.

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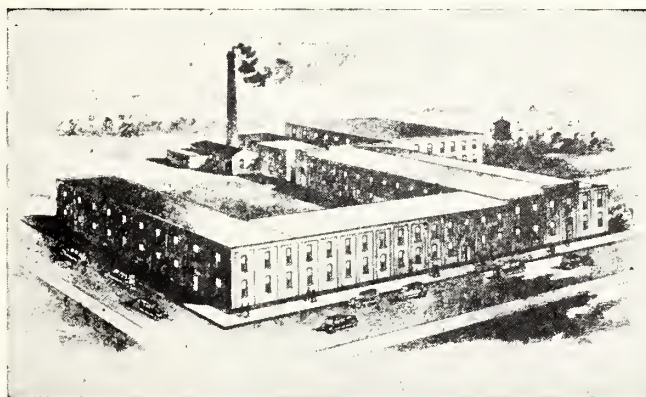


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Will There Be Peace For Jews Too?

The Promises by Which Men Live

By ROBERT STONE

Is it possible that when the war ends the whole world shall enjoy peace—but the Jews? That startling question is the theme of a series of articles on Jewish prospects after the war, in terms of the policies and attitudes now developing in the United States and among the statesmen of the United Nations.—THE EDITOR.

WHEN the war ends will Jews also be able to share the peace?

The Jews cannot answer that question. It is for the statesmen of the United Nations to do so. In the meantime, various Jewish organizations are compiling the record of Jewish disaster and synthesizing a program for the recovery of the Jewish status in the world. It is notable that, with rare exceptions, the United Nations are not concerning themselves with the Jewish problem. It might be said in their defense that they are not dealing with any of the precise details of the postwar program.

This article proposes to summarize some of the basic elements in the peace picture, quoting from various official or expert sources. It is on this background, obscure, contradictory, centripetal that Jews must analyze their hopes of a free world.

Peace itself is said by some to be an unguent for all ills. It is interesting to note, however, that the National Opinion Research Center of the University of Denver discovered a few weeks ago that sixty per cent of the people of the United States believe that the present war will *not* end all wars.

But the governments are not proceeding on that fatalistic basis. Last week Undersecretary of State Sumner Welles announced that all of the United Nations will be asked to send representatives to a meeting in the United States to begin discussing postwar problems. It may be assumed, insofar as the Jews are concerned, that they will not be represented at such a conference. It is likely that some Jews would fiercely resent Jewish participation, on the ground that this would seem to differentiate between the problems of Jews and others. But even if

there were agreement on the desirability of Jewish representation, there is no unified point of view that could be brought to the conference.

What are the forces which will determine the postwar world?

These are three great powers: the United States, Russia and Great Britain. Some observers would add a fourth: the Catholic Church.

The position of the United States would seem clear. There are, first of all, the Four Freedoms. Also, on October 27, 1941, President Roosevelt said:

"When we have helped to end the curse of Hitlerism, we shall help to establish a new peace, which will give to decent people everywhere a better chance to live and prosper in security and in freedom and in faith."

The President phrased it another way on January 6, 1942, when he said:

"We are fighting, as our fathers have fought, to uphold the doctrine that all men are equal in the sight of God."

Sumner Welles, who has become the voice acceptable to the conservatives in regard to peace aims, declared on May 30, 1942:

"If this war is in fact a war for the liberation of peoples it must assure the sovereign equality of peoples throughout the world, as well as in the world of the Americas. Our victory must bring in its train the liberation of all peoples. Discrimination between peoples because of their race, creed or color must be abolished."

Behind the Ideals

These, then, are the ideals. What has been disclosed to date of the realities?

There was, first, the mysterious arrangement with rightist General Henri Giraud, who has specified that a Jew

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must have been wounded in order to return to the French Army as an officer. There is, secondly, the curious relationship with Franco Spain. There is, most important, the attitude which is said to describe many of the members of the State Department in their concept of the postwar world.

The clearest and most explicit analysis of the State Department's outlook appears in the March issue of *Fortune*, occasionally called the magazine of big business but very frequently the organ of enlightened liberalism. According to *Fortune*, the "official postwar line . . . is, in broadest terms, the *status quo ante bellum*—plus. The plus includes a number of unresolved contradictions."

Those people who speak glibly of the postwar world as a Paradise have been dismissed by Secretary of State Cordell Hull as "hosanna shouters." This cynical remark made such an unequivocal advocate of the four freedoms as Pearl Buck fighting mad. Her reply is to quote the philosopher Tawney who declared: "either war is a crusade or it is a crime." For Jews and their hope of surcease from pain and embitterment, Miss Buck's quotation has special force.

Postwar

According to *Fortune*, the basic beliefs of our State Department are clear. These include, primarily, non-interference in the internal affairs of other countries and non-disturbance of the status quo except by peaceful means. The philosophy of the status quo involves that "a Franco has equal standing with a Haakon, a Victor Emmanuel with a Wilhelmina.

"The tenet of individual freedom (as distinguished from "respect for the sovereignty of each nation") has been most seriously neglected in the foreign policy of our recent past and present. It is true that the President has enunciated the Four Freedoms, but ap-

parently his ideas have yet to penetrate the State Department. The words of a country's spokesman are just words until they find implementation in law. We think the U. S. should stand unashamedly for the extension of civil liberties, ultimately throughout the world."

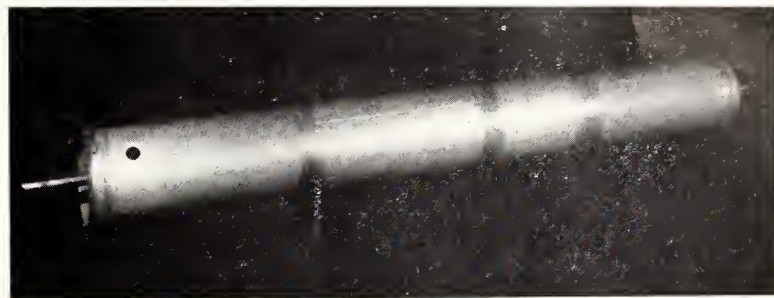
The Catholic Church

That the Catholic Church has a vital role to play is emphasized in every news dispatch. The sympathy extended to Jews by the Catholic hierarchy, all the way up to the Pope himself, has been revealed on various occasions during the past few years. Among Jews there is a movement to win a permanent understanding of their problem from the Catholic and Protestant churches alike. Some observers profess to see, however, other influences within the Catholic Church that deserve scrutiny.

George P. West, former White House correspondent, writing in a recent issue of *The New Republic* on "The Catholic Issue" feels that the State Department has been influenced in some of its policies by Catholic pressure. He speaks of a Catholic "concerted campaign to replace international law and this nation's traditional loyalty to democratic principles with Catholic prejudice and self-interest as the mainsprings of our government's foreign policy. There is no question that Catholic influence in the State Department and at the White House was a powerful and even a decisive factor in the shameful course followed by this great democracy as it violated the rights of the Spanish Republic under international law and forbade the shipment of munitions to the Loyalist armies. . . The result is an acute state of alarm on the part of liberal non-Catholics. And undoubtedly, if the truth were known, this alarm is

(Please Turn to Page 41)

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Only Jewish Commonwealth in Palestine Will Right Wrongs Committed Against Jews, Palestine Leader Declares

“PUNISHMENT of the Nazi murderers for the unprecedented cruelties and mass massacres which they are committing daily against the Jewish communities or Europe will not right the wrong that has been inflicted upon the Jewish people. Abolition of the Nuremberg Laws and the restoration of equal rights in principle will not in themselves solve the problem of Jewish homelessness and do away with the Jewish tragedy. Only the establishment of a free Jewish Commonwealth in Palestine to serve as a home and a haven for the survivors of the Nazi massacres will create the foundation for the permanent solution of this truly urgent problem. The negotiators in behalf of the United Nations must place this problem on the agenda of international concord at the earliest possible date,” declared Rabbi Meyer Berlin of Jerusalem, at a dinner tribute given in his honor under the chairmanship of M. Maldwin Fertig, a member of the New York Transit Commission.

The function was held in the Hotel Commodore, New York, in the presence of more than 800 prominent men and women including several hundred delegates to the national convention of Mizrahi, the Orthodox Zionist Organization. The function was arranged as a farewell to Rabbi Berlin, who arrived here from Cairo by air about a month ago and will soon return by Clipper to Eretz Israel, following the performance of his mission as President of the Mizrahi World Organization and as a member of the Praesidium of the Jewish National Fund in Jerusalem. In behalf of the Jerusalem Directorate of the Jewish National Fund, Rabbi Berlin announced at the dinner a plan for the reclamation and development of a land tract of 6,000 dunams of land in the Judaeen hills in the vicinity of Jerusalem where three

new agricultural settlements are to be founded. The land reclamation program would involve an expenditure of \$500,000, it was stated.

In tribute to his achievements, Rabbi Berlin was presented with a scroll to which scores of Synagogues and organizations in the metropolitan area were signatories.

A Jewish State was a part of the international brotherhood envisioned by the Prophets and the establishment of a Jewish State should be a part of the post-war settlement, declared Dr. Israel Goldstein, President of the Jewish National Fund of America, who was the principal speaker at the dinner. In the course of his address, Dr. Goldstein declared:

“Zionism is not only a movement for the rehabilitation of the Jewish people in its historic homeland. It is also a movement of religious proportions. Zionism is the fulfillment of Biblical Prophecy. Those who say that Zionism is not in accord with Prophetic Judaism, are guilty of the sin of taking the names of the Prophets in vain. Every one of the Hebrew Prophets predicated the era of universal peace and brotherhood upon Israel's restoration to Zion. Their ideal was in the literal sense one of international brotherhood—a peaceful society of nations in which

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the individual unit would be the nation state. In their envisagement the Jewish nation state was to be one of those units.

"Today when the vision of humanity is toward the post-war world and hopes are nourished that it will be a world of enduring peace, Jewish conscience and Christian conscience alike should demand the fulfillment of the Prophetic formula, a Jewish nation state as a unit in the company of nations. A Jewish Palestine today, as in Bible times, will be outstanding not for its size but for its character. It can serve once more as a 'light unto the nations,' generating cultural and religious illumination for the benefit of all mankind.

"Palestine has miraculously escaped the invader's heel. Its Jewish community, free and strong, is a powerful aid in the war effort. Jewish national land grows much of the food for both military and civilian needs.

"Because Palestine is free, Jews everywhere have an opportunity to build there now, during the war, a land foundation for the days of peace, when hundreds of thousands of Jews from many European lands will choose to rebuild their lives there. Jewish Palestine must never be without a substantial agricultural community. Agriculture must always be a priority for Palestinian Jewry, not only because of economic considerations, but also because of spiritual considerations.

"Charged with responsibility of purchasing land in Palestine and preparing it for settlement, the Jewish National Fund has for its slogan, 'Land for Victory and Land for Peace.'"

Will There Be Peace For Jews Too?

(Continued from Page 39)

shared by many Catholics who have not forgotten that this remains as always an overwhelmingly non-Catholic country, and who have a deep concern both for the continued prestige of their church and for the humane values that their fellow Catholics are threatening."

"Either war is a crusade or it is a crime," Pearl Buck quotes. Although the United Nations refuse to acknowledge their errand of mercy too loudly, one of the victims to be rescued by the crusade are the Jews.

But when they are rescued will the Four Freedoms blow up in their faces? Will they, too, be able to sit down under their own vine and fig trees, enjoying the quiet and the rest to which their long agony entitles them?

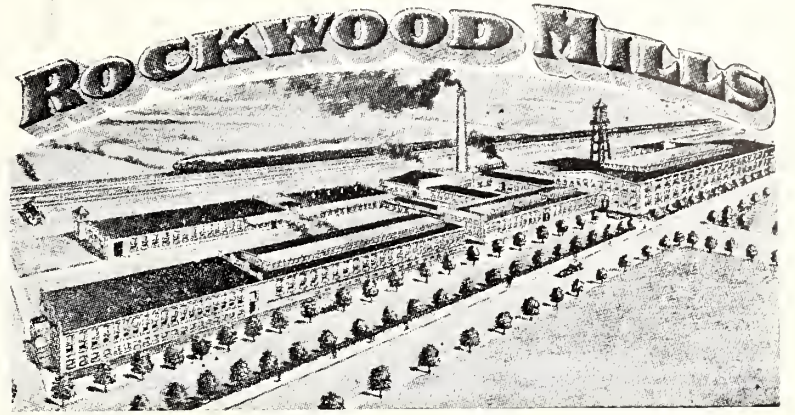
There are those who say that peace may come to all the world but not to the Jews. Is this despair justified? Is there anything which Jews can do to bring pressure to bear upon the United States government, upon the United Nations, so that when the anvils hammer out the peace there may be a nucleus of hope that a lucky horseshoe may also be carved out for the Jews?

These questions will be touched upon in the series of articles of which this is the introduction.

AMERICAN RED CROSS CLUB OPENS IN TEL AVIV

Tel Aviv.—The first United States Red Cross Club for servicemen was opened here at the former Palatin Hotel building. The club was established in order to meet the needs of large numbers of American troops who are expected to spend their leaves in Palestine. It provides sleeping accommodations for 250 men as well as facilities for reading, writing and various forms of recreation. In addition it will serve as the American Red Cross Levant headquarters.

The dedication ceremony was attended by high British and American officers as well as the United States Consul General and Mayor Israel Rokaeh of Tel Aviv.



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JEW AND CHRISTIAN IN A WORLD AT WAR

(Continued from Page 9)

more than a repetition of the Egyptian's whip, the Assyrian's sword, the Roman's iron comb, the Inquisition's torture chamber and stakes, and Czaristic Russia's massacres and progroms. But Israel lives because it has never lost faith in God: "In the power not ourselves which makes for righteousness."

Christians and Jews now more than ever must bring into their lives the presence and power of God that we may have strength and guidance and thus be delivered from evil. We must not be shaken by the terror and turmoils of these times. We must prove our faith and amidst the war now raging, declare with the ancient Psalmist, "Though an host should encamp against me, my heart shall not fear, though war should rise against me, in this will I be confident."

Reflecting upon the potency and power of faith, I can not help but make reference to the Arch of Titus. Always on my visits to the eternal City of Rome, and I have been there at least on five different pilgrimages, I liked to linger in the vicinity of the Forum where nearby is the Arch of Titus reared by the Roman Emperor to celebrate the destruction of Jewish nationhood in the year 70 of the Common Era. Upon this Arch to this day are sculptured pictures of Jewish captives yoked to the Emperor's car, the table of shew bread, and the seven-branched candlestick, born in triumphant procession of conquest. Titus thought he had destroyed Israel for all times to come, and commemorated the supposed extermination of Israel by erecting this now famous Arch. Here under the Arch, I, a Rabbi, would often sit and from my little Hebrew Bible, read the prophecy of Jeremiah:

"Thus saith the Lord, Who giveth the sun for a light by day,
And the ordinances of the moon and of the stars for a light by night,
Who stirreth up the sea, that the waves thereof roar, the Lord of Hosts is His name.
If these ordinances depart from before Me, saith the Lord,
Then the seed of Israel also shall cease From being a nation before Me forever."

Titus reckoned not with the spiritual power of his Jewish opponents. Titus and the Roman Emperors and the Roman legions are dead. And what irony it is that on the very Mount Scopus where Titus and his legions were encamped shouting, "Judaea-Capta." "the Jew is exterminated," there stands today the symbol of Israel's rebirth, the Hebrew University. How feeble is the might of kings, dictators, and conquerors in the face of the power of the spirit! Israel has lived by the strength and power of the Almighty Spirit. Even as the God of the Jew is eternal, so Israel has felt eternity. What a sign and a warning is this Titus monument to Hitler, Mussolini and Hirohito, and what a prophecy it is as to the fate that awaits them, their arrogance and their tyranny!

Reiterating my plea for faith in God on the part of all, we Jews and Christians must confess our own shortcomings. Hitler is but a symptom of an age that for the most part has pushed God in the background, has negated ideals, that has indulged in the worship of money and moneyed; an age that has been characterized by the lust for power and mere profit in individual, national and international life. We too are guilty thus in having helped to create an atmosphere in the



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world that enables Nazis to indulge in barbarism and cannibalism.

Where, even now, when we have come at last to realize that human freedom is indivisible, are there the Christian lands gladly and in a spirit of compassion as taught by religion, throwing open their doors to the hunted and haunted who might escape from the Nazi-occupied territories? But recently the United Nations made an historic pronouncement warning Hitler and his Nazi gangsters that they would be held accountable when the day of reckoning comes for having done to death two million Jews. That pronouncement is most commendable and we are grateful. But I wish it were possible that practical action might be taken despite the recognized difficulties to rescue those living, starving and dying within ghetto walls who by Hitler's decree are faced with extermination!

We speak in behalf of the Jew because not only was he the first but he is the worst victim on the list which now to our sorrow includes the peoples of other faiths and many races—Czechs, Poles, Norwegians, Netherlanders, Belgians, and French. We who are the followers of Moses and Jesus must ever be concerned to show pity and help the suffering, otherwise we show an attitude that is of Nazi spirit, lacking in the religious virtues of loving kindness and compassion.

Next to a vision of faith we Jews and Christians must partake in a *work of inter-faith*. Judaism, the mother religion, and Christianity, the daughter religion, their source is one—God. Their hope is one, that of world redemption and the progressive unfolding of the world spirit. The universal truths upon which western civilization is built, the belief in a holy God, the dignity of human life, the responsibility of men to God and his fellowman, the concept of universal justice and brotherhood, are principles cherished both by church and synagogue.

A most solemn obligation, therefore, rests upon Jews and Christians to maintain the Judeo-Christian heritage and to exert all effort that the universal teachings of this heritage effectively influence mankind. Ours is a challenging task in the conduct of the war but even more in the establishment of a just and enduring peace. We rightly talk in terms of United Nations. We must begin to talk as well of United

Religions. The distance which separates the faith that was born on Mount Sinai and the faith expressed in The Sermon on the Mount, has been exaggerated needlessly by Christians and Jews in the past two thousand years.

What is essential and noble in the teachings of Jesus for the Christian is equally essential and noble in the teachings of Moses for the Jew. Why not have a Council of Religions that will speak with one mighty voice, in the name of the living God, that the teachings of universal righteousness and ideals of brotherhood be implemented in the lives of individuals and in the affairs of nations; so that when the day comes for the new order to be fashioned it will not be built on vengeance. For only "the work of righteousness is peace and the effect of righteousness, quietness and assurance forever."

From our churches and synagogues must come healing to a broken humanity: from our citadels of faith must come the message of peace; the united plea for the removal of hatred between nations and of the struggle of class against class, and the hate of creed against creed.

We have made some dramatic steps forward in religious fellowship on this continent and abroad. This is best testified by the work of such organizations as the British Council of Jews and Christians and The National Conference of Christians and Jews.

Commending as I do to you the work of inter-faith, I now pause in solemn tribute to the late beloved Bishop of the Diocese of Montreal, Arthur Carlisle, whose life and ministry was so much given to the purpose of better understanding, and who was our consecrated colleague in the holy work of Christian-Jewish fellowship. His departure but a few days ago deprives Canada of a champion in the cause of our common religious heritage.

May I now recapitulate by saying that this hour calls for all sacrifices and action that we speed victory by destroying the Nazi paganism; that we hold to the long view of history; that we make God a reality in our lives; and last but not least that we adherents of whatever faith, while preserving the integrity of each religion, pool our spiritual resources that this struggle be not in vain, that we truly build a world on the foundations of universal justice and brotherhood.

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Spiritual Emancipation

By SAUL S. SPIRO

In the following article, Saul S. Spiro, cultural leader, now in charge of the national Field Service of the Zionist Organization of America and Director of its Speakers Bureau, stresses the need of a reevaluation of old Jewish values and a rededication to them on the part of American Jews. Zionism offers a homeland for the homeless, but it also offers a renewed Jewish life and spiritual potency to American Jewry, he declares.—THE EDITOR.

"HISTORY has value for us only insofar as it can illumine the present and help us direct the future." There is profound truth in this often-quoted phrase. At this grave moment of world crisis, when idealism seems to appear as a shallow delusion, when a cloud of moral defeatism seems to envelop and obscure the human spirit, it would be of great benefit to us to turn to the reservoirs of our historical experiences.

While European Jewry is struggling for its self-preservation and survival against inconceivable difficulties, while Palestinian Jewry is putting up a fight for its national integrity, American Jews are torn between their loyalty to their brethren and apparent immediate self-interest. It is a tragic phenomenon. American Jewry, the largest Jewish community in the world, to whom world Jewry looks for guidance and help, is still in the process of transition and adjustment. It is still passing through a transitory stage in the development of Jewish life. The faithful and intelligent among American Jews are asking with deep concern: "Judaism—what of the future?" They are cognizant of the fact that the large masses of Jews want a philosophy of life. They are aware that they lack a course of life which should pave the way for *geulah-salvation* in Diaspora.

The problem of American Jewry is intricate and perplexing. On the one hand, there are the tens of thousands of Zionists who are party members and contribute toward the upbuilding of Palestine; they are conscious and conscientious Zionists who are ready to fight for their ideals. True, not every enrolled Zionist is an ideological expert. If that test were applied to the country at large, how many citizens would retain the franchise? The voice of every people consists of voices that have different values. On the other hand, there are tens of thousands

of Jews, who, in one way or another, while they contribute to Palestine funds are passive in the furtherance of the ideal of Zion. These are in reality just "philanthropic Zionists." The basic theory of Zionism, as conceived to be a way of life for Jewry in Diaspora, has not been translated into their own lives. There is still another class of Jews who consciously and unconsciously tend to repeat the folly of the early German *Maskilim*. Some of them are outspoken assimilationists and others tend to disregard Jewish history and the lesson it offers. This does not mean that every non-Zionist or anti-Zionist is ipso facto an assimilationist. The inner conflicts and lack of a positive Jewish way of life will ultimately lead towards the same results experienced by German and Russian *Maskilim*. We must begin to be stern with several elements among ourselves. It is a mere feebleness and folly to say blankly that the protestor "have a right to their opinion." So, in that sense, had the Tories during the American Revolution. Many of them were people of refinement, property and good birth, but the nation struggling for its very life was forced to silence them. The Jewish people is struggling for its very life today in a deeper sense than almost any people ever has. The least we can demand of those who do not desire the life of Israel is *silence*.

Let us retrace our way and study briefly the emancipation period in Jewish history:

The quest for *privatbuergerliche* Emanzipation—civil emancipation—in the last century which was sought by orthodox and liberal Jews alike, resulted in disintegration of their inner life. Judaism lost its finest minds and spirits. The non-conformists and intellectuals turned their backs upon Judaism. In brief, the *Haskalah* movement in Germany and later in Russia gave primacy to general culture and secu-

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Heads J.D.C. Cultural Work



Dr. Leo Jung, prominent New York rabbi, has accepted the chairmanship of the Cultural Committee of the Joint Distribution Committee, succeeding the late Dr. Cyrus Adler. Since 1926 Dr. Jung has been a member of the Cultural Committee, which, in the 28 years since the J.D.C. was founded, has spent over \$4,400,000 to assist and support Jewish education and religious institutions in Eastern Europe, Palestine, Latin America and other parts of the world. Accepting the chairmanship of the Cultural Committee, Dr. Jung declared: "While the relief arm of the J.D.C. is striving to make the future a reality for Jewish victims of war and persecution, the arm which fosters Jewish culture is attempting to give that future a meaning." The other members of the Cultural Committee are Rabbi Herbert S. Goldstein, Abraham Horowitz, Alexander Kahn and Dr. Bernhard Kahn.

acknowledge them as equals. Their aim was not achieved; instead they created severe and conflicting divisions. The leader of neo-orthodox Judaism, Rabbi S. R. Hirsch, was compelled to disclaim emancipation: "I bless emancipation if Israel does not regard it as the goal of its task, but only as a new condition of its mission and as a new trial, much severer than the trial of oppression; but I should grieve if Israel understood itself so little and had so little comprehension of its own spirit that it would welcome emancipation as the end of the Galuth and the highest goal of its historic mission." The Maskilim, however, discovered how frail their freedom was and how uncertain was their future. Once more they were denied civil rights and once more they were called strangers. The very anti-Semites, who argued that Jews were not entitled to political equality because they had failed to assimilate, later opposed assimilation more violently because "Jews were judaizing Christian culture and Christian life."

The Enlightenment movement, despite its disintegrating effects upon Jewish national and religious life, produced certain compensation values. Three important and valuable contributions were the outcome of the Haskalah bankruptcy: a) Juedische Wissenschaft, which was the brain child of the German Haskalah; b) the revival of the Hebrew language and literature, and c) Jewish nationalism which led to modern Zionism.

(Please Turn to Page 46)

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larized Judaism to such an extent that even in our own age we still suffer the after-pains.

The early Maskilim preached a philosophy of universalism and disassociated themselves emphatically from the course of Jewish life. They dug one grave after another for all the sanctities of our people; they annihilated and uprooted every Jewish moral quality from their hearts. They expelled the SHECHINAH from their souls. In their circles it was forbidden to mention the fact that there was a Jewish question. It was a group physically sick to the bone. As a reward for this pliancy the Maskilim expected the world to drop its prejudices and to



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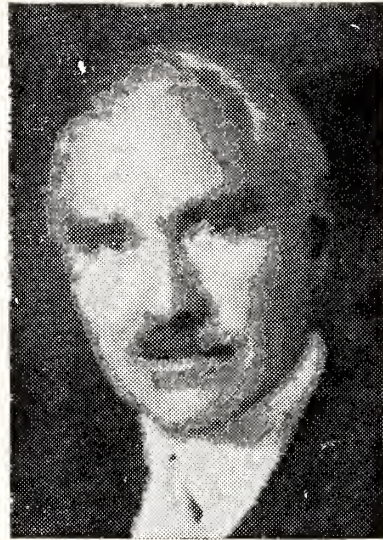
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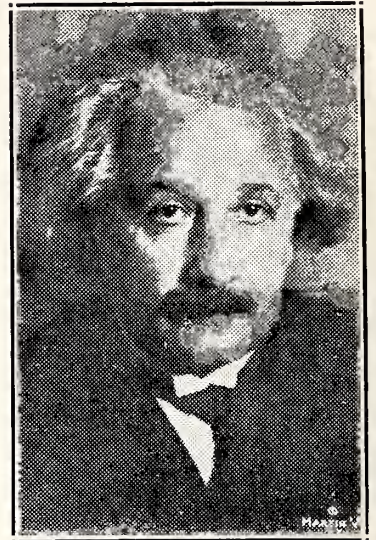
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HON. JOSEPH C. GREW

The Hon. Joseph C. Grew, who served as the American Ambassador to Tokyo until the attack on Pearl Harbor and who is now special assistant to Secretary of State Cordell Hull, discussed the refugee problem during a special broadcast Sunday, April 11, over the National Broadcasting Company.



PROF. ALBERT EINSTEIN

Professor Albert Einstein, who participated with Ambassador Joseph C. Grew in a special broadcast in behalf of the United Jewish Appeal, which was heard over the coast-to-coast hook-up of the National Broadcasting Company on Sunday, April 11, from 1:30 to 2 p.m. (E.W.T.)

SPIRITUAL EMANCIPATION

(Continued from Page 45)

One cannot accuse American Jews of being insensible to the tribulations of their brethren, but they are not yet entirely free of the Haskalah psychology. Must American Jews undergo the same Chevley-Geula—the birth throes of spiritual emancipation—as did their brethren in Europe six decades ago? Would it not be better for our people to continue from the place where the Maskilim left off? This would result in another Yavneh on American soil, to enrich both Jewish and American life.

For Jews living in America, Zionism, after the realization of the Zionist program will be a religious-cultural and ethnic concept while for Palestinian Jewry it will continue to embrace the political aspect also. American Jews must beware of limiting their activities to an ideology of "philanthropic Zionism." There must be a renaissance of Jewish life in the Diaspora parallel to the recreation of a Jewish state in Palestine. This is the true essence of Zionism. In the inspired works of Aaron David Gordon, "What do we

mean by working for our national rebirth in the Diaspora? It means the quickening of mind and body by bodily labors, especially labor on the land and close to nature; it means the revivifying of our national being and ways of knowing and thinking and creating; it means striving for the rebirth of the Hebrew language in word and thought."

The synthesis of Herzl, Achad Ha'am, and A. D. Gordon presents the basis for a healthy and normal Jewish life in the Diaspora, inseparably tied up with the Jewish renaissance in Palestine. American Jews can achieve the integration of their inner life through a reevaluation of old Jewish values, and a rededication to them. American Jews must reattach themselves to and reintergrate with the totality of Israel's culture and Israel's faith which, deeply rooted in our antique scripture and the traditions of our saints and sages, inseparable, in truth, from these, has the highest vitality and the most active power to redeem in this age and day and year.



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Justice for Nazi Criminals

A Great Criminologist, Sheldon Glueck, Offers Proposals

By ETHEL LIPSKY

Sheldon Glueck, Professor of Criminology at Harvard Law School, is regarded as the outstanding international authority in his field. His distinction in psychiatry, psychoanalysis, criminal law and correctional procedures earned him the supreme accolade when the press recently reported that Dr. Glueck had been selected by the United Nations to head the international commission to try the Axis criminals. In an exclusive statement to the Independent Jewish Press Service, Dr. Glueck made clear his exact status in this great issue. Miss Lipsky gives us a picture of the man and an interpretation of his views of first-rank importance in the light of the role he must yet play in transforming United Nations promises of justice for the Nazi criminals into just punishment.—THE EDITOR.

THE extermination of over 2,000,000 Jews in Axis-occupied lands, the mass murders and deportations, the pillaging and looting, the injustice and barbarity of every conceivable form perpetrated on innocent victims at the hands of the Nazis have plunged the freedom-loving world into horror and mourning. More than that, Nazi terrorism has spurred the free world into action. The United Nations, in the historic Declaration of December 17th, and again in warnings issued by Allied leaders and governments, have promised full retribution for these crimes when the victory has been won. Not only those who give the orders but also those who carry them out will be held to strict accountability for these offenses, it is asserted. The Governments-in-Exile have already drawn up indictments against the major offenders.

The inter-Allied commission for the trial of the Axis war criminals, according to recent press reports, has been working for several months on the establishment of an international criminal court to bring the criminals to justice when the war is over. It has been revealed that plans are under way for the immediate appointment of the court's staff, drafting of rules of procedure, preliminary amassing of evidence and codifying of international law.

Unconfirmed reports stated further that President Roosevelt and Secretary of State Cordell Hull would probably select a prominent American legal expert to act as a consulting adviser for the court. The same sources asserted that "their most likely choice" appeared to be Sheldon Glueck, Professor of Criminal Law and Criminology at Harvard University who is considered one of the world's greatest authorities on international law.

Professor Glueck, in a statement to the Independent Jewish Press Service, referring to "recent newspaper announcements to the effect that I am being considered for appointment in connection with the Axis war criminals," declared: "I know nothing of the origin of that story. It happens that I am working on this subject in connection with a seminar in the Administration of Criminal Justice given to third year students at the Harvard Law School."

Although the rumor, apparently, was not based on fact, it is certainly true that Professor Glueck is eminently qualified to fill the position of adviser for the international tribunal. That this point is well taken may be demonstrated by a review of the life of the noted criminologist, who is today a member of the Advisory Committee on Rules of Criminal Procedure to the United States Supreme Court.

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Born in Warsaw, Poland, descended of a family line of prominent scholars, physicians and merchants, Dr. Glueck became a naturalized citizen of the United States in 1920. He began his career here in July, 1913, as a legal stenographer. While attending college and law school he worked in the Solicitor's Office of the United States Department of Agriculture and later in the U. S. Shipping Board. He served in the first World War as Ordnance Sergeant with the A. E. F. Since 1925, he has taught at Harvard Law School.

In 1926 he was engaged in a study of police systems throughout Europe for the President of the Rockefeller Foundation, and in 1928 he made a study of the Belgian Ministry of Justice. He was official delegate of the U. S. Government to the International Prison Congress in Prague in 1930. Among other positions he has held are the following: assistant to Justice (then Professor) Felix Frankfurter on, and later Director of, Penitentiary Studies for the Harvard Crime Survey; Adviser to the American Law Institute on Youth Correction Authority Statutes; President of the National Crime Prevention Institute; Associate or Consulting Editor to such publications as *Journal of Criminal Law And Criminology*, *Mental Hygiene and Federal Probation*. He was Lowell Lecturer in 1935.

Dr. Glueck is the author of many authoritative works on juvenile delinquency, criminology and criminal law. On many of these he collaborated with his wife, Dr. Eleanor Touroff Glueck, herself an outstanding sociologist and criminologist. It is interesting to note that in the general research on which the Gluecks have collaborated, their thoroughness was such that Dr. Glueck's proficiency in law and his wife's training in social work were supplemented by the work of a staff including a psychiatrist, a physician, a psychologist and several social workers. Their efforts, stressing co-ordination of correctional and preventive methods, have always been directed toward making the public at large aware of its responsibilities in the fight against crime.

In the light of these facts, Dr. Glueck's theories and proposals for the trial and punishment of the Axis war criminals are of utmost interest and value in considering the steps to be taken to insure justice when the war

ends. His program includes the following points, among others:

(1) Provisions for the trial and punishment of the Axis criminals must be made part and parcel of the Armistice terms as well as the Treaty of Peace. The defeated nations must be compelled to surrender for trial their war criminals as well as civilian violators of civilized criminal law, as a prerequisite to any cessation of hostilities.

(2) Indictments should be drawn up now against the major offenders and evidence of crimes assembled and conserved, with detailed information appended as it is received.

(3) National civilian and military courts of Nazi-occupied countries should try and punish offenders for crimes committed on their own territory. A non-military International Criminal Court should be instituted to try and punish offenders for (a) crimes committed on Axis territory; (b) crimes committed by heads of enemy states and military, naval and civilian authorities; (c) offenses committed against nationals of several countries in combination, and (d) cases which an injured nation prefers not to try in its own courts.

(4) A code of international criminal law should be provided for the Court, defining the crimes and limiting the punishments. A modification of legal doctrine is necessary in order to place properly the responsibility for crimes on individuals as well as sovereign states, on chiefs of state as well as on non-military officials. Sentence should be individualized to take account of the amount of discretion exercisable by the accused.

(5) United Nations military forces should furnish police officials for the arrest, detention and trials of accused persons. Extradition treaties should be re-examined now to prevent Axis leaders from fleeing to neutral countries to escape punishment.

Dr. Glueck suggests that jails, penal and correctional institutions and reformatory agencies, including probation and parole as well as hospitals for the criminal insane should be employed for the punishment and correction of the Axis war criminals. He believes that now is the time to work out complete plans for "a fully implemented program of political policies, international conventions and appropriate modifications of the criminal law of

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JEWISH HEROES ADD MEANING TO PASSOVER

As Jews celebrate Passover, Festival of Freedom, for the second time since this country entered the war, thousands of American servicemen of Jewish faith carry the torch of freedom to the far-flung battlefronts of the globe.

On the Front Cover are some of the men who, serving in the highest traditions of their faith, have seen the naked face of the enemy and dealt it a smashing blow, winning a permanent place in the heart and history of America. Heroes we mourn are Sgt. Meyer Levin, bombardier who covered himself with glory while alive, and Pvt. Hyman Epstein, infantryman who put the lives of his comrades in New Guinea above his own and whose commanding officer, upon learning of his death, said of him, "that kid was the best—when they are handing honors around, give mine to Hymie Epstein."

Corp. Barney Ross, the boxing champ who became a champion Marine on Guadalcanal, fights off malaria now in a Long Island hospital. He has been recommended for the Distinguished Service Cross.

The others continue the fight on many fronts. Pictured here are Sgt. Theodore Billen of the 19th Heavy Bombardment Command who, for heroism in air combat over the South Pacific, holds the Distinguished Flying Cross, two bars representing group citations, and the Purple Heart; Lt. Norman Segal, who took part in the first American raid over Germany and in the Tunisian campaign, is recipient of the Air Medal, three Oak Leaf Clusters, and Distinguished Flying Cross; Lt. Morris Berenson, Flying Fortress navigator who won an Air Medal and three Oak Leaf Clusters for valor in North Africa, now stationed "somewhere in the North," and Lt. Roy Bright, awarded the Silver Star and the Distinguished Flying Cross, who participated in the Battle of Midway and was aboard the first plane to land on the airfield at Wake Island.

the various countries co-operating as the United Nations." The International Court, he asserts, should be set up and staffed immediately, so that by the time of the Armistice it can function.

He contends that "more intimate co-operation among nations and the effective enforcement of international justice are the only protections against the suicide of the human race. And no

symbol and instrument of closer co-operation of nations would be more powerful than an International Criminal Court, performing its duties fearlessly and with a scrupulous regard for justice and fair play." He adds that "the knowledge that official representatives of the United Nations are working in some such plan should itself have a sobering effect on the Axis criminals and an encouraging one on the rest of the world."

The fulfillment of Professor Glueck's proposals would prevent a recurrence of what he calls "the tragi-comic betrayal of justice" which took place after World War I, when half-hearted efforts to bring the criminals to trial collapsed. Of 900 accused in the original Allied list after the armistice was signed in 1918, only 45 were included in the abridged "test" list finally presented; 12 were actually tried; 6 were actually convicted.

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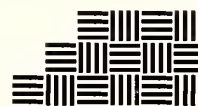
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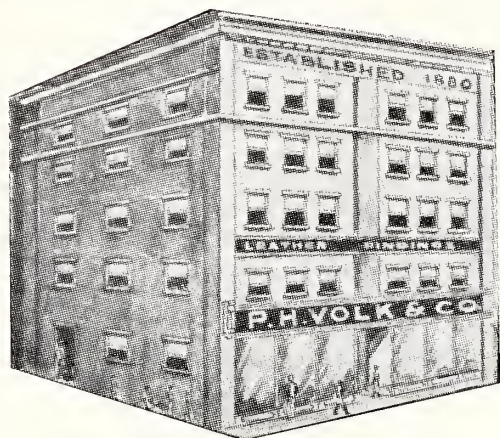
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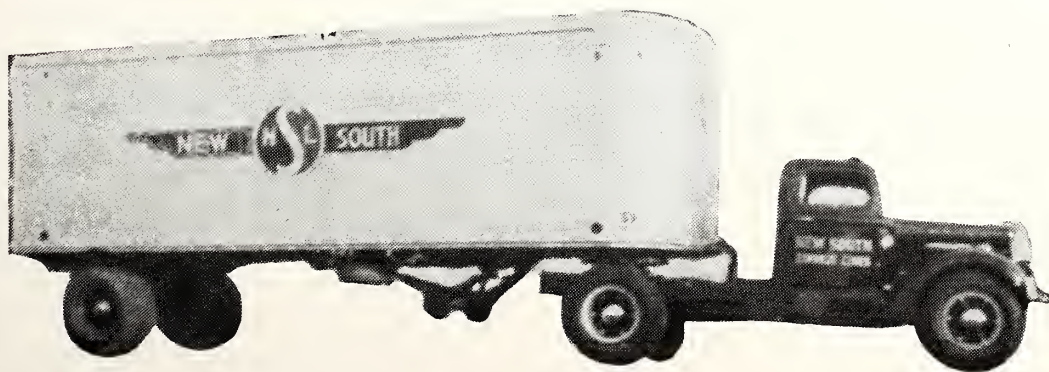
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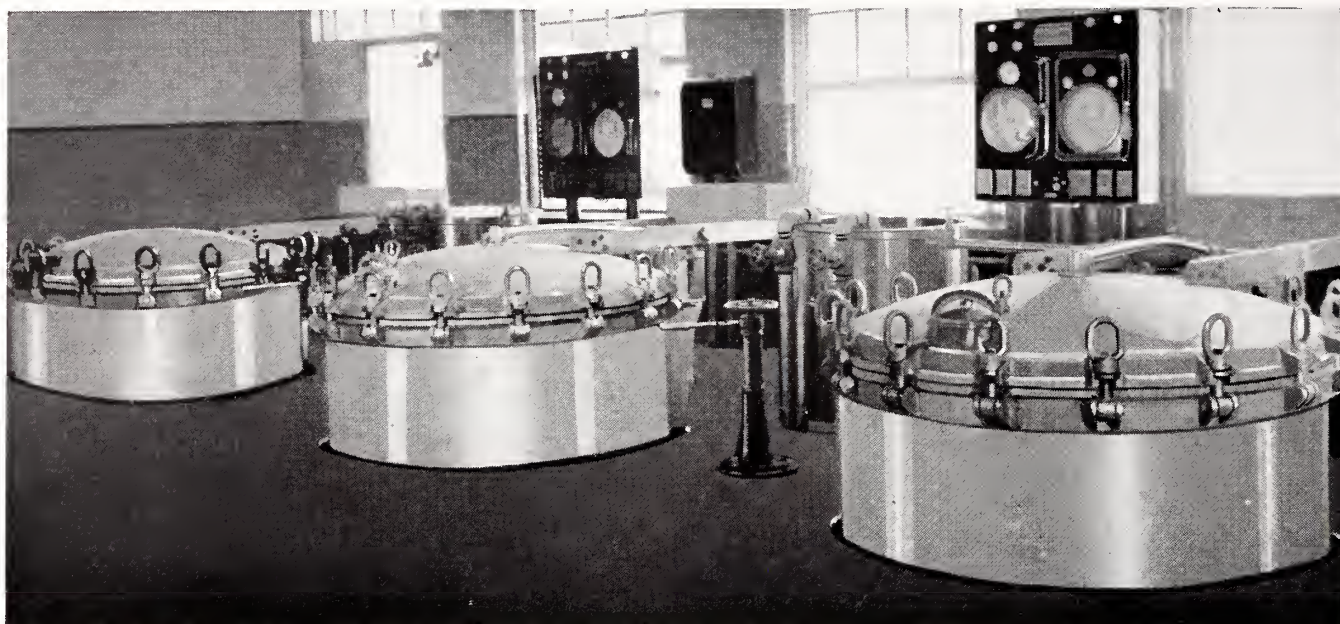
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The AMERICAN JEWISH TIMES

MAY, 1943

^{MAY 5 1943}
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The American Jewish Times

VOLUME 8

MAY, 1943

NUMBER 10

EDITORIALS

Fifty Years For Rabbi Wise

No one who has heard Dr. Stephen S. Wise's movingly eloquent pleas for aid to the Jews of Europe in recent months or has seen him in ceaseless action to stir others, Jews and Christians, into concern with the problem will believe that he has actually been in the ministry for fifty years. At any rate, his sources of compassion and his gifts of electric stimulation and inspiration have not been exhausted by the years, but rather constantly renewing and expanding.

For half a century, Dr. Wise has been a symbol to the Jews of their need for self-reverence and self-affirmation. For half a century, Dr. Wise has been a symbol to the Christian world of the dignity and pride of the Jew. The ways in which he has enriched the life of the Jewish people and of America are too manifold to permit description in a brief editorial paragraph.

This past week the memorable anniversary was all too quietly marked at services at New York's Congregation B'nai Jeshurun. There, fifty years ago, the young Wise was an assistant to the rabbi. He was just at the beginning of a career that was to revolutionize the synagogue and the rabbinate and to create new directions for the life of Jews in America. As Dr. Israel Goldstein, the present rabbi, spoke his laudatory introduction, he was echoing what is in the hearts of Jews everywhere: esteem for a leader, affection for a man, reverence for one of the greatest personalities the Jewish people have produced in this half century.

A Hero Is Fallen

Brigadier Frederick Herman Kisch has fallen. Chief Engineer of the British Eighth Army, he was killed just outside Sousse in Tunisia as his automobile hit a land mine. Thus, the final victory which he did so much to assure was snatched from his sight on the very eve of its accomplishment.

Brigadier Kisch was a Jew of distinction who shed luster upon the Jewish community of Palestine with which he linked his fate after a long and brilliant career as a soldier. In his capacity for years as a member of the World Zionist Executive, he brought to the post great legal skill and outstanding personal modesty. His tall, handsome, "British" figure was known to many Jews in the United States, which he visited on several occasions. He did much to enhance the prestige of Jewish Palestine—in peace as in war. His death will be mourned with a deep sense of loss by the Jews of Palestine. In his death he symbolizes the great contribution which Jewish Palestine is making to the winning of the war. When the story of General Bernard Montgomery's smashing drive across the desert is written, an honored place will be reserved for Frederick Kisch and for the Palestine Jews who served with him in the British Army.

Prize Winner

Sidney Kingsley has won a merited award in the receipt of the New York Drama Critics' prize for the best play of the season. "The Patriots," a dramatization of the life and times of Thomas Jefferson, has been acclaimed by all who have seen it as a masterful reincarnation of the greatest formulator of basic American doctrine.

As a dramatist, Kingsley has grown steadily in stature. From his febrile "Men in White" to his sociological "Dead End Kids" to his profoundly patriotic current prize-winner, Kingsley has manifested a concern with the major problems of our time. While George S. Kaufman has been engaged in trivial comedy and S. N. Behrman has sur-

passed his comedy with a patina of sophistication, Kingsley has taken with a sense of responsibility the craftsmanship of playwrighting. Not only New York but the nation, as symbolized by the "Command performance" of "The Patriots" in Washington, salutes Sergeant Sidney Kingsley, champion of a better America.

Eyes On Bermuda

In the midst of this Passover season of liberation, the Jews of the world look with anxiety and eagerness to the isolated island of Bermuda, hoping that compassion and justice will guide the Anglo-American conferees on the refugee problem. The case of the harried, hunted, hounded Jews is now before the judges and the estimate of their verdict will be suspended. Much that is critical of the attitude of the British and American governments has been spoken and written. It is for Dr. Harold Dodds, head of the American delegation, and Richard K. Law, chief of the British group, to prove that earnestness and sincerity, rather than evasion and double-dealing, motivated the calling of this conference.

As Congressman Samuel Dickstein pointed out: "Action must now supersede fine words, resolutions and protest meetings. Our attitude and our Government's attitude must change from expressions of pity to a bold policy of action."

It is not an easy task that confronts the Bermuda conference. Already harsh voices are heard warning the American delegation against permitting an "invasion" of Jewish refugees into the United States. What is decided at Bermuda may well be regarded as a test of the firmness with which this Administration plans to implement its blueprint for the Four Freedoms in the postwar world. If it will thrust aside the bitter isolationists who have already done so much damage to this country and to the world; if it will vigorously, clearly speak out for the rights of the weak and the helpless, it will have given a signal to a tired, despairing mankind that the United States of America is indeed planning that the light and warmth cast by the torch of the Statue of Liberty shall play upon the peoples of the whole earth.

Duranty On Palestine

Walter Duranty, whom history has vindicated as one of the most clairvoyant interpreters of Russia, has written an article on Palestine in which he urges the necessity for a Jewish State there after stressing that he is neither a Jew nor a Zionist but merely a realist. His views are expressed in *The New Palestine*, in which he deals straightforwardly with the progress registered by Palestine under the Jews, the necessity of normalizing the position of the Jewish people and the political compatibility for Jews elsewhere of an independent state in Palestine.

Of special interest is his comment on the views of the late Adolph Ochs, publisher of the *New York Times* who refused to regard the Jews "as a race apart," as Mr. Duranty recalls it. Mr. Duranty who was, for many years, one of the chief ornaments on the staff of the *Times*, just could not understand the position of his employer. While Mr. Ochs undoubtedly thought that his hostility to Zionism won him esteem from his Christian friends, Mr. Duranty was thinking that "not only every Jew but every fair-thinking man and woman should support the demand for a free, independent Jewish state in Palestine."

The moral of Mr. Duranty's tale would seem to be that if Jews would only be themselves, instead of trying to be a poor imitation of others, they would win the regard of those whose esteem they seem most to want.

The Revolt Against Hush-Hush!

LAST summer I was visited by A. Ben-Eliezer, the West Coast organizer for the Committee for a Jewish Army. From him I learned at first hand something about the origin of the movement and its aims. Its forthrightness in dealing with the Jewish question, particularly on the subject of the refugee problem, appealed to me, and I added my name to the committee's long and somewhat bewildering list of sponsors. Like other sponsors of the committee, I accepted in good faith its assurance that such sponsorship did not imply a blanket endorsement of the political views of its officers, either on the question of Zionism or on the question of post-war peace aims. It was simply my way of voicing my support of a policy

One Man's View of the Committee for a Jewish Army and Ben Hecht

By LAWRENCE LIPTON

One of the most exciting episodes in recent American Jewish history has been the development of the activities of the Committee for a Jewish Army. The Committee has been denounced by Zionists and anti-Zionists alike. Its present chief literary figure, Ben Hecht, has attracted national attention to the Committee with his aggressive activities. In this forthright, uninhibited study of the Committee for a Jewish Army and of Ben Hecht, celebrated novelist Lawrence Lipton puts an electric question: is a moribund Jewish leadership producing a new, even if irresponsible, counter-leadership?—THE EDITOR.

mittee, not only among Jews but among Gentiles, were little short of revolting. Terms like "upstart," "opportunist" and even "racketeer" were being tossed around. In short, they were behaving just like an appeasement politician confronted by youthful militants. The result was that the Committee for a Jewish Army was able to rally to its support many people, both Jewish and Gentile, who had become sick and tired of appeasement in all its forms and welcomed a chance to back a movement—any movement—that showed some backbone. A vote for the Jewish Army committee was a vote against the hush-hush policy and the tactics of too-little-and-too-late. That is one reason why the committee's list of sponsors is such a puzzling mixture of names. About the only thing these sponsors agree upon is the need for a strong front against complacency and pussyfooting in the handling of the Jewish refugee question.

An interesting feature of the committee's sponsorship list is the large number of writers. Jewish American writers have long been nursing their wrath against the spineless leadership of American Jewry, which has invariably sabotaged every attempt at a truthful and realistic handling of the Jewish American scene in fiction, in the press and on the radio—to say nothing of the motion picture. Is it any wonder, then, that when a movement came along that showed so much

As a writer it has long been my conviction that the established Jewish organizations were not doing all they could do to give expression to the strong upsurge of feeling that was sweeping the Jewish masses. What was needed was more democracy in action, more mass action. It was with this thought in mind that I wrote as follows to Mr. A. Ben-Eliezer on June 21, 1942:

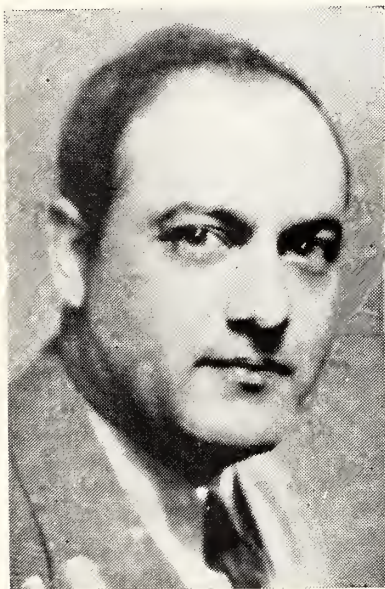
"Here is a thought that occurs to me. Practically all of the victimized groups in Europe who have suffered Hitlerization have at one time or another held large meetings on special occasions in order to promote their cause in America. I have often wondered why it would not be fitting for the Jews to use such occasions as the anniversaries of, say, the promulgation of the Nuremberg Laws, or the setting up of the Warsaw ghetto by the Nazis, as memorial meetings for the Jewish victims of the Hitler terror. The appeasement Jews will never do it. Why not do it under the auspices of the Committee for a Jewish Army? Such anniversary memorial meetings would afford an opportunity to dramatize the issues. You would find Jewish, and even Gentile, musical and dramatic organizations who would be willing to contribute their services to such a program. I think such meetings would help to give Americans, both Jewish and Gentile, some idea of the militancy that is now almost univer-

resignation of Pierre Van Paassen, and not long after that I heard that such a memorial meeting was being planned.

The Jewish Army idea was swamped at the committee's Madison Square Garden memorial meeting by the refugee problem. Perhaps that is to be expected. After all, the thought that rankles is the millions of our fellow Jews who are dying and condemned to death in Hitler's Europe. Whether Jews fight as Americans, as Poles or as Englishmen in the armies of the United Nations or fight as Jews in a Jewish Army, the Jews of Europe will continue to fall by the thousands unless something is done to snatch them from Hitler's butchers. For my part, I don't care whether it's one Zionist faction or another that "first thought of it." I'm interested in only one thing: to arouse American opinion, and world opinion, to the point where it will force the state departments and the foreign offices and all the well-tailored "legitimists," and the smug Tories and the narrow little parliamentarians, to take swift and positive action to snatch at least a few of the doomed Jews of Europe out of the bloody hands of Hitler's executioners.

Trouble With Ben Hecht

What I had in mind when I suggested memorial meetings was not so much mourning as defiance. I am afraid that the note of self-pity, and the appeal to the pity of others, is too strong in dramatizations like Ben Hecht's big spectacle, "We Will Never Die." Pity, yes, but pity plus action. The trouble with Ben Hecht is that he sees the spectacle of the ghetto charnel houses but he doesn't see the eye of the Jewish bombardier at the bomb-sight. We Jews are fighting back, and that needs pointing up, even more than the tragedy of those who fall at the hands of the Nazis. We have stopped pitying ourselves, and whining about our helplessness; we have begun to act, and to demand action on the part of others. That is what needs to be



LAWRENCE LIPTON

of Jewish militancy, as opposed to the policy of hush-hush. It was a vote for the right of the Jews to fight Hitlerism, as Jews, either in the armed forces of the United Nations or under their own flag and their own insignia—or both. I think this was the motive that inspired nearly all of the committee's sponsors.

The Jews need of strong spokespersonship, of self-reliance and strength, it seemed to me at that time—and it still does—was far greater than his need to be making distinctions between "old line" Zionism and "revisionism." I resented the stuffy and self-righteous way in which the Zionist leadership dismissed the Jewish Army movement. Established institutions have a way of becoming moribund, and hostile to new ideas, however popular these new ideas may be among the rank and file they profess to serve. It seemed to me that what the Zionist leadership was opposed to was not so much the idea of a Jewish army as the fact that its first active sponsors were Revisionist Zionists. I could see no reason for the abuse that some Zionists were heaping on the heads of the Army committee's organizers, and the behind-the-scenes tactics that they resorted to in order to discredit the com-

spunk, many Jewish American writers were drawn to it? Whatever else you may say about the Jewish Army movement, it had the stuff in it to awaken many Jewish American writers, to energize their talents and to channel their long pent-up feelings into some positive action on behalf of a Jewish cause.

sally characteristic of the masses of the Jewish people in this country."

Mr. Ben-Eliezer thought the suggestion a good one, and, as he was leaving the West Coast shortly, promised to take it up with the committee's officials in New York. Some months later Ben Hecht went on to New York to take the place left vacant by the



A Group of Armed Cyclists in the Palestinian Army

dramatized now, and that is what Ben Hecht fails to understand. For him the Jew is still the sainted shlemiel. Knowing nothing about Jewish history, he assumes that the bent and broken, the maladjusted and bewildered Jew he saw on Chicago's Maxwell street

(Please Turn to Page 11)

A SCHOLAR IN GOVERNMENT

ROBERT MOSES is here. New York's famous and efficient Park Commissioner doesn't believe America can digest many more immigrants.

William Kiplinger, the Washington correspondent for business men, suggested in his recent book that the Jews, constituting four per cent of the population, should avoid an "excessive loading of the government with Jewish citizens."

If Robert Moses and William Kiplinger had been Immigration Commissioners at New York harbor, Saul K. Padover would probably not have been a citizen of the United States today. And Saul K. Padover would certainly not have been Assistant to the Secretary of the Interior. That would have meant the loss of a scholar to the American government.

Thomas Jefferson, the 200th anniversary of whose birth was celebrated on April 13th, had no patience with the Moses or the Kiplinger point of view. The man who wrote the Declaration of Independence said in his "Notes on Virginia":

"The rights of conscience we never submitted, we could not submit. We are answerable for them to our God. The legitimate powers of government extend to such acts only as are injurious to others. But it does me no injury for my neighbor to say there are 20 gods, or no god."

Appropriately enough, Saul K. Padover is one of the biographers of Thomas Jefferson, having written what is regarded as one of the most thorough, if not actually the best study of the one President who did more than any other to strengthen the foundations of religious freedom in the United States.

Saul Padover was born in Austria in 1905 and lived there until 1918. When he came to the United States in 1921, his mind was under the impression of a brutal pogrom during which he had seen his relatives slaughtered. The perseverance and the energy of the man who was to lift himself by his bootstraps to one of the most responsible posts in the service of his new-found country were reflected in the way he went at his education. His first task was to acquire English. This he did thoroughly in the public schools of Detroit. By 1928 he had received his Bachelor of Arts degree from Wayne University. He went on to the University of Chicago, to specialize in history, which fascinated him. Post-graduate work called to him. After a time at Yale University, he went back to Chicago, obtaining his Master of Arts in 1930. His exceptional abilities earned him a traveling fellowship and the following year was spent in Europe. By the time he returned to the University of Chicago in 1932, he was amply ready for his Doctorate in Philosophy.

An historian had been born. He was called to West Virginia Teachers College as Professor of History but remained there for only a short time. The following year, 1933, when the New Deal was ushered in, Padover went to the University of California, as a

A Profile of Saul K. Padover

By JOEL WOLFFSOHN

The Assistant to the Secretary of the Interior of the United States is one of the most remarkable men in government. A scholar, an historian, he is a living proof of the reality of the American way of life. This brief sketch is an introduction to his career, climaxed recently by his publication of a biography of Thomas Jefferson, father of religious liberty in the United States.—THE EDITOR.

Research Associate in History. He continued his work there until 1936, when the Guggenheim Foundation included him among its select list of scholars who deserved a traveling fellowship.

Within the anonymity of that vast warren which is the Department of Interior, it is difficult for colleagues to know each other. It is sometimes even possible for men to forget the inner springs of their being, so much happening that is official and current. The tragic memories of Saul Padover are incorporated in his novel, "Let the Day Perish," a re-creation of a Polish pogrom. It might well stand as an accusing finger pointing at those anti-Semitic Poles in London who are trying to divert the Polish Government-in-Exile from its present liberal course. That fictional account of anti-Semitism run riot might also be useful as a text-book for the problems that will be encountered by Jews after the war, problems that did not have their origin with Hitler, however much they may have been aggravated by him.

Before he had gone to Europe, Dr. Padover had also written a biography of Joseph II of Austria called "The Revolutionary Emperor." It was the account of a man who had tried to be liberal in a reactionary milieu. It is

indeed notable that Padover's biographies tend to subjects who try to rise above their times. This was true also of his later biography, "The Life and Death of Louis XVI," regarded by Padover as one of the most misunderstood men of the French monarchy.

A reading of the story of Joseph II—as probably the reading of the history of any ruler or any period in European history—illuminates the bloody red thread that has bound Jewish history into unison. Ruler of a Catholic population that was violently anti-Jewish, Joseph II stood up against his advisers to introduce the forms of freedom. Jews who are startled by the imposition of the yellow badge in the Nazi-held countries often forget that the patch was a symbol of the temper of governments. Joseph abolished the Jew-badge of his time and introduced other measures to lift the disabilities legislated for the Jews. Padover quotes with satisfaction the project for the liberation of the Austrian Jews which Joseph outlined in May, 1781—a project which sounds as though it might be a blueprint for United Nations action following the rescue of Austria from the Hitler yoke.

The books of Padover show him to be dominated by the idea that religious freedom is the foundation of democracy

and of liberty. He might have enjoyed the parallels between the writings of Joseph and of Jefferson on that subject. For example, one of Joseph's edicts, which granted freedom of worship to Jews and Protestants as well as Catholics, said his Majesty was "persuaded of the injurious effects of all coercion which does violence to the human conscience, and believing that the greatest benefits to religion and to the state emanate from that genuine spirit of tolerance which is agreeable to the principles of Christian charity."

Sitting modestly in the Department of Interior, Padover has the satisfaction of working with one of the truly great liberals in American government, Harold L. Ickes. The latter never pays any attention to the origins of his assistants, choosing those he thinks competent for their jobs. Probably Harold Ickes would pour his vinegar of wrath in unmeasured quantities on William Kiplinger's thesis about Jews in government.

Saul Padover, who has written of the Jews as "a people exposed for centuries to every discrimination and violence Christendom could invent," must feel the terrible burden of the historian who sees times repeating themselves, times which he has already recorded as dead and buried—only to rise up again in all their awful savagery.

In writing his biography of Jefferson, Padover must have been inspired by a sense of personal obligation. After all, it was Jefferson who wrote the Bill for Establishing Religious Freedom and severing the Church from the State which was passed by the General Assembly of Virginia. It became the model for the United States. How proud Jefferson was of this bill is indicated on his tombstone, where his authorship of it is forever engraved. Jefferson wanted the bill to protect all Americans regardless of race or creed, "to comprehend, within the mantle of its protection, the Jew and the Gentile, the Christian and the Mohametan, the Hindoo and infidel of every denomination."

Two hundred years after Jefferson's birth, the doctrines which he enunciated are yet to see universal realization. How profoundly he would have suffered as he watched Hitler! In his famous letter to Joseph Marx, Jefferson voiced his sadness that the Jews, "parent and basis of all those of Christendom" should have been singled out by Christians "for a persecution and oppression which proved they have profited nothing from the benevolent doctrines of Him Whom they profess to make the model of their principles and practice."

It is fitting that Saul K. Padover, Jewish immigrant, who has served history well by his dedication to it, should be a living symbol of the tenet which Thomas Jefferson tried to make an everlasting part of the fabric of America. As Assistant to the Secretary of the Interior of the United States, he is not only a scholar in government but a token of the American way in action.



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The Mind of the Refugee Child

Some Problems in Mental Hygiene

by

URSULA WASSERMAN AND FELIX RESEK

Dr. Felix Resek, now a New York psychiatrist, was several years ago a distinguished resident of Prague. In this article, excerpted from "Mental Hygiene," he and Ursula Wasserman describe the results of inquiries into the effects on the Jewish refugee child of the transition from Europe to the United States.—THE EDITOR.

CHILD refugees from Germany have, in most cases, experienced violence, persecution, and race hatred at a very early age. They have been discriminated against at school and insulted on the street; some have known that their fathers were in concentration camps; all have directly experienced the reaction of their elders either toward some specific situation or toward an unspecified peril. They have thus been subjected to a mental trauma that has determined their attitude toward their surroundings.

These children have lived in an environment of fear and persecution. The exceptions are those few who were fortunate enough to leave Germany in the first few weeks or months of the Nazi regime. Their attitude is, naturally, more like that of the Czech, Dutch and Belgian children who left their countries before these were occupied. These early emigres have not suffered the same grave disappointment in their former friends and countrymen: they have not been personally discriminated against, nor have they been persecuted. On the contrary, many of the people of those parts of Czechoslovakia, for example, that were first occupied by the Germans, went out of their way to show sympathy—both in word and in deed—with the Jewish people of those districts.

That is the reason why the refugee child from such countries as Czechoslovakia and Holland feels no resentment or hatred against his former countrymen. The badly treated or persecuted child, on the other hand, cannot forget his upsetting experiences, nor can his faith in mankind be easily restored. It is with hatred—and frequently with mixed feelings of love and hatred—that such a child thinks of his former country, its citizens, its language, and even its songs.

One might think that the persecuted child, feeling at last safe and free, would fit easily into the new world, while the child without any deep disappointments would cling to his old country and adapt himself with greater difficulty to the new one. But the contrary is true. The children who were not disappointed in their reliance on the familiar faces are much more open, more easy-going, less inhibited. They are more easily influenced by new teachers, new fellow students, and new friends. They adapt themselves to new social conditions and to new demands upon them more rapidly and with far less difficulty.

The persecuted and disappointed child, on the other hand, has lost faith in everything and is suspicious of any-

thing new. Such a child tends to be shy, reserved, and inhibited. His adjustment is neither rapid nor easy. At school his initial difficulties last longer; also, it takes him much longer to become intimate with American children. His suspicions and inhibitions, his diffidence, and his rejection of new conditions are not the result of the conservatism of the neuropathic child; nor are they caused by a healthy reserve in face of the unknown. These traits are, without doubt, mental habits formed by reactions to former experiences.

* * *

Under normal circumstances, the character and personality of the child are formed largely in the home. While the school, the street, other children, reading, and official and unofficial educators play their part, the home forms the first and deepest impressions. Wishing "to be like father" is the result of a process or identification that is bound up with the affection that surrounds the child. Under normal circumstances, the father finds it easy to occupy the position that makes him the idol of his child. The child sees the father comparatively seldom; he lives at a certain distance from him, because the father is working and away most of the time. The father is always spoken of in the home as the ultimate authority. But the father's position in the family is changed entirely when he is an invalid or when he is unemployed. His position is shaken also when, in the presence of his children, he shows weaknesses that impair his standing as head of the family.

The refugee child may have come to America adoring his father; but in many cases the situation is soon entirely changed. Lack of success in business or in examinations, unemployment, poor knowledge of English, and the resulting nervousness, irritability, and depression show a different father. He is no longer a hero. As the child comes to accept the new conditions, a parent who seems to hold back, to cling to the old, may appear narrow-minded, old-fashioned, lacking in courage. He loses his position of absolute authority. The child no longer wishes to be like father; he is disappointed. Love is changed into rejection, and possibly contempt. The father, while still alive, has died as the idol of his child. Even if he should be successful once more and rebuild his life, even if an improvement in his economic conditions were to restore his former self-confidence, his attitude of enterprise and eagerness for new experience, even if he should learn the language and cease

to disgrace his child before others with his poor English—the child, having become alienated by criticism of his past conduct, has dethroned him. In the child's mind, Father has already been replaced by some other claimant to the position of ultimate authority.

The inadequacy of the father explains why many of these refugee children have so deep an affection for their teachers or for the President of the United States as the personified symbol of America. So also, with its loss of authority, the home loses its importance in the life of the child: school and society at large take on greater significance.

The sensitive Jewish refugee cannot be sure, even when he has been admitted to the United States, that his troubles are over as far as attacks on him as a Jew are concerned. Only a few years ago (before the advent of Hitler to power), German visitors used to say that anti-Semitism was far more direct and brutal in its expression here

than in Germany. Naturally, the Jewish immigrant—frequently reminded of the existence of intolerance and prejudice in America, too—lives in anxiety and suspicion.

Not only this, but the mental security that rested upon the immigrant's recognized social status in his home community has been disturbed. And this is not altogether an economic question either, but involves the whole personality. In this country, neither his conduct nor his apparel nor his domicile, nor even a full description of his title on a calling card, assures the newcomer of the particular degree of respect to which he has been accustomed. On some of the refugees the democratic freedom of America acts as a stimulant. It is as if, having thrown off the shackles of external expression, they experience as an even greater satisfaction the realization that they now are free, too, of the shackles imposed on them by their inner conformity with class division of European society.



Refugee Boys and Girls Now Enjoy Living in Free America

DIES ISSUES "HANDBOOK" ON NAZIS

Washington. — The long-awaited "Handbook" on the Nazi espionage system in the United States was issued here recently by Congressman Martin Dies, whose 98-page printed report claimed credit for having exposed the network of German propaganda.

The report of the Dies Committee on Un-American Activities declared that the Nazis had taken advantage of certain expressions of Americans that seemed favorable to their cause. "One of the most widely used propaganda techniques was to pick up every possible word prominent Americans have spoken in favor of Hitler's Germany and publicize it. It makes no difference whether such Americans have

actually or only apparently had a good word to say of the Nazi regime."

Mr. Dies contended that all the convictions that the Department of Justice has obtained, such as of the leaders of the American Fellowship Forum and other subversive organizations, were based on evidence supplied by his committee. Some of the members of the Dies Committee dissociated themselves from the report on the ground that strictures contained in it on the State and Justice Departments were not warranted.

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Women in the News

By MARTHA NEUMARK

PROSPEROUS PLAYWRIGHT

Now that the fabulous character of "Claudia" is about to appear on the screen, the personality of Rose Franken, the creator of that gifted young woman, takes on added importance. A news item in connection with a current legal action reveals that "Claudia" alone has brought Mrs. Franken some \$200,000, with a fourth of that provided by the screen rights.

Mrs. Franken is known to Americans through two principal works. One is "Claudia" (and its successor, "Claudia and David"), the story of the charming young woman always getting into scrapes and managing gracefully to emerge from them. Most readers welcomed "Claudia" as a bright and sympathetic, though light-hearted, study of the early years of marriage. Further back in time is "Another Language," brought to most people by the screen through Helen Hayes' memorable performance. "Mr. Dooley, Jr." was another of her plays. Mrs. Franken's novels include "Pattern," "Twice-Born" and "Of Great Riches."

Keeping track of Mrs. Franken's names is difficult. Actually she is now Mrs. William Brown Meloney, Jr. She is the daughter-in-law of the extremely able editor of "This Week," the illustrated Sunday supplement issued by the New York Herald-Tribune that is used by scores of other newspapers. Texas was the birthplace 48 years ago of Rose D. Lewin, who was brought to New York when she was twelve. Seven years later she was married to Sigmund Franken, with whom she had three children, and from whom she was later divorced. But to "the trade," she is still "Rose Franken."

In addition to the normal output of her typewriter, she pours out fluffy novels and serials, together with her husband. You can identify their work by the name of "Franken Meloney." When better "escape" fiction is written, Rose Franken will guarantee to do it.

PLAN FOR RATIONING

Talk of rationing has reached up to the ears already. This paragraph is not to add information on how people can gorge themselves despite a war but merely to describe a lady who has written a book of cooking recipes for this era. It is in Hebrew—but also in English. Its author is Lilian Cornfeld, born in Montreal, Canada, who went to Palestine in 1922 with other young settlers imbued with the Zionist ideal.

"What and How to Cook in War-Time" is the title of the booklet by Mrs. Cornfeld, who is one of Tel Aviv's better-known dietitians. The value it has for Palestine, a country which has known shortages on a broader base than we in the United States will ever approach, is reflected in an introduction to the book by Geoffrey Walsh, Food Controller of Palestine.

Mrs. Cornfeld has a striking way of arranging the contents. "What shall I serve for supper? On holidays? For guests? What substitutes for staples?" The idea is to make use of every crumb.

When Lilian Cornfeld went to Palestine, she took up teaching. Two years after her arrival she married a Palestinian and returned with him for a while to America to study dietetics at Columbia University, while she worked for a large public institution. In 1932 she returned to the Jewish homeland with her newly acquired expertness and has been displaying it ever since. Among the bodies to which she has been commissioned as dietitian was the Anglo-Palestine Bank at one time.

Mrs. Cornfeld's name is well known to the handful of Americans who read "The Palestine Post," that remarkably interesting paper issued in Jerusalem by the former Philadelphian, Gershon Agronsky. The paper contains almost daily columns by Mrs. Cornfeld on food and dietetics. She occupies her time also by delivering a weekly talk in Hebrew for the Palestine Broadcasting Station.

PATRON OF THE ARTS

One of the most remarkable Jewish women in America is Mrs. David M. Levy, whose many interests in the civic and Jewish world are constantly broadening. Her newest post is that of Treasurer of the Museum of Modern Art, the greatest stimulus to the creative art of our time in America. Mrs. Levy has been a member of the Board of Trustees of this institution since 1940, encouraging the promotion of experimental arts as well as the individual artists in various media.

Mrs. Levy is the daughter of the late Julius Rosenwald. She is a Trustee of the Julius Rosenwald Fund, which has enriched many aspects of her life, and on the Board of Trustees of the New School for Social Research, where some of the most eminent scholars of Europe as well as some of the most daring minds of our own country have found a forum.

The other boards on which she serves would require a paragraph of listing. Mrs. Levy and her husband, noted New York psychiatrist, have an outstanding collection of modern art, including paintings by Cezanne, Degas, Renoir, Toulouse-Lautrec and Seurat.



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New York, chairman



Below, left to right, Mrs. Jerome I. Udell, New York, Mrs. Edward Popper, New York, Mrs. Samuel R. Glogower, Detroit, committee chairmen.



The completion of its first year of service to the members of the American armed forces was celebrated April 18th by the Women's Division of the National Jewish Welfare Board. Among other services, it initiated Serve-A-Camp Committees in 22 cities; distributes send-off kits to men on outgoing transports, participates in the Victory Book Campaign, supplied more than 60,000 mezuzahs to Jewish men and women in service; arranges for special religious holiday gifts. For Passover the Women's Division sent several thousand Kosher Passover food packages to service men. The National Jewish Welfare Board, one of six constituent members of the USO, is the recognized agency concerned with the religious and welfare needs of American Jews in the armed forces—both in this country and on the battlefronts of the world.

Some of these works have been seen on many occasions when the Museum of Modern Art has sponsored large loan exhibitions.

PRIDE OF THE OPERA

Twenty-five-year-old Dorothy Sarnoff has won the praise of the critics and the applause of the ticket-buyers, not an invariable combination in the world of opera, especially where Junoesque proportions are usually considered the inevitable accompaniment of a good voice. Miss Sarnoff, leading soprano of the New Opera Company, has shown New York—as Lily Pons did at the Metropolitan—that grace and attractiveness can also go with singing ability.

Miss Sarnoff has a rather unique educational background for a grand opera singer, having won her B.A. at Cornell University, encouraged in her educational ambitions by her father, Dr. Jacob Sarnoff. She married Lt. Shepard Aronson in 1937 but did not permit that to interfere with the growth of her musical career, in which she officially made her debut in 1939. In that year she was soloist with the National Broadcasting Company Symphony in

the role of Miss Pinkerton in "Old Maid and the Thief." Trying various roles with a number of smaller opera associations, including the Philadelphia Opera Company, she finally won the recognition of the society sponsors of the New Opera Company. The excellent response of the public has vindicated their faith in her. Whether doing Mimi or Marguerite or Rosalinde in "Fledermaus," she makes her role believable even while her voice is enchanting. It is as Rosalinde in the new Max Reinhardt production that she has, however, won her first national fame. Best of luck to you, Miss Sarnoff—and also to your husband, now with the United States Army Medical Corps.

**MARK 50th ANNIVERSARY OF
DR. WISE'S MINISTRY**

New York—The 50th anniversary in the rabbinate of Dr. Stephen S. Wise, Rabbi of the Free Synagogue, was marked with special services on April 26 at Congregation B'nai Jeshurun, which a half century ago Rabbi Wise served as an assistant, it was disclosed by Dr. Israel Goldstein, who is now the Rabbi of the Congregation.

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SOME NEW FACES In American Music

By DAVID EWEN

Author of more than a score of books on music and musicians, David Ewen has sometimes been referred to as "the only authoritative historian of American music." His articles on music have appeared in every major musical journal in America and England. His articles have appeared in "Esquire," "American Mercury," "Reader's Digest," etc. In this piece, he gives some highlights on a few of the newer personalities who are establishing themselves as forces in American music.—THE EDITOR.

ONE year ago, the Music Critics' Circle in New York selected the work of a young American-Jewish composer as the major new orchestral composition of the year. The composer singled out for recognition by the Music Critics' Circle is now accepted as the most important discovery in American music in more than a decade. Young William Schuman, who recently marked his thirtieth birthday, had attracted attention somewhat before the Critics' award became his.

Sergei Koussevitzky introduced his remarkable Third Symphony, which received as enthusiastic an acclaim from critics and audience as any new work has known in some time. It was this symphony which the critics found to be the most important new work of the year. Somewhat before this, a variety of compositions—including "American Festival Overture," the "Third String Quartet," and a cantata entitled "Is This Our Time"—had strongly suggested the promise so remarkably fulfilled in the Third Symphony. Since last year, Schuman has completed a Fourth Symphony, successfully performed by Artur Rodzinski in Cleveland and Eugene Ormandy in Philadelphia and New York, a piano concerto which was the featured work in an all Schuman program conducted by the New Music Forum at Town Hall this season, and "Prayer: 1943" which recently received its premiere in Pittsburgh under Fritz Reiner.

Schuman, therefore, has gone far, and in a short period. But, as in the case of most important composers who become famous overnight after a lifetime of hard work, his official emergence as a major composer came only after intensive preparation, self-criticism, and discipline. He has been composing music ever since 1935, following studies with Roy Harris, Charles Haudiel, and at the Salzburg Mozarteum. A first symphony was performed at the W. P. A. Music Forum in New York in 1936, followed by a performance of his First String Quartet. Hearing his music rehearsed and performed convinced him that he had not yet arrived at a mature expression. He discarded both works and returned to study and self-analysis. His Second Symphony, composed and performed one year later, was also discarded. His Second String Quartet brought him somewhat more satisfaction, but he still recognized his artistic and technical shortcomings. Not until 1939 did he arrive at a style which he felt served his artistic purpose. And from that time on his musical works began to appear frequently on the programs of the leading musical organizations throughout the country.

William Schuman, a son of New York City, was never a musical prodigy. He attended the city schools, then Columbia University. He confesses that at the age of eleven his modest ambition in music was to learn to play Beethoven's Minuet in G on the violin. At high school he organized a jazz band, and somewhat later he took to the writing of popular songs, though he knew so little of harmony that he was compelled to ask others to harmonize his songs. While still at high school he heard his first concert; from that time on his life acquired purpose and direction.

His best works to date reveal the completeness of expression which can come only after a composer has found himself. There is directness of speech which is arresting, a sincerity and high-mindedness which speak through every bar of music. He gives us the definite feeling that when his complete evolution has taken place he will rank with the best composers of our time. Few of our younger composers have given us as much cause for optimism concerning the future of American music as he.

Young David Diamond

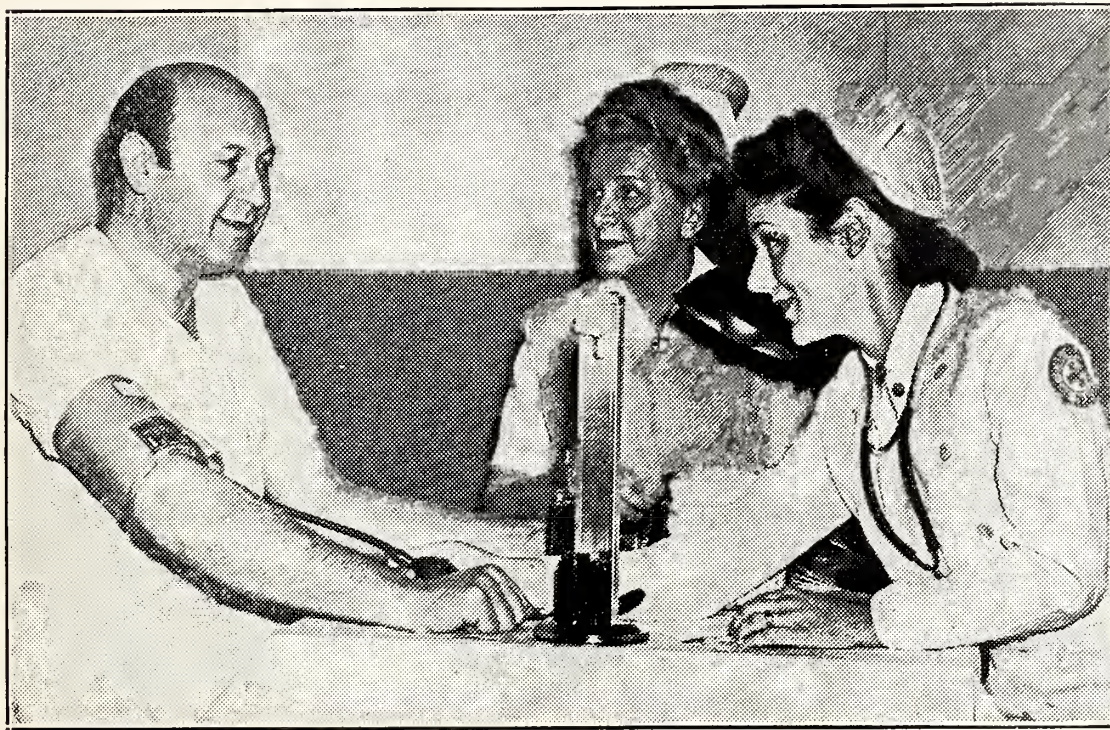
Intensity and passion, almost Hebraic characteristics, are the qualities of another young composer who is rapidly coming to the fore in American music. Still under thirty, David Diamond (like Schuman) has already arrived at maturity of artistic expression. It is possible to say of him that already he is a force in American music. His First Symphony (introduced a year ago by the New York Philharmonic) is a work of extraordinary strength and energy, betraying both a command of modern technique and a clarity of writing that comes from clear thinking and good organization. His musical background includes studies at the Eastman School of Music at Rochester (where he was the white-haired boy for a few years) and privately with Bernard Rogers, Nadia Boulanger and Roger Sessions. In 1935, a Sinfonietta for orchestra received the Elfridge Whiteman Fellowship Award, and in 1937 his Psalm for orchestra won the Huilliard Publication Award. His more recent works, including "Concert Piece," a concerto for cello and orchestra, and a concerto for two unaccompanied pianos, are all dynamically projected, outstanding for the composer's independence and skill in the use of melodic material, and for his fiery temperament.

Morton Gould Expounds Jazz

In Morton Gould, the jazz idiom finds its high priest; few composers have used jazz in large forms with

(Please Turn to Page 19)

Dr. Israel Goldstein A Red Cross Blood Donor



GIVES BLOOD—Dr. Israel Goldstein of New York City, president of the Synagogue Council of America, undergoing an examination prior to giving blood at the American Red Cross Blood Donor Center in New York. Dr. Goldstein's blood will be processed into dried plasma and used to save the lives of American fighting men. "The Red Cross through its Blood Donor Service, is conferring a boon both upon the battlefield and upon the home front," said Dr. Goldstein.

Washington, D. C.—Dr. Israel Goldstein, one of the outstanding Jewish leaders in the United States, has just donated a pint of his blood to the American Red Cross blood plasma collection.

Dr. Goldstein, rabbi of Congregation B'nai Jeshurun, New York City, and president of the Synagogue Council of America, found his experience at the New York Blood Donor Center an interesting one. "It was a happy privilege to become a blood donor," he

said. "I was delighted to see the large proportion of Jewish women among the volunteers, including a substantial number of my own congregation.

"What impressed me, aside from the efficiency with which everything was done, was the courtesy, warmth and geniality with which every person there performed his or her task. I was delighted to see that the treatment I received was not exceptional but normal."

Asked to sum up his impressions of the Red Cross donor project, Dr. Goldstein replied as follows:

"To donate blood through the Red Cross to the men who shed their blood for us, is a privilege. Not only may the pint of blood save a life; it actually benefits the donor too, because it makes him feel a blood bond with our country."

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The Revolt Against Hush-Hush

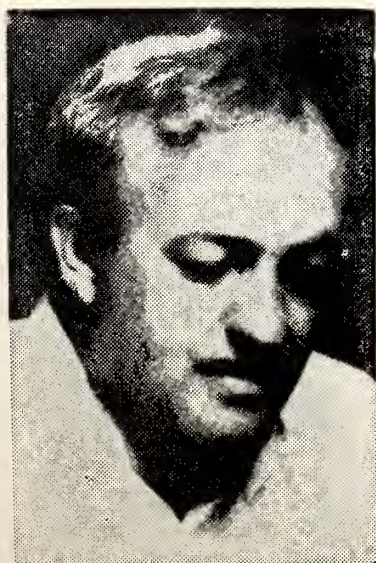
(Continued from Page 4)

is the only "real" Jew there is or ever was.

Hecht, it seems to me, is just another example of what happens when an American Jew tries to avoid, or puts off too long, the task of self-integration. I know Hecht, know him from way back in Chicago. He has sold his inheritance for more than one mess of pottage. And not only his Jewish inheritance. Every once in a while he would toss off a little short story on a Jewish theme. The Jew, as Hecht depicts him in everything he has written on the subject, is the pitiful little figure who bears all his burdens with god-like patience, the bearded talmudist bent under his prayer shawl, taking the blows of the anti-Semite with the passivity of a martyr. An object of pity always.

Now this same Ben Hecht emerges suddenly as the champion of Jewish militancy—the Jew as warrior, no less. That's a characteristic Hechtomorphosis. With him it has always been from one extreme to the other. So what happens? He goes hog-wild. He does all the wrong things, with the best intentions in the world—we hope.

Having spent all his life in pursuing the good old American dream of success at any price, he now blossoms out as the champion of justice and truth and right at any price. The American Zola come to justice. A few of those lost and wasted years of his spent in trying to achieve some sort of personal integration as a Jew in the American scene might have saved him from these extremes. He



BEN HECHT

is rather like a prodigal son who has spent his life running away from totta-mama and, on returning (perforce) proceeds to shower them with favors—all the wrong things. If he had spent some of those years in Chicago, when I knew him, reading the Yiddish novelists, instead of all those fancy literary pornographers, he would know that there were sturdy and self-reliant Jews in those European ghettos, as well as saintly "talmudists." He would know that there were Jewish defense groups in those ghettos, that pogroms were not the saintly martyrdoms that he pictures them in his romantic mind. He would know that there is another tradition in Jewish history besides hush-hush and hat-in-hand shtadlanuth.

But that's Ben. And that's the standard bearer that the Committee for a Jewish Army has chosen to lead its cause. Is it any wonder that his efforts are breeding disunity at this critical time in the ranks of American Jews? This is no time for literary playboys with notions cribbed out of the French decadents to be handed the leadership of movements like the Jewish Army to play with. For my part, I blame the established Jewish organizations. They wouldn't do it, so now they have the spectacle of the wrong people doing it for them

—to the discredit of all of us, and to the tragic loss of our unfortunate fellow Jews in Hitler's hell.

SAYS DESTRUCTION OF GERMAN CHURCHES AVENGES SYNAGOGUE BURNINGS

London.—"Because the German people witnessed the desecration and burning of hundreds of synagogues in Germany and Austria in November, 1938, without protesting openly against the vandalism, they are now witnessing the destruction of their own churches in air raids," it was declared by the Deutsche Kirchen Zeitung.

The Berlin newspaper, commenting on the destruction of the churches, stated: "Churches are the symbols of the principle that all men are the children of God and that all prayers go to Heaven no matter where they are said. By violating this principle and desecrating the synagogues, the German people have called upon themselves the punishment of God."

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Zionists Under the Bed

Paging Through the Book of Memory

By N. A. POLIAN

Arguments recently invoked to condemn Zionism remind Mr. Polian that they are hoary with age. He quotes a few examples of what similarly anti-Zionist minded persons thought two generations ago. Mr. Polian feels that the anti-Zionists are more than shocking.—THE EDITOR.

ZIONISTS are weird, hobgoblin creatures that specialize in scaring Jews. Oddly enough, Christians are practically immune to the hot-and-cold sweats that are brought on in Jews by Zionists. This is nothing new. The Council, so to speak, Against Zionism, Inc., is but a flaming up of ancient embers of terror in the ashes of faint hearts.

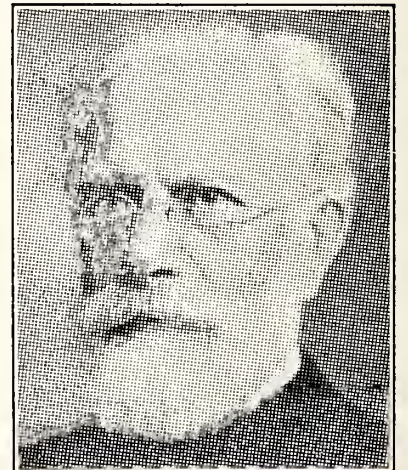
Way back in 1905, the *Literary Digest*, *olav hasholem*, reported the bold, ringing words of C. F. Gabba, a member of the Italian Senate, also *olav hasholem*: "First among the nations non-anti-Semitic is Italy . . . There are said to be thirty thousand Jews in Italy, one thousandth of the population. But there is no anti-Semitism in the country. . . I here make this urgent and ardent appeal to patriotic Italians of the Jewish faith. Let them reassure the nation on the subject of these doubts and fears (about Zionism—N. A. P.). Let nothing disturb their fixed and conscientious convictions; let them bear in mind that germs of unwisdom unless they be detected and destroyed, may bring forth fruits of unexpected bitterness. Nor must they be satisfied with a public repudiation of an opposition to this criminal idea of Zionist secession, but must see to it that so pestilent and vile a doctrine finds no lodgments in the schools of their religion."

I could, of course, let history supply the answer, but history is pretty busy right now. "First among the nations non-anti-Semitic is Italy." How fortunate for the Italian Jews that the horrid Zionists went right ahead with their plans and created a Homeland to which Italian Jews from that great non-anti-Semitic nation could flee for their lives more than thirty years after these pearls of wisdom fell from Gabba's trembling lips.

But that wasn't all that Gabba said. In those days Russia was in the early stages of the turmoil that was to result eventually in communism. Do you know who was responsible? Nah, not the czars or the Cossacks or anything as trivial as that. You don't think the Russians minded a little thing like suffering and oppression, do you? Gabba knew the truth. Said he: "But it is Zionism, which was devised principally on behalf of the Russian Jewish proletariat, and which finds the majority of its adherents among Russian Jews, that has contributed, and contributed preponderantly, to the fomenting of fanaticism, hatred and revenge, by which the proletariat is animated today." Scratch an anti-Zionist crusader. . . Before locking himself into a steel safe for the night, Gabba whispered: "Are not many who shrink from anti-Semitism converted

to it by Zionism, which rouses up open war between Jews and Christians, and forces Jews to declare it against the latter?" Gentlemen of 1943, if that's what's on your mind, why not be as courageous about it as the very uncourageous Gabba? But what will all the Christian pro-Zionists say? And where will you find the Christian anti-Zionists to bear you out?

Dr. Kaufmann Kohler, who also had views on Zionism during that period, wasn't quite so blunt. He wrapped his hammer in paper before socking the Zionists on the head with it so it wouldn't hurt them so much—a humanitarian, so to speak, was Kohler. "Orthodoxy has no foothold in America," said he, "outside of the great Eastern seaports. Zionism, despite the love for Hebrew it may foster in the modern Jew, is too poor a substitute for the vanishing spirit of religion to make him fully understand and prize his



DR. KAUFMAN KOHLER

world-mission which cannot be fulfilled by isolation but by assimilation of the world's culture." This is the subtle approach. Brush the monster of Zionism away with a slight flick of the wrist. Don't let him see he's important enough to bother about. Notice that crack about the great Eastern seaports. Scratch an anti-Zionist crusader.

Dr. Kohler is an interesting specimen in our laboratory test, for he was in addition to being an anti-Zionist of finesse, a perfect example of the anti who because of his confusion runs constantly in eccentric circles. Assimilationist, anti-Zionist Kohler was in favor of a Jewish Congress "for the sake of effectuating the organization of a permanent Union of the Jews throughout the lands. . . We all feel some common action must be taken besides the collecting of funds for relief; we cannot afford to wait until another Kishineff or Odessa massacre is started anew. . . So let the Zion-

(Please Turn to Page 19)

In The Armed Forces

Raleigh, N. C.—Miss Frances Weinstein, daughter of Mr. and Mrs. I. Weinstein, left Sunday, April 11, for Daytona Beach, Fla., for her preliminary training in the Women's Army Auxiliary Corps. Miss Weinstein is the first Jewish girl from Raleigh to enter the service. She attended Raleigh High School and has been employed in New York, Akron, Ohio, and Raleigh. Prior to her departure, she was extensively delayed.

Norman Weinstein, son of Mr. and Mrs. M. Weinstein of Raleigh, has reported to Ft. Bragg for induction into the Army. After graduating from Hugh Morson, where he did all the sports writing for the Purple and Gold, he worked as sports reporter for the Raleigh News and Observer.

Charlotte, N. C.—The most recent Reservists to be called to the colors are: Arnold S. Goodman, son of Mr. and Mrs. Al J. Goodman; Arthur Goldbloom, son of Mr. and Mrs. Harold Goldbloom; and Harvey Scheer, son of Mr. and Mrs. Max Scheer. They reported to Ft. Bragg on April 14.

Greensboro, N. C.—The following Greensboro young men reported for induction at Ft. Bragg on April 5: Harry Bernstein, son of Mr. and Mrs. David Bernstein; Sigmund Pearl, son of Mr. and Mrs. Charles Pearl; Everett Saslow, son of Mr. and Mrs. B. G. Saslow; and Charles Weil, Jr., son of Mr. and Mrs. Charles Weil.

Hendersonville, N. C.—Joe Mottsmann, son of Mr. and Mrs. Harry Mottsmann, spent several days with his family before reporting to Norfolk, Va., for active duty. Ensign Mottsmann recently graduated from Midshipman's School at Columbia University.

Ensign Edward Kalin, son of Mr. and Mrs. Sam Kalin, spent a few days with his parents. He is stationed at Parris Island, S. C.

Charlotte, N. C.—Jerome Levine and Robert Karesh were recently inducted into service.

Brigadier Kisch Killed in Action in Tunis

London. — Brigadier Frederick H. Kisch, distinguished soldier of two wars and Chief Engineer of the British Eighth Army, was killed in action in Tunisia, it was announced here. His car was blown up when it passed over a land mine outside of Sousse.

One of world Jewry's foremost diplomats and soldiers, Brig. Kisch had played an important role in the North African campaign, having been responsible for the fortifications at El Alamein and having administered the engineering program which enabled General Bernard Montgomery to make his swift advance to Tripoli.

Born in Darjiling, East India, in 1888, he was educated in England. He entered the Royal Engineer Corps in 1909. He fought through the first World War in France and Mesopotamia and was wounded three times. At the end of the war he held the rank of Lieutenant Colonel and had been awarded the Distinguished Service Order and the Croix de Guerre. He had also been made an officer in the Legion d'Honneur. In 1939 he re-entered active military service.

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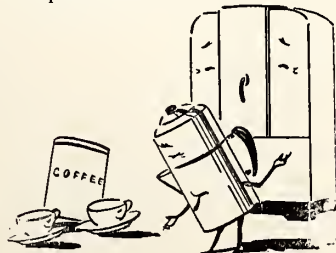
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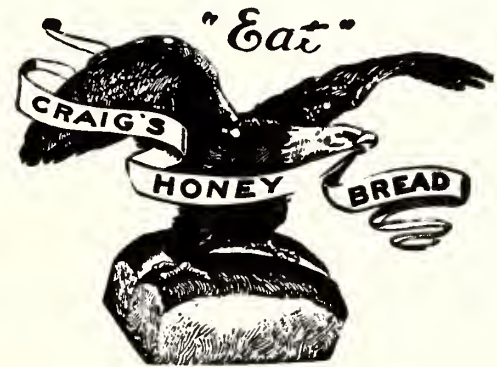


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Organization and Personal News

WEDDINGS

Lober-Platt

Raleigh, N. C.—The marriage of Miss Adele Lober, daughter of Mrs. Samuel Lober and the late Mr. Lober of Richmond, Va., and Lt. Nathan Platt, son of Mr. and Mrs. Charles Platt of Strasburg, Va., was solemnized Sunday evening, April 4, at the Aldon Hotel in New York City.

Dr. Samuel Michael Segal, Rabbi of Temple Mount Nebeh, New York, officiated, and both piano and violin selections were played. The bride was given in marriage by her brother-in-law, Ben Goldberg of Raleigh. Mrs. Ben Goldberg attended her sister as matron of honor. Capt. Charles Ballou, cousin of the bridegroom, was best man.

After the ceremony dinner was served in the Rose Room of the hotel. The tables were decorated with white gladioli and other spring flowers.

The bride attended the Woman's college in Greenville, S. C., and is a graduate of Peace College. She has been making her home for some time with Mr. and Mrs. Goldberg in Raleigh, and has been very active in Sunday School and Temple work. The bridegroom attended the University of Virginia and is a graduate of State Col-

lege in textiles. He is a member of the Alpha Epsilon Pi fraternity. He is now a lieutenant in the Quartermaster Corps of the U. S. Army. Mr. and Mrs. Platt are making their home in Syracuse, N. Y.

Prior to her marriage Mrs. Platt was extensively entertained.

Schafer-Feingold

Raleigh, N. C.—Miss Marian Newstadt Schafer, of Raleigh, and 1st Lt. Myer Feingold, Medical Corps, U. S. Army, were united in marriage in a ceremony solemnized Sunday, April 4, at the home of the bride's parents, Mr. and Mrs. Sigfried Schafer. Rabbi Harold Gelfman officiated. Wedding music was played by a violin trio composed of J. A. Dughi, John Dickens and Robert Guettner.

The bride was given in marriage by her father. She wore a white street dress and white hat with green trim. Her corsage was of orchids. Mrs. LeRoy Robins of Washington, D. C., was matron of honor, and Miss Betty Horowitz of Raleigh was maid of honor. Miss Esthel Feingold of Chelsea, Mass., sister of the bridegroom, was the only bridesmaid. All were dressed in blue with matching accessories and wore corsages of roses and sweetpeas. Leon Schafer, brother of the bride,



Lieutenant and Mrs. Carl Gross

Lt. and Mrs. Carl M. Gross were married on March 21st at the home of the bride's parents in Asheville. Mrs. Gross is the former Miss Sally Lipinsky, daughter of Mr. and Mrs. Morris Lipinsky of Asheville. Lt. Gross is the son of Mr. and Mrs. M. Gross of New York. The young couple will reside in Durham, Lt. Gross being stationed at Camp Butner.

was best man. Mothers of both bride and groom were dressed in navy blue and had corsages of red roses and sweetpeas.

Following the wedding, Mr. and Mrs. Schafer gave a wedding breakfast at the Woman's Club for the wedding party and out-of-town guests. From 4 to 6 p.m. Mr. and Mrs. Schafer entertained at a reception at their home. About 200 guests called. Lt. and Mrs. Feingold left for a wedding trip to Miami Beach, Fla., and will be at home at the Grosvenor Apartments in Raleigh.

The bride attended Saint Mary's School and the University of North Carolina. The bridegroom is a graduate of Middlesex College in Boston and is now stationed at Camp Butner.

BIRTHS

Fayetteville, N. C.—A son, Dan Stuart, was born to Dr. and Mrs. F. F. Coblenz.

Charlotte, N. C.—Mr. and Mrs. George Brownstein announce the birth of a son.

Greensboro, N. C.—Mr. and Mrs. Al Levine announce the birth of a daughter.

New York, N. Y.—Lt. and Mrs. Bert Pollens announce the birth of a son, Martin Stephen, on March 25, 1943. Mrs. Pollens is the former Miss Pauline Levine, daughter of Mrs. M. Levine of Greensboro.

BAR-MITZVAHS

Hendersonville, N. C.—Milton Miller, son of Mr. and Mrs. I. Miller, celebrated his Bar Mitzvah at Agudas Israel Synagogue. Following the services, Mr. and Mrs. Miller were hosts at an informal reception.

OBITUARY

Pfc. Sam Uden, Jr., 26, son of Mr. and Mrs. Sam Uden of Leaksville, was fatally wounded at Fort Bragg on Friday, March 19. Private Uden, who had been in business in Leaksville, where he had lived for the past twelve years, received his basic training at Ft. Benning, Ga., and was in training at Ft. Bragg as a paratrooper. Funeral services were held in Leaksville

and burial was in the Hebrew cemetery at Greensboro with a military service conducted by a Chaplain from Ft. Bragg. In addition to his parents, Private Uden is survived by three brothers and two sisters.

ASHEVILLE, N. C.

The Asheville Chapter of the National Council of Jewish Women held a regular meeting on Friday, April 2, in the Oriental Room of the George Vanderbilt Hotel, at which time Mrs. Benjamin Spitzer of New York, third vice-president of the National Council of Jewish Women, was the guest speaker. A luncheon preceded the meeting and an open forum followed Mrs. Spitzer's talk. Thursday evening, the President, Mrs. Joseph R. Sternberg, was hostess to Mrs. Spitzer and the Board of Directors. Mrs. Al J. Goodman, Junior Past President, was present as well as several Council members of other cities. Friday evening Mrs. Spitzer made a talk at Temple Beth Ha Tephillah after which a reception was held at the Jewish Community Center.

The Sunday School had a Purim party at the Jewish Community Center. A Purim supper was held at Bikur Cholim Synagogue Sunday night with the Ladies Auxiliary serving.

Mr. Gustav Lichtenfels and Mr. Harold Goldbloom attended the biennial convention of the Union of American Hebrew Congregations in New York on April 2-4.

The members of B'nai B'rith have successfully completed their project to furnish 46 Saloria at the Moore's Government Hospital at Swannanoa, N. C.

A "Quiz Game" featured the program at the Sisterhood meeting on March 22nd at the Jewish Community Center. Mrs. Gustav Lichtenfels presided during the business session and Mrs. Robert P. Jacobs conducted the quiz.

The Ladies Auxiliary of Bikur Cholim held a regular monthly meeting on Wednesday, April 7, at the Jewish Community Center with Mrs. I. Fagan presiding.

A Card-Medley was held at the Center Wednesday evening, April 7, by Hadassah.

All Jewish men at Moore's Hospital and some from Camp Croft were entertained in the homes of local residents at Seder suppers. Matzos were sent by the J. W. B.

Rabbi Robert P. Jacobs was on a speaking tour to Meredith College and State College in Raleigh, N. C., and also spoke to the N. C. College for Negroes at Durham, N. C.

Mr. Alfred Lichtenfels was host to the members of the Temple Club and

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their wives at the Jewish Community Center at their April meeting on April 13th. Mr. Charles Roth delivered an address on "The Movie Industry."

Children of the First Presbyterian church came to Temple Sunday evening, April 4, to listen to a talk by Rabbi Robert P. Jacobs on "Jewish Worship and the Synagogue."

Mr. Hyman Dave was in charge of the program at the monthly B'nai B'rith meeting Monday, April 12, at the Jewish Center.

The Asheville chapter of Hadassah held its April meeting on Monday, April 12, at the Jewish Community Center. Mrs. David Marder presided. A symposium, "Palestine in the War and in the Peace," was held following the meeting. Mrs. Nathan Sedofsky spoke on "Palestine Between Two War Worlds"; Mrs. Leon S. Lachman on "The War Role of Palestine Among the United Nations"; Mrs. Joseph Glasser on "The Case for a Jewish Military Force," and Mrs. Philip Ness on "Jews in the Peace Settlement." Mrs. Ness is chairman of the program committee. Hadassah is planning to have an infant welfare party on May 2nd in the vestry room of the Bikur Cholim congregation.

Mrs. Al J. Goodman

CHAPEL HILL, N. C.

The Jewish Ladies of Chapel Hill have organized into a group called the Hillel Auxiliary of Chapel Hill. The officers elected are: Mrs. Joseph Gitin, president; Mrs. S. A. Nathan, vice-president; Mrs. Nathan Rosen, secretary; and Mrs. Harry Macklin, corresponding secretary and treasurer.

The members of the organization are devoting all their time towards the war effort, a major part of which is entertaining the cadets of the Pre-Flight School of the University of North Carolina.

One of the many projects sponsored by the group is a Sunday School.

Meetings are held at the homes of members once each month.

Mrs. Harry Macklin, Sec'y

CHARLOTTE, N. C.

The Beth El Reform congregation have recently welcomed as their leader, Rabbi Philip Frankel. He has the good wishes of the entire community in his new field.

The Bingo party of the Hebrew Temple Sisterhood was held on April 13th in the rooms of the Charlotte Progressive Club. In addition to the Bingo games, there were tables for cards and Mah Jong. Refreshments were served and the affair was successful from every angle.

The members of the community extend sincere condolences to Mr. Nathan Sutker on the recent death of his mother in Savannah. Also, to the bereaved family of Mr. Samuel Goldfarb, one of the congregation's leaders, the community extends heartfelt sympathy.

FAYETTEVILLE, N. C.

Rabbi Charles Shoulson arrived in Fayetteville on March 18th to begin serving the community as Rabbi. Rabbi Shoulson, who was born in Jerusalem, is the son of the late Rabbi Joseph Shoulson of Brooklyn. He came to the United States about 18 years ago and was ordained at the Rabbi Isaac Elchanan Theological Seminary. He graduated cum laude from Yeshiva College, New York. His first congregation was at Bethlehem, N. H.

The following schedule of services has been arranged since Rabbi Shoulson arrived in Fayetteville: Services every Friday evening at 7:30 and at 8:15; Saturday morning at 8:30, and a sermon every Sunday afternoon at 3:30 in the Synagogue. Registration for Hebrew school began soon after

Noted Commentators Cover U. J. A. Rescue Fronts



Three of radio's most distinguished radio commentators—James G. McDonald, Raymond Gram Swing and Lowell Thomas (from left to right)—who report on the rescue fronts maintained through the agencies of the United Jewish Appeal for Refugees, Overseas Needs and Palestine in a nationwide broadcast entitled, "This, Too, Is War," which was scheduled over a coast-to-coast hookup of the Blue Network on Saturday evening, May 1st, during the half-hour from 10:15 to 10:45 P.M. (E.W.T.).

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the Rabbi arrived, and many plans and ideas are underway to make the school successful. The community has pledged its wholehearted support to Rabbi Shoulson and everyone extends to the Rabbi and to his congregation every good wish for success.

Dr. F. F. Coblenz, Secretary
Beth Israel Congregation

GREENSBORO, N. C.

The following officers were elected by the Council-Sisterhood for the coming year, beginning in September: Mrs. Bert Bloch, president; Mrs. I. Lewin, vice-president; Mrs. Raymond Farber, treasurer; Mrs. Max Klein, recording secretary; Mrs. Joseph Strauss, corresponding secretary, and Mrs. Charles Pearl, auditor. Featuring the monthly meeting, which was turned into an evening meeting so that the men of the community could attend, was a pageant, "The Four Freedoms," directed by Mrs. Millard Segal, and participated in by about twenty members of the Council-Sisterhood. This was in commemoration of the 50 years of National Council, founded by Hannah G. Solomon in 1892.

With activities in full swing at the newly established recreation room in the Temple, numbers of soldiers from Basic Training Camp No. 10, Greens-

boro, are taking advantage of the various forms of hospitality. Friday evening, following the regular services, brings the largest group into the recreation room where an informal reception is held, with different members of the Council-Sisterhood acting as hostesses. On Saturday and Sunday and Tuesday evenings, the boys and girls meet for general entertainment. On Monday evening, April 19, a community Seder was held in the Masonic Temple, where 200 soldiers were accommodated, and 150 members of the community. Mr. Grant, of the Jewish Welfare Board, representing the USO, with Mr. Kahn and Mrs. Sol Weinstein were in charge of reservations.

A called meeting of the board of the N. C. Association of Jewish Women was held in Temple Emanuel on April 13th. Mrs. Max Zager, president of the organization, was in charge of the meeting. The business to come before the meeting at this time was the decision in regard to the annual convention. Since conventions have been called off for the duration, and no election will be held, it was decided that the officers now on the board of the organization will continue to preside, until such time as a convention will be held and election occurs. Plans for a project to take the place of the convention will be worked out during the spring.

HENDERSONVILLE, N. C.

Mr. and Mrs. Martin Beckerman of Buffalo, N. Y., visited the latter's parents, Mr. and Mrs. Harry Mottzman, before Mr. Beckerman was to be inducted into the Army.

Miss Anne Williams has returned after spending two weeks in Miami, Florida, with friends.

Miss Louise Lazarus of W.C.U.N.C. spent her spring holidays with her parents, Mr. and Mrs. George B. Lazarus. They also had as their guest Mr. Ernest Frankel of Charlotte, N. C., of the University of North Carolina.

Mrs. Dan Michalove is visiting with relatives in Minneapolis, Minnesota.

Miss Frances Sherman has returned after a visit of three weeks with relatives in Lumberton and Rocky Mount, N. C., and Langley Field and Richmond, Va.

Miss Rose Schas has returned after visiting relatives in Charleston, S. C.

The monthly meeting of the Hadasah was held at the home of Mrs. George Heyman. At this time the majority of the women pledged to renew their membership in the North Carolina Association of Jewish Women.

Mrs. Louis Sherman

RALEIGH, N. C.

Robert L. Emanuel, a senior at Blue Ridge School in Hendersonville, spent

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the spring vacation period with his parents, Mr. and Mrs. J. L. Emanuel. He had as his guest a classmate, Jack Arford, of Middletown, Indiana.

Miss Judith Kaplan, daughter of Mr. and Mrs. George Kaplan, has accepted a position in Baltimore, Md.

Mrs. George Barwick

WILMINGTON, N. C.

For several months Rabbi Mordecai M. Thurman has been conducting a service in the Temple on Sunday mornings, primarily for the Jewish men and women in the armed forces. In connection with the services an open forum discussion of a moot question of the day is held, in which all present take enthusiastic parts. A luncheon served by the members of the Temple Sisterhood in cooperation with the Jewish Welfare Board, follows the discussion, and a program presented by the military group brings the program to a close.

On a recent Sunday, five leading Wilmington citizens, three Christians and two Jewish, participated in a discussion of the Four Freedoms—Messrs. Henry Emory, Harry Solomon, John Hope, Ben Sutherland and Aaron Goldberg, who served as moderator.

Another great service which Rabbi Thurman is rendering to the men in the service is the conducting of bi-weekly services for the men stationed at the Marine Base, 50 miles from Wilmington. Following the Seder service in the Temple on Monday, April 19, Rabbi Thurman also conducted a Seder service for 325 soldiers and WAACS, held in the Plantation Club. A community Seder was conducted in the B'nai Israel Synagogue on Tuesday evening, April 20, by Rabbi Harry Bronstein, and a reception for the military on Tuesday evening in the vestry rooms of the Temple, following the services in Temple on Tuesday morning.

Rabbi Thurman, who seems able to be at every place at every time he is needed, and whose capacity for accomplishment seems unlimited, is now bringing to a close his seventh season as a book reviewer. His closing program featured the following book reviews: "The Last Time I Saw Paris," by Elliott Paul; "The Song of Bernadette," by Franz Werfel; "The Three Bamboos," by Robert Standish, and "The Seventh Cross," by Anna Seghers. These reviews were sponsored by the N. C. Sorensen of Wilmington.

Occasionally, Rabbi Thurman leads in various discussion groups at the USO clubs, his most recent being on Tuesday, April 12, at the Orange Street USO Club. Having attended the 38th Council of the Union of American Hebrew Congregations in New York,

RANKIN RECEIVES VERBAL LACING FROM CELLER

Washington.—During the debate on the war security bill, in which Rep. John Rankin, Democrat, of Mississippi, paused to take issue with Rep. Emanuel Celler, whom he characterized as "the Jewish gentleman from New York," Rep. Celler refused to allow the Mississippian to have the last word.

Declaring that Rankin had only bespattered himself by his language, Rep. Celler declared: "He singles me out in a way that shows his distorted point of view, his intolerance, his malice. He brands himself as un-American. . . His cruel and menacing observations are all the more tragic in the light of what is happening to the Jews in the Axis-controlled countries. . . Two million have already perished, four million await death or a slavery worse than death. . . Never have I heard a word of pity or lament or protest from the gentleman from Mississippi. It is not in him to do so."

BERLIN REPORTED "A CITY WITHOUT JEWS"

New York—Berlin is now "a city without Jews," the Nazis having achieved their objective of making their capital city "Judenfrei," according to an Associated Press dispatch from Stockholm. The agency reported that "the final purge was reported to have followed the recent heavy Royal Air Force raid when the Jews whose homes escaped damage were immediately ousted to make room for bombed-out Germans."

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Some New Faces In American Music

(Continued from Page 10)

such ingenuity and nimbleness as he. A graduate from vaudeville (the two-piano team of Gould and Schafter toured the circuit, then served as accompanists for the dancing De Marcos), the motion-picture theatre (he held a staff job with the Radio City Music Hall), and the radio (his weekly hour over the Mutual network made his name nationally famous), Gould has long had personal association with jazz in all its styles and forms. When he was twenty-one, he wrote a "Choral and Fugue in Jazz" which Stokowski performed with the Philadelphia Orchestra. In those days, many serious American composers wrote in a jazz idiom, only to abandon it soon thereafter. But Gould has remained true to jazz. "To me," he has said in an interview, "jazz and swing and jive, combined with our marvelous folksongs, are vitally important for our musical development. Some of our 'serious' composers seem to be holding themselves apart from this. But what's the use of trying to function as an isolated water lily, writing stuff that only you and your mother like, and she only because she's prejudiced in your favor?"

Gould has become recognized as one of the best arrangers in the music industry. But he is much more than that, too. Still under thirty, Gould has already produced several impressive works which utilize not only jazz idioms but also American folk-styles. In recent times, his serious works have been performed by most of the famous American symphony orchestras, and under conductors like Toscanini, Artur Rodzinski and Fritz Reiner. His best works include "Swing Sinfonietta," "Piano Concerto," "Music for Radio," "Foster Gallery," "Cowboy Rhapsody" and "First Symphony." His sphere may be artistically more limited than that, say, of Schuman; but he has made that sphere his own. His music reveals personality and character; it is living music, with charm and appeal, and with native flavor and color. It has its place, a definite place, in American music.

Another new face in serious American music has long been familiar in the ranks of popular music. He is the wit and playboy, Oscar Levant—the musical savant of "Information Please"—who is very serious when he turns to the writing of good music. He has already composed two string quartets, a piano concerto, a nocturne for symphony orchestra, and a Caprice for orchestra (the first of which has recently been introduced under the baton of Sir Thomas Beecham). Except for the "Caprice," which utilizes jazz idioms, Levant is a composer of serious intent who exploits the fullest resources of modern technique. He has sound technique and a good compositorial imagination. He gives every indication of becoming one of our more brilliant young composers.

"How are you feeling?"

"Well, I feel much more like I do now than I did this morning."

Zionists Under the Bed

(Continued from Page 12)

ists drop their party name and work with all the rest of us for the unity, the co-operation."

Oh, yes, where was Dr. J. L. Magnes back in 1905? He was saying: "The Zionist congresses are the only gatherings which have taken on an aspect similar (to the proposed Jewish Congress). The Zionist movement is based upon just that principle which most strongly advocates the formation of an international union of Jews: namely, the solidarity of Israel. . . . In my opinion, the logical and inevitable development of. . . Jewish national feeling in all lands must result in the establishment of a Jewish national center in Palestine. The recent massacres have convinced me more than anything else could that no territory in any part of the world will serve as a refuge for Jews except Palestine, the land where not alone the refugees will find a home, but also where the spirit of Israel may develop along its historical lines. . . . No nation, be it even more abnormal than we are (Why, Doctor Magnes!), can expect to find rest from persecution and hatred, or can expect to develop its own spirit in a positive way, if it have not a historical center land which is bound up with its whole life. At this hour of our terrible calamity, it seems to me that the one permanent and immovable thing in our whole life is the land of our past history, the land of our literature, the land of our tears, the land of our dreams, and the land of our hopes—Palestine. It is the one eternal bond that holds us all together, in whatever land or under whatever conditions we live."

As for M. J. Burstein of Henry Street, he appeared in print in 1905 with a sneering "Some will again commence to sing the old song of Zion." Mr. Burstein was of the opinion that the thing for Jews was a fund of \$500,000 to purchase land in Texas to which all the Jews might be transported. Gangway, Texas! Here we come!

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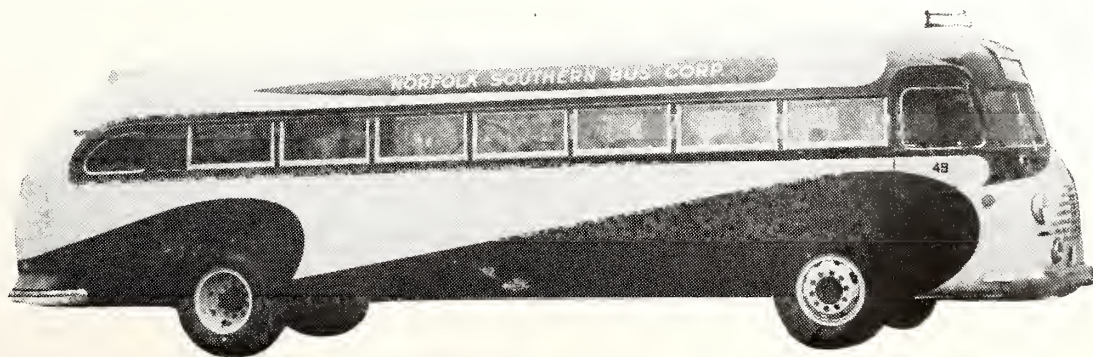
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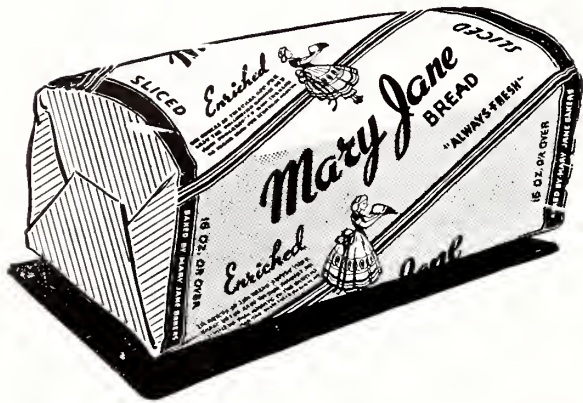


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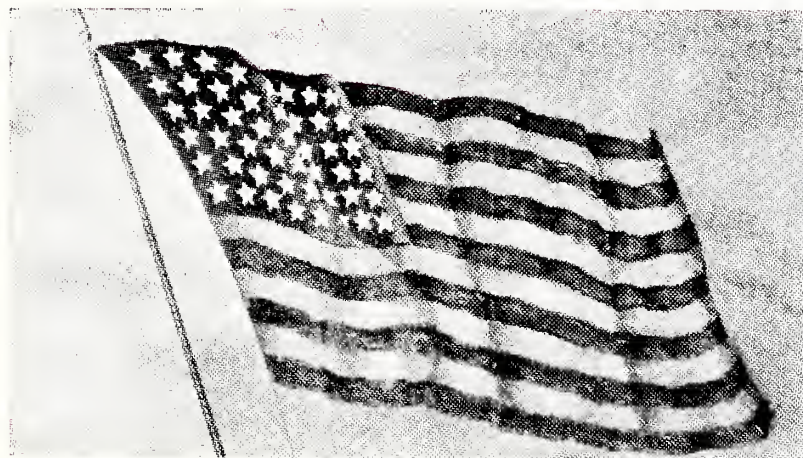
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The AMERICAN JEWISH TIMES

JUNE, 1943

Flag Day - - June 14, 1943



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The American Jewish Times

VOLUME 8

JUNE, 1943

NUMBER 11

EDITORIALS

American Jewish Conference

In scores of communities the process of selecting local representatives to the American Jewish Conference is under way. The rivalries that have been engendered for the choice of favored candidates are healthy symptoms of an active, organized Jewish community life. If there is any cause for alarm, it is that there is still too much apathy surrounding the whole democratic procedure of nominating the men and women upon whom will fall the grave responsibility of formulating American Jewry's position on major post-war problems.

It is possible that too little time was permitted for publicizing the entire project, which was born only a few months ago in the conference summoned at Pittsburgh by the B'nai B'rith. There has been a great deal of reliance by the Executive Committee organizing the American Jewish Conference on the word-of-mouth advertising given the undertaking by brief, highly technical and all-too-infrequent public announcements. The whole system of "conveners," "nominating conventions" and "local organizational delegates" is a tribute to a well-thought-out electoral program, but it does not take into account the normal lassitude of the community mind. That element of the American Jewish community which is bound up with the day-to-day organizational activities is responding well. But there is a danger that the speed with which the whole process is being accelerated may result in selections of delegates which are expedient but not necessarily a reflection of considered community choice.

The American Jewish Conference involves the first recognition, since the last war, of the maturity of American Jewry. To be successful, it must have a backlog of public support and understanding. It must bring together men and women who represent a true cross-section of the thinking of their community and their country. But, above all, it must consist of men and women who believe in the survival of the Jewish people and who have the courage to face frankly those issues which endanger or assure survival. The 500 delegates who will meet in solemn assembly are not supposed to be thinking and acting for Minneapolis, Los Angeles, Columbus or New York, but for 15,000,000 Jews who may still be alive in the known and secret places of the earth.

The Jew Rises Up

The most exciting Jewish news to come out of Europe since Hitler fastened himself on the Continent are the stories of Jewish armed resistance to the Gestapo in the Warsaw ghetto. From that new and vital center of world Jewish life, Palestine, have come reports of guns used to mow down the oppressors of Warsaw, even though a heavy toll has been taken before or after. How the arms are smuggled into the ghetto is one of the mysteries, but not more mysterious than how the Jews have kept their faith, courage and heroism in the face of the appalling suffering they have had to endure.

A question that has often occurred to brave-spirited American Jews is why the Jews of Warsaw did not resist before the 60,000 of them were reduced to 40,000 or less. The question might as well be put to all of the enslaved Continent, consisting of tens of millions of Dutch, Belgians, Czechs, Norwegians and others. A Nazi with a machine gun is obviously no match for an unarmed citizen, regardless of his brave will. At last, however, the underground movement seems to be making available the weapons of guerilla warfare to the peoples of Poland and elsewhere. Perhaps an intelligent United Nations program of assisting revolt is the key to the uprising in Warsaw.

The Giraud "Fake"

How false and unnecessary was the pretext given by General Henri Giraud for the maintenance of Vichy laws in Algeria and Morocco is demonstrated in Tunisia, which was captured by the British section of the United Nations armies. The general jubilation over the triumphant climax to the North African campaign is tinged with no reproach in Tunisia as it was following American transfer of power to the French Administrator for North Africa.

Tunisia has a large Arab population. But the British did not find it necessary to "pacify" these Arabs or to mollify their feelings because of the conquest by depriving the Jews of their rights. It was assumed that Jews, like every other element of the population, were liberated from Axis control. Our own State Department might well take notice from a power which could have much more reason to play up to the Moslems than does America. *Newsweek* magazine reports that Garnett D. Horner, former *Washington Star* reporter, has been named press attache to Robert Murphy in North Africa "to help clear up U. S. misunderstandings about North African policies regarding Jews . . ." The trouble with the State Department is that it thinks there is "misunderstanding" in the United States about what it has tolerated in North Africa. It still fails to appreciate that it has itself "misunderstood" why we are fighting this war. The best way to clear up "misunderstanding" is not to send press agents to North Africa but to establish the American way of life wherever the American flag flies and wherever the American flag has helped to assure the liberation of another country.

Congressman Bloom — Stalking Horse

It was a source of regret to a great many Jews when the name of Congressman Sol Bloom was announced as a member of the three-man American delegation to the Bermuda refugee "exploratory" conference. That regret has been vindicated by Senator Scott Lucas of Illinois, who, in a heated denunciation of the criticism directed at the Bermuda conference, referred to Congressman Bloom as "a member of the Jewish faith."

To denominate a person as "a member of the Jewish faith" is not in itself a cause for alarm or objection. But in connection with the Bermuda conference, it reveals the unfortunate use which was made of Congressman Bloom, undoubtedly without his recognition of the fact. If Sol Bloom had been sent to Bermuda as an American legislator and nothing else, there might have been room for debate as to his general capacity for dealing with the problem. But everybody except Mr. Bloom seems to realize that the Congressman was chosen by the State Department *solely* because he is "a member of the Jewish faith," which is unfair to the American system itself and certainly to the problem which Bermuda was called upon to consider. Congressman Bloom is known as an amenable Chairman of the House Foreign Affairs Committee who could be relied upon by the State Department to go along with any program it would offer. Thus, in the case of Bermuda, when the report is made public, Congressman Bloom can be trotted out to stifle the criticism that will be forthcoming from responsible American Jewish public opinion.

If Congressman Bloom understands propriety and if he would avoid injury to the Jewish cause, he would do well not to permit himself to become the stalking horse he was intended to be when the debate on the Bermuda conference takes place in the House or elsewhere.

TODAY'S FACTS AND FIGURES

ON THE

JOINT DISTRIBUTION COMMITTEE

As major Allied victories set the key for future military action, the J. D. C. carries on the battle of rescue, relief and rehabilitation in behalf of needy Jews overseas. For the next five months of 1943 it has appropriated \$3,629,000, of which \$1,616,000 was expended before April 30th. The major programs which the J. D. C. has been carrying on with these funds are:

Emigration - - - - 1943 Appropriations to Date—\$282,600

Since Pearl Harbor the J. D. C. has rescued 10,000 refugees, — 8,500 from Europe to the Western Hemisphere, and 1,500 to Palestine. To bring this about, the J. D. C. bought up most of the passenger space on a number of Portuguese vessels and kept them plying back and forth across the Atlantic.

Included among the refugees in Spain and Portugal who are eligible for emigration are children for whom special evacuation arrangements are being made. Three groups of these children have already arrived in the United States, the latest having landed in Philadelphia on April 30th.

Other recent emigration developments: At a cost of \$19,000 the J. D. C. has brought 270 Jewish youngsters from Hungary and Roumania to Palestine. From Turkey the J. D. C. is sending 90 Bulgarian refugees to the British Island of Cyprus—cost, \$7,600. In Turkey, too, relief aides are mapping the rescue of 5,000 Jewish youngsters and adults from the Balkans to Palestine. Six hundred Yemenite Jews are en route to Palestine, aided by a special \$25,000 grant from the J. D. C.

Spain and Portugal - - - 1943 Appropriations to Date—\$490,000

In Spain today there are 8,000 Jewish refugees who fled across the Pyrenees from France. Many have been imprisoned. The J. D. C., by guaranteeing their maintenance, has been able to effect the releases of women, children and men of non-military age. Only recently 190 "stateless" refugees were released, two-thirds of whom will come under the care of the J. D. C. It, likewise, helps support refugees who have not been apprehended. The J. D. C. allotment for Spain has now risen to \$80,000 a month, and may go still higher. Aid to Portugal, where the refugee population has been reduced from 4,600 to 500 in the last two years, continues.

Switzerland - - - 1943 Appropriations to Date—\$514,500

Some 6,000 of the refugees fleeing from France have found havens in Switzerland. To help maintain this number and 3,000 of the 6,000 prior refugees, the J. D. C. has been supplying 100% of the necessary funds to the Swiss refugee aid committees. For its work in Switzerland in 1943, the J. D. C. has thus far allocated \$514,500.

North Africa - - - 1943 Appropriations to Date—\$121,500

The Allied victories in North Africa have revealed extensive possibilities for work of a relief and reconstructive nature that may serve as a model for post-war operations on a broader scale. J. D. C. representatives now en route there will supervise expanding operations and prepare for aid to civilians in Axis-ravaged Tunisia. The J. D. C.'s local committees in North Africa have hastened the liberation of refugees from internment camps by posting maintenance guarantees. Hundreds of former internees have been released on this basis and are receiving economic, emigration and retraining aid.

Jewish Refugees in Russia - 1943 Appropriations to Date—\$253,000

Since early 1942 the J. D. C. has been shipping urgently needed medical and surgical equipment to thousands of refugees now in Soviet Asia. All types of supplies needed for surgery, ward and laboratory have been included. Because shipping space from America is limited, the J. D. C. also is sending food and clothing packages from Iran and Palestine to individual Jewish refugees. To date \$65,000 has been appropriated for the shipment of these packages.

Latin America - - - 1943 Appropriations to Date—\$350,000

J. D. C.'s program on behalf of many of the 125,000 Jewish immigrants in twenty-one Central and South American republics has a dual purpose: to aid the refugees to fit themselves speedily into their new life through long-range projects and to provide palliative relief when necessary. Its present major activities are: feeding, clothing, medical aid, maintaining nurseries for children and old-age homes, resettling immigrants from urban to provincial centers, establishing loan banks and credit cooperatives to supply capital for small enterprises, providing retraining facilities and language classes, legal aid, etc.

Religious-Educational Aid - 1943 Appropriations to Date—\$64,500

For continuance of its program of religious-cultural assistance, the J. D. C. makes regular monthly grants to 65 institutions in Palestine and six newly-organized Jewish community groups in Central and South America.

Occupied Countries - - 1943 Appropriations to Date—\$936,000

Local committees in enemy-occupied countries are carrying on relief work by borrowing locally on the J. D. C.'s promise to repay the loans when possible without aiding the enemy. A \$138,500 promissory note for funds borrowed on this basis in Shanghai has been presented to J. D. C. In France, activities of the local committees have increased since Nazi seizure, and J. D. C. commitments for its French budget amount to \$100,000 monthly for repayment.

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CALL for the AMERICAN JEWISH CONFERENCE

*To All American Jewish Communities and National Organizations,
Their Members and Branches:*

THESE crucial days may determine the position Jews are to occupy in organized society for generations to come. The relentless war that has been waged against us by Nazi Germany and its allies has not only brought ruin and death to countless Jews, but it has wrecked the whole structure of rights in which Jews lived since the beginning of the period of emancipation.

The hopes of the whole democratic world are turned to the United Nations in their effort to destroy the Common Enemy and to win Victory for the freedom of the individual man, equality for all peoples and faiths, and for international justice.

In common with all men, we Jews have a vital stake in the general peace that is to come after Victory. The right of Jews to freedom, equality and justice should find place in the new world that will emerge when peace comes. The economic rehabilitation of Jewish life

should be integrated in the plans for world reconstruction. And the rights of the Jewish people with respect to Palestine should be fully implemented.

This situation makes imperative a reaffirmation on the part of the Jews of America of their duty to themselves and their fellow-Jews under oppression. The desirability of establishing a program of common action to deal with post-war Jewish problems has been recognized by all American Jewish groups. To that end, a Preliminary Conference of delegates representing thirty-two national Jewish organizations met in Pittsburgh on January 23-24, 1943, and resolved to take the initiative in summoning an American Jewish assembly where the terms of such a program should be established and a delegation elected to act for the Jews of America in cooperation with the accredited representatives of Jews throughout the world.

Analysis of the Rules of Elections, American Jewish Conference

By SIDNEY MARKS

Regional Director, Seaboard Zionist Region, Zionist Organization of America

I. DELEGATES TO THE AMERICAN JEWISH CONFERENCE

A. ELECTION AND APPOINTMENT

1. (a) 125 shall be (named, elected, designated) by the cooperating national (National Jewish Membership) organizations in accordance with their own rules.

(b) They shall have the right to fill the vacancies thereafter arising in their own delegations.

2. 375 to be elected by the Jewish communities in the United States through communal or regional conferences, called and organized for that purpose.

B. FEES

1. Each delegate to the American Jewish Conference pays a registration fee of \$50.

C. DISTRIBUTION AND ALLOCATION OF DELEGATES TO ORGANIZATIONS

1. The allocation and distribution to the National Jewish membership organizations of 125 Delegates shall be on the principal of parity, within the following categories:

(a) Parity as between all national organizations with a national membership organized and distributed into local branches.

(b) Parity as between affiliated bodies of the national organizations described in the above paragraph.

(c) Parity as between national organizations with national memberships, but organized on an individual basis and having no functioning branches.

D. DISTRIBUTION AND APPOINTMENT OF DELEGATES TO COMMUNITIES

1. Delegates are allocated to communities or regions on the basis of the distribution of the Jewish population.

2. (a) A community shall be entitled to one delegate for each 10,000 Jewish population or major fraction thereof.

(b) Communities of less than 5,000 of Jewish population shall be combined into election regions of 5,000 or

more and shall be entitled to representation on the basis set forth in Article IV, Section 6.

Note— This apparently refers to units of 10,000 or major fraction thereof.

3. QUALIFICATION OF DELEGATES

- (a) Jewish
- (b) 21 years or over
- (c) American citizen, or
- (d) filed in a District Court of the United States, his declaration of intention to become an American citizen.

(e) A resident of the community where he resides for at least one year.

4. CERTIFICATION AND FEES

(a) The following shall be forwarded to the regional or district election committee.

- 1. The names and addresses of the delegates elected to attend the district or regional election conference.
- 2. A fee of \$1 for each delegate.
- 3. The name and address of the organization.
- 4. A list of the officers of the organization.
- 5. The number of members in good standing in the organization.
- 6. A certification of the above facts by the duly constituted officer so designated for that purpose by the organization.

(b) Credentials of such elected delegates to the district or regional election conference shall be forwarded to them by the committee at least five days in advance of the date fixed for the holding of the election conference.

5. THE ELECTION CONFERENCE

A. PURPOSE

The election of the delegate or delegates to attend the American Jewish Conference as representatives of the district or region.

B. DATE OF THE CONFERENCE

To be fixed by the local or district election group within the period of time fixed by the National Board of Elections.

Limitation—The elections shall not be held later than June 14, 1943.

C. NOTICE OF THE MEETING

Notice of the holding of the election conference in each district or region shall be sent by mail at least four weeks in advance to all local organizations cooperating in the election conference.

D. PROCEDURE OF DELEGATES

1. VOTING BY DELEGATES TO REGIONAL OR DISTRICT ELECTION CONFERENCE

- (a) *In Person*
- 1. By closed ballot.
- 2. Each delegate to the District or

Regional election conference shall be entitled to cast the number of votes represented by the number of delegates to be elected to the American Jewish Conference from the district or region.

3. He may cast all his votes for one candidate or may distribute them among as many candidates as he sees fit.

4. No fractional voting will be permitted.

(b) *by mail.*

1. In a region in which the communities entitled to vote are widely scattered, the National Board of Elections shall have authority to grant permission to such communities to send in their votes or their nominations by mail to the regional committee of which they are part.

E. PROCEDURE AT THE ELECTION CONFERENCE

1. The Elections Committee shall submit its report on nominations to the Conference.

(a) No nominations shall be received from the floor.

2. The Conference shall elect its officers.

3. Official ballots shall be distributed to all delegates entitled to attend and participate in the conference.

4. A committee of tellers shall be appointed.

5. There shall be a roll call of delegates and every delegate when called shall come forward and deposit his voted ballot in the ballot box.

6. A recess shall be declared after the voting, during which interval the ballots shall be counted by the committee of tellers.

7. The committee of tellers shall report the results to the officers of the election conference.

8. The officers of the election conference shall report the results of the election before the adjournment.

9. The officers of the election conference shall forward to the American Jewish Conference, National Board of Elections, 521 Fifth Avenue, New York City,

(Please Turn to Page 15)

Meeting of Delegates in Greensboro, N. C.

Mr. Sidney J. Stern, who has been appointed State Convener of the American Jewish Conference, has called a meeting of delegates from every town in North Carolina to be held at the O. Henry Hotel, Greensboro, N. C., on Sunday, June 13th, at 2:30 p.m. These representatives from the various communities in the state will at this time elect a state delegate to the American Jewish Conference to be held during the summer, the place to be announced later. It is hoped that every community will take note of the importance of this meeting and send delegates so that a fair and even election can be held for the entire state. Mr. Stern has mailed announcements of this meeting to all sections, and on this page readers will find the rules governing the elections of state delegates and the form of voting for the national delegate.

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Kaddish for the Little Man Who Wasn't There

Our Mr. Fineschmeckers insisted that he didn't exist, and sold their Gentile friends on that fiction. Now they are compelled to stand by, helpless, and see him murdered.—THE EDITOR.

THE little man who wasn't there has been murdered. Two millions of him, or more. And still other millions of him are condemned to death and awaiting the executioner in every corner of Nazi Europe.

In New York recently two great mass meetings were held. At both of these meetings the Kaddish prayer was offered up for the murdered Jews of Europe. It was a prayer for Dus Pintele Yid, the little man who wasn't there. Thousands of Jews attended these solemn observances, and among them, it is to be hoped, was a certain Mr. Fineschmecker. For him the most conspicuous seat would have been reserved, on the stage, where all could see him. He merited that honor, for it was he who invented the fiction of the little man who wasn't there.

If he was present those who attended the meetings could have recognized him with the greatest of ease. But there is an even chance that he was not present, for he has never been strong for mass meetings. However, on the chance that he may have been circulating around among the crowd outside, listening to the loud speakers, it might be well to describe him, so that those who attended may be comforted in the assurance that he had honored the meetings by his presence.

Mr. Fineschmecker can be distinguished from just ordinary Jews, like you or me, by his nose. It is a finely chiseled nose, of a cameo purity of line, and its sense of smell is so acute that Mr. Fineschmecker can detect the difference between HIS kind of a Jew and "the other kind" even at a distance of five thousand miles. It is this acute sense of smell, nothing else, that has enabled him, for years, to qualify as a leader in Israel and Ambassador Extraordinary and Plenipotentiary to the Gentile.

But that is not the only mark of distinction that sets Mr. Fineschmecker apart from the Yiddish, or common variety, of Jew. There is also his mouth. The lips are of the pursed, or Cupid's bow, formation, affectionately framed for kissing where kissing will do the most good. They seem to be perpetually saying, "Hush, hush!" Note, too, how expertly Mr. Fineschmecker can bow from the hip, a courtly gesture that comes naturally to the born ambassador. So low can Mr. Fineschmecker bow, indeed, that with almost no extra effort he can bury his head in the sand, clean up to the neck, bending both knees as he does so, but no more than the customs of the court require.

It was this same Mr. Fineschmecker, as we have said, who invented the fiction of the little man who wasn't there. It was a convenient fiction in its day, for it enabled Mr. Fineschmecker to work a miracle. Clothed in this little piece of fiction he could pass among his Gentile American friends as an American Jew, but—and this was the miracle!—with only the American part of him showing, and the Jew part of him completely—well, nearly completely—invisible! This was, for Mr. Fineschmecker, not only a useful but a self-comforting miracle. On one occasion, indeed, it made him so invisible that nobody suspected he was there at all until he had been formally installed as a member in good standing of the most exclusive Gentile club in town. This achievement alone was enough to mark him as a born leader of American Jewry, and the envy of all the Jews in his exclusive neighborhood.

Not content with such purely personal achievements, Mr. Fineschmecker proceeded to devote his wonder-working powers to the service of American Jewry. "His untiring service," as the chairmen of innumerable testimonial dinners were so fond of declaring, soon made him an honored leader, and a spokesman for American Jewry on every public occasion. But it was on the private occasions that Mr. Fineschmecker was able to perform his greatest miracles. Clothed with the

(Please Turn to Page 9)

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CONE MILLS RECEIVE ARMY AND NAVY 'E'

NATIONAL honor for a job well done came to the Cone Mills of Greensboro when the Army-Navy "E" award for excellence in production of war materials was presented in colorful field services at Revolution Mills.

Thousands of employees, members of the mill community, and local citizens came to the exercises to watch Col. Robert T. Stevens, U. S. Army, chief of the clothing and textile branch of the procurement division of the office of the Quartermaster General, present the coveted award to the Proximity Manufacturing Company and the Revolution Cotton Mills.

The "E" was received by Herman Cone, president of the Cone Mills. Lt. Huger S. King, former mayor of Greensboro now with the U. S. Navy in Charleston, S. C., presented the Army-Navy "E" emblem to four representatives of the employees, one for each of the mills. Governor Melville J. Broughton extended an address of

welcome, and Rev. H. R. Starling delivered the invocation. Major L. P. McLendon presided as master of ceremonies. The Greensboro Home Guard in full regalia was present for raising of the colors, and the band from B. T. C. No. 10 furnished music.

Lieut. Ben Cone, U. S. Navy, stationed at Corpus Christi, Texas, came especially to attend the ceremonies. He is an official of the Cone Mills. Coming from New York for the occasion were the following officials of the Cone Export and Commission Company: S. F. Dribben, president; C. M. Guggenheim, Bill Brayer, Joe Steinmetz, Joe McLean and Al Rydstrom. Also attending were representatives from the other Cone mills in the state. Seated on the platform for the exercises were the following local officials and representatives: Herman Cone, Sydney Cone, Bernard M. Cone, Clarence Cone, Caesar Cone, Marion Heiss, Sigmund Sternberger, A. C. Holt, Sidney Bluhm, and many others.

OSTROLENK ATTACKS STATE DEPARTMENT ON VISA GRANTS

New York.—In letters addressed to several metropolitan newspapers, Bernhard Ostrolenk, noted economist and editor, declares that expectations for the forthcoming British-American conference on refugees are "thwarted by

the record." Asserting that State Department regulations lack imagination and sympathy toward the refugees, he belittles "the extent to which the Department has used the power at its command to assist" them.

"The requirements laid down by the Department for obtaining visas for quota immigrants are so complex as to be out of reach of the ordinary individual," he says. "Sponsors, income requirements, bank deposits, appearance before commissioners and boards in Washington are so burdensome and the wait between communications so long, that only those in high-income groups, endowed with much patience and time, can comply. The racket that surrounds getting exit visas, transit visas, obtaining transportation facilities and required deposits in foreign countries for temporary stays, exacts an unconscionable sum. Much of this could have been avoided by an imaginative and reasonably sympathetic State Department visa organization."

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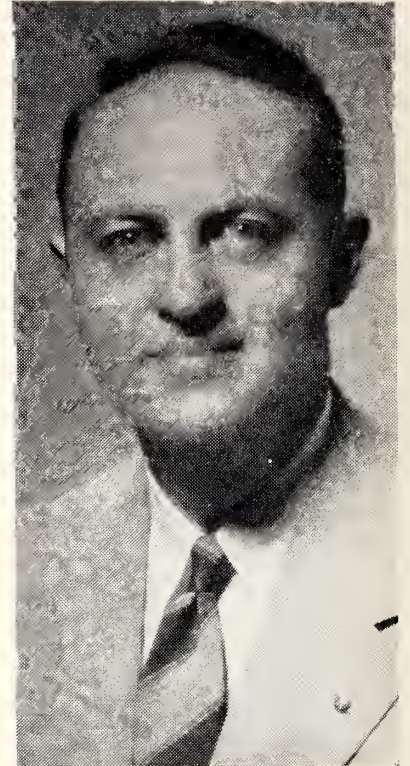
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A TINTYPE



E. J. EVANS

"Mutt" Evans . . . a strange nickname, but one by which he is affectionately known throughout the State of North Carolina. Emanuel J. Evans (E. J. is the way he signs his letters) is a conscientious, proud and militant Jew. He is the product of that perfect flowering of Americanism and Judaism which was characteristic of Brandeis and Marshall.

We like E. J. Evans of Durham, North Carolina . . . and so does the state and community in which he resides. He is an active member of B'nai B'rith, President of the North Carolina Association of Jewish Men . . . an active worker in the Beth El Synagogue of that community (a member of the Board of Governors) . . . Honorary Vice-President of the Seaboard Zionist Region. . . He heads the United Jewish Appeal campaign in his community and does an amazing job of it.

If you visited Durham, you would be greeted by an enormous red and white sign on the Main Street . . . "United Dollar Stores" . . . one of a chain of department stores of which he is President. His business associates and employees call him a "swell boss." His fellow merchants know him as a generous and fair competitor. He is Kiwanis . . . he is Vice-President of the club and received its Distinguished Service Award several years ago . . . and did you know that the Junior Chamber of Commerce recently presented its Distinguished Service Award to him as Durham's outstanding young man of 1942? . . . He served as General Chairman of the various community projects, including the Community War Chest Fund. . . You should have seen him at work as Chairman of the Second War Loan Drive . . . a typical Evans job with an allotted quota of Three Millions and a completed job of FIVE Millions.

Well . . . "Mutt" never tells you of these things . . . earnest, sincere, modest, conscientious, solicitous, generous to a fault . . . he has never said "No" to any worthy project . . . he is never too busy to say "Hello" and inquire about the family . . . a loyal Alumnus of the University of North Carolina . . . a favorite candidate of ours for anything. . . Yes, Sir . . . that's "Mutt" Evans.

We should not forget about his family . . . there's "Sara," his wife, with the bell-tinkling voice and the boundless enthusiasm for things Jewish . . . with laughter in her voice, she reminds one of Don Quixote tilting his spear against the windmill . . . a package of energy . . . President of Seaboard Hadassah Region . . . and always at the side of her husband . . . and the two boys . . . well, it's quite a family.

Yes . . . we like "Mutt" Evans . . . we like him for that man he is . . . the American he is . . . the Jew he is. But we most emphatically do not know the colors of the pajamas he sleeps in.
S. M.

JAPAN MOBILIZES JEWISH DOCTORS AND TECHNICIANS

Geneva.—The Japanese authorities in Shanghai have mobilized all Jewish doctors, dentists, technicians and other skilled workers for employment in hospitals and war industries, according to reports reaching here. The Jews are said to be receiving one-fourth of the wages paid to others doing the same work.

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Kaddish for the Little Man Who Wasn't There

(Continued from Page 6)

miracle-working garment of The Invisible Jew, and walking with the pussy-foot tread that had become second nature to him, he could step right through the most carefully guarded doors. "Gentiles Only" didn't mean a thing to him, whether it appeared on an apartment house door or the gilded gates of a royal court or even a State Department. And everywhere he went he spread his favorite fiction. The Jew is the little man who wasn't there. He is an American, a Pole, a Frenchman, a German; never, God forbid! a Jew. For the Jew was that part of the man that didn't show.

To Mr. Fineschmecker, then, anti-Semitism came to mean a kind of bad manners, like an ill-bred child pointing at a man with a hare-lip. He could find it in his heart to "understand" the employer of labor who discriminated against Jewish workers, or the landlord who hung out the "Gentiles Only" sign, but the sight of anybody pointing, even if only for the purposes of identification, filled him with fear and indignation. And any Jew who refused to play his little game of Invisible Jew was worse than an anti-Semite. It was for such Jews that he reserved his strongest condemnations. They were "the other kind" of Jews, and, to protect his own carefully built-up fiction, he was quick to throw the mantle of invisibility over them, lest any of his Gentile friends see them and—challah!—mistake him for one of them. For, after all, there was a family resemblance.

So completely had Mr. Fineschmecker succeeded in selling the Gentiles his fiction of the little man who wasn't there that, when Hitler—that rude man!—started pointing, and screeching Jew! at the top of his rasping voice, no Gentile could be found who was willing to believe that there was any Jew, "as such." Hitler was shouting not at Jews but at Germans, and that was a purely internal affair, outside the purview of other sovereign states, or their state departments. When Hitler started murdering the little man who wasn't there—for the rude fellow simply refused to take any stock in Mr. Fineschmecker's pet fiction—Mr. Fineschmecker found himself out on a limb. As their spokesman, Jews were expecting him to say something about that. As their leader they were looking to him to do something about it. But he was in a spot. He had been selling the story of the Invisible Jew for so long that he almost believed it himself. It was his story—and he was stuck with it.

So, if any of the too, too visible Jews who were present at the recent mass meetings in New York saw a pale wraith hovering around the outskirts of the crowd and wondering what all the impolite noise was about, it was Mr. Fineschmecker, Invisible Jew and exponent of Hush-hush, pussyfooting around in search of a Gentile, or even a Jew—if he could recognize one—to whom he could expound the wonder-working fiction of the little man who wasn't there.



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BRIDGE WORK

By RAYMOND FARBER

National Amateur Bridge Champion, 1941-42

I HAVE been asked several times recently to clarify the difference between a business and informatory double in the early rounds of bidding. Although thousands of articles have been written about this particular subject, it nevertheless seems to give the average player no end of problems.

I will try to give a few illustrations of the problems that arise most often:

Let's suppose that the player on your left opens the bidding with one heart. Your partner doubles. You are now obliged to bid your best suit even though it may contain only four cards below a Jack, as your partner, by the double, guarantees that he can support any suit you name. He very likely has a hand with three four-card suits and a single heart with about three and a half to four honor tricks. The only exception to this rule is when your hand contains about five or six hearts with absolutely nothing else, and you feel that you can set one heart for a good penalty, you pass. However, you should always have a strong trump holding before you pass, as your partner may have almost a game in his own hand.

Now, suppose you open the bidding with one spade and the next bidder bids two hearts. If your partner doubles, that is a business double and you must pass. This also holds true if all the bidding is at the one level. If you open the bidding with one diamond and the next player bids one heart or one spade and your partner doubles, this is also a business double and must not be disturbed. Very often large penalties have been collected on doubles at the one level, particularly when you are playing with players who are prone to make weak overcalls.

The next example of a double, while really very simple and logical, seems to give many players a real problem as to what to do. Bid or pass, as they do not seem to understand what it means. You bid one heart and both the next bidder and your partner pass. The fourth hand bids one spade and you double. We'll assume the player on your left passes. Now your partner has to decide what to do. This is the same as the informatory double and must be treated the same. You have about the same strength in

hearts, diamonds and clubs. You do not care which one your partner bids, but you have too good a hand to sell to the opponents for one spade, and you can't show all three of your suits before the bidding gets too high: so when you double, it tells your partner to bid whichever of these suits fits



RAYMOND FARBER

his hand the best. You, of course, know that he cannot have any strength or he would not have passed your first bid, but it's what the better players call "finding a spot."

To sum it all up, just remember this: After you have bid a suit, any double your partner makes is business, and you should pass. And conversely, until you have bid a suit, any double your partner makes (in the lower rounds of bidding) is informatory and you should then name your best suit. Always bear this in mind when undecided what to do, and I believe you will eliminate many problems.

As in everything else, circumstances alter cases, and two words should be stricken from the bridge player's dictionary. One is *always* and the other is *never*. However, it is always an advantage to have basic rules to follow, and you will usually wind up with a profit by adhering to them.

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Organization and Personal News

BIRTHS

Charlotte, N. C.—Mr. and Mrs. Irving Greenfield announce the birth of their daughter, Phyllis.

Charlotte, N. C.—Mr. and Mrs. William Schwartz announce the birth of a daughter.

Greensboro, N. C.—Mr. and Mrs. Donald N. McKenney, of Van Nuys, California, announce the birth of a son, Donald, Jr., on March 9th. Donald is the grandson of Mr. and Mrs. M. E. Block of Greensboro.

OBITUARY

Asheville, N. C.—The entire community was shocked at the death of Mrs. Max Crohn on Sunday, May 16, after a short illness. Mrs. Crohn, who was an active leader in religious and community work of Asheville, had lived in Asheville most of her life. She was, at the time of her illness and death, vice-chairman of the Jewish Welfare Board, past president of the Sisterhood, member of the National Council of Jewish Women, member of the Grey Ladies of the Red Cross, and corresponding secretary of the Asheville USO Council. Surviving Mrs. Crohn are her husband, one son, one daughter, and her parents, Mr. and Mrs. David Hoffman.

Statesville, N. C.—Mr. Isidore Wallace, 80, owner of the Wallace Bros. Herbarium and prominent citizen of Statesville, died on May 9th after an illness of about two weeks. A native of Statesville, Mr. Wallace had spent his entire life there, devoting his time and efforts to any project of value to his community. He was president of the Crescent Hosiery Mills, president of the Statesville Cotton Mill, charter member of the Rotary Club, and a member of the U. C. T. Mr. Wallace is survived by a number of nieces and nephews.

Asheville, N. C.—Mr. Max L. Mayer passed away on April 27th at Denver,

Colorado. The funeral was held in Birmingham, Alabama, on May 2nd. Mr. Mayer is survived by his widow, a son and daughter.

Georgetown, S. C.—Harry Fogel, one of Georgetown's most prominent business men and one of its outstanding citizens, passed away after a short illness.

Dr. Jacob S. Raisin of Charleston officiated at the funeral, and burial was in the Jewish cemetery in Georgetown.

Mr. Fogel had spent most of his life in Georgetown, and had devoted much time and effort to every project of interest and value to the community. He operated Fogel's Department Store, owned the Prince George Hotel, and had various other holdings.

Mr. Fogel was a Mason, a Shriner, member of the board of trustees of the Winyah school district, member of the Business Men's Club, and active in all phases of Boy Scout work.

Surviving in addition to the widow are a son, Lt. A. I. Fogel, of Alameda, California, and two daughters, Mrs. Fred Kaufman and Miss Rubye Fogel.

IN THE ARMED FORCES

Charlotte, N. C.—Howard Schwartz is the latest member of the Charlotte Jewish community to join the armed forces.

BAR-MITZVAHS

Asheville, N. C.—Myron Rothenberg, son of Mr. and Mrs. William Rothenberg, celebrated his Bar Mitzvah on Friday, May 7th, with services at the Temple. On the Sunday following, Mr. and Mrs. Rothenberg were hosts at a reception for Myron, held at their home.

One of the nicest affairs ever held in Greensboro was the joint Bar Mitzvah celebration of Barry Farber, son of Mr. and Mrs. Raymond Farber; Billy Karesh, son of Mr. and Mrs.

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I. M. Karesh; and Donny Prago, son of Mr. and Mrs. Sam Prago. The religious service was held on Saturday morning, May 15th, in the Temple, with all three boys participating, each giving his portion of the service in a well trained and interesting manner. Many friends attended this service.

On Sunday evening following, all the parents were hosts at a buffet supper at Starmount Forest Country Club, attended by about 250 friends and relatives of the three families. With Phil Segal as master of ceremonies, entertainment was furnished after the supper. Various members of the families who had come many miles to attend this Bar Mitzvah were introduced in Mr. Segal's inimitable manner. Two talented trainees from B. T. C. No. 10 furnished music—Sgt. Danny Scholl, who was formerly with Earl Carroll's shows, sang a number of songs, accompanied by Pfc. Jimmy Lyons. The two were enthusiastically received. All attending this affair voted it the most enjoyable held in the city in a long time.

ASHEVILLE, N. C.

The Temple Sisterhood met at the home of its president, Mrs. Gustav Lichtenfels, on Monday, April 26th. Following the meeting, a tea was held honoring the newcomers to Asheville, including wives of the officers and enlisted men stationed at Moore's General Hospital, and the women at the General Postal Accounts Department of the Government. Mrs. Lichtenfels gave a report of the convention of the Federation of Temple Sisterhoods held in New York City early in April. Assisting Mrs. Lichtenfels in arrangements were Mrs. Samuel Robinson, Mrs. Coleman Zageir, Mrs. Joseph Patla and Mrs. Max Riesenber. Mrs. Zageir and Mrs. Patla presided at the tea table.

Zebulon Vance was again honored on Thursday, May 13th, at which time speakers from local patriotic organizations and former Governor Clyde R. Hoey paid this statesman tribute at the Vance Monument at Park Square. B'nai B'rith places a floral piece each

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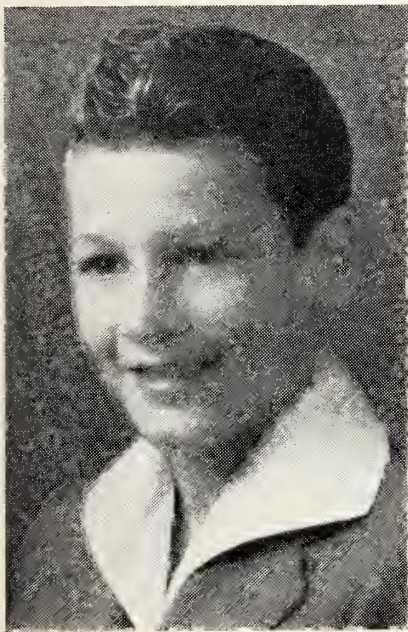
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DONALD PRAGO

coming year. A "Council Tablecloth" was started. Council's committee continues to be active in the War Savings Stamp and Bond Booth.

Mr. Julius Lowenbein, the Good Samaritan of Asheville, is in St. Joseph's Hospital recovering from an operation.

CHARLESTON, S. C.

The annual meeting of the K.K.B.E. Temple Sisterhood was held on Friday, May 14th, at 1 o'clock, in the form of a box luncheon at the Hassell Street Tabernacle. Mrs. Edwin Perlstine, president, was in the chair for the business session which followed the luncheon. Election of officers featured the business meeting, with annual reports being read by the chairmen of the various committees.

The Charleston section of the National Council of Jewish Women held its annual meeting on Monday, May 10th. Election of officers featured the meeting, with the following officers being elected: Mrs. Macey Kronsberg, president, to succeed Mrs. Milton A. Pearlstein; Mrs. Abe Dumas, first vice-president; Mrs. Harold Katz, second vice-president; Mrs. Leo Livingstein, recording secretary; Mrs. Lionel Hirschman, corresponding secretary; Mrs. David Cohen, treasurer; Mrs. Jos. D. Read, financial secretary; Mrs. Mathew Steinberg, auditor; and Mrs. Edwin J. Blank, Mrs. Harry M. Rubin and Mrs. Jacob S. Raisin as directors. The council voted to equip day rooms at the Isle of Palms as suggested by Mr. Nathan Shulman, J.W.B. representative.

Charleston chapter of Hadassah held its annual donor supper recently at the Daughters of Israel hall, with Mrs. J. A. Spar, president of the organization, as mistress of ceremonies. Pvt. J. Roberts, stationed in the Charleston area, gave the invocation and the benediction. Mrs. S. Rittenberg introduced the main speaker, Mrs. R. Tourover of Washington, D. C. Mrs. Milton Banov reported on the local Hadassah War Bond drive, of which she is chairman. The supper was in charge of a committee headed by Mrs. Mitchell Robinson.

CHARLOTTE, N. C.

The Junior and Senior Hadassah chapters held a joint meeting on Tuesday, May 11th, in the vestry room of the Temple. The program was under the directorship of Mrs. Nathan Suter and Miss Frances Abrams, and was held for the purpose of considering mutual problems of the two organ-

year on the base of the monument and furnishes a speaker.

Dr. Ludwig Lewisohn was the guest speaker of the Zionist Organization at the George Vanderbilt Hotel on Sunday evening, May 2nd, to which the public was invited.

A New Membership Committee of the Temple Congregation was appointed by President Gustav Lichtenfels as follows: Joseph A. Patla, Isaac Gradman and T. Galumbeck.

The Ladies Auxiliary of Bikur Cholim Synagogue met on May 5th with Mrs. I. Fagan presiding. The meeting was held at the home of Mrs. Al B. Greenberg. A social hour followed the meeting and program.

Miss Phyllis Galumbeck was hostess to the Tau Gamma Sorority at her home in Lakeview Park Wednesday evening, May 17th. Mrs. Carl Gross, president, presided at the meeting.

The following officers were elected at the National Council of Jewish Women's meeting, Monday, May 10th, at the Jewish Community Center: Mrs. Joseph R. Sternberg, president; Mrs. I. Fagan, first vice-president; Mrs. Joseph Cooper, second vice-president; Mrs. Leon H. Feldman, recording secretary; Mrs. Joseph Glasser, corresponding secretary; Mrs. Isaac Gradman, treasurer, and Mrs. William Michalove, assistant treasurer. A study of post-war conditions will be the main project of this group for the

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izations. One of the highlights on the program was the presentation of tree certificates that Hadassah daughters purchased for their mothers in celebration of Mother's Day.

On Sunday, May 23, the pupils of the Charlotte Sunday school observed the traditional festival of Lag B'omer with a picnic at the home of Mr. J. L. Pressman. Parents and children attended and the affair was a huge success.

Rabbi Michelson has been invited by Dr. A. L. Sachar, national director of B'nai Brith Hillel Foundations, to serve as counselor to the Jewish trainees at Davidson College for the duration.

Members of the Junior Hadassah group sponsored a Bingo party at the Charlotte Progressive Club rooms. Games and refreshments served to entertain the many guests who attended. Prizes were awarded and the affair was a success financially as well as socially.

GREENSBORO, N. C.

The final meeting of the season of the Council-Sisterhood was held on Monday, May 10th, in the form of a luncheon. Mrs. Herbert Falk, retiring president of the organization, turned the gavel over to Mrs. Bertram Bloch, incoming president. Other officers installed for the coming year are: Mrs. I. Lewin, vice-president; Mrs. Max Klein, recording secretary; Mrs. J. Strauss, corresponding secretary; Mrs. Raymond Farber, treasurer; and Mrs. Charles Pearl, auditor.

Annual reports of the standing committees were heard, and the entertainment feature of the program was provided by Mrs. Marc Friedlaender and Mrs. Raymond Farber, who presented a quiz program. The following members also took part: Mrs. Bert Block, Mrs. Milton Weinstein, Mrs. Sam Prago, Mrs. Millard Segal, Mrs. Max Zager, and Mrs. Hattie Weinberg. Mrs. Ike Zuckerman and Mrs. Phil Segal were in charge of the luncheon.

B'nai Brith held its last supper meeting of the season on Monday evening, May 17th, in the assembly room of the Temple. After the supper, games were enjoyed by the members. Speaker of the evening was Rabbi J. Gitin, director of the Hillel group at Chapel Hill. Rabbi Gitin also spoke to the Hillel group at Woman's College earlier on the same day.

Soldier activities continue in Greensboro with an overflow crowd in Temple on Friday evenings, with an informal reception held immediately after services. Members of the Council-Sisterhood take turns as hostesses. The newly built and furnished reception room in the basement, open on Friday, Saturday, Tuesday and Thursday nights, provides recreation and entertainment for the large number of boys



LT. NORMAN BLOCK

Lt. Norman Block, U. S. Naval Reserve, of the Naval Air Corps, is now somewhere in the southwest Pacific, his last assignment having been as security officer in command of 200 men.

coming in from B. T. C. No. 10 each night. A good deal of private hospitality is extended the boys by various members of the community who continually invite the boys into their homes. The community takes this opportunity to welcome the many new families of soldiers who are beginning to come to Greensboro.

Mrs. E. J. Evans, of Durham, regional president of Hadassah, was guest speaker at a specially called meeting on Tuesday, May 18th, in the assembly room of the Temple. Mrs. Evans spoke enthusiastically on the work that the Hadassah is doing all

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Mr. Herman Levin, of Philadelphia, Pa., U.S.O. - J.W.B. executive stationed at Seymour Johnson Field, Goldsboro, N. C., is doing a splendid job with the many Jewish boys stationed in Goldsboro.

over the world, emphasizing its importance in the present world struggle.

Mrs. Albert J. Lubin and baby daughter, Joan, of Arlington, Va., are visiting Mrs. Lubin's parents, Mr. and Mrs. M. E. Block.

WOMEN IN THE NEWS

PUBLISHER'S "CHARWOMAN"

Blanche W. Knopf probably has more influence on the books published in this country than any other single woman. Yet she insists on calling herself the "charwoman of the firm." The firm is one which she and her husband, Alfred A., have made internationally renowned for the quality of the writers appearing under the Borzoi imprint.

In the days before the war, Mrs. Knopf would frequently go to London and Paris to meet with authors, to confer with other publishers, to keep an eye on the development of European literature in the hope that she might bag another prospective Nobel prize-winner. Her travels have been pretty much restricted recently. Her latest trip, some time ago, was to South America, where she inspected the possibilities of American translations. She visited Colombia, Peru, Chile, Argentina, Uruguay and Brazil. Traveling by plane, she covered almost 16,000 miles. The results will be reflected in the publication during the next few years of a series of South American writers, beginning with a novel of modern Buenos Aires by Eduardo Mallea.

Mrs. Knopf, who is, officially, vice-president of Alfred A. Knopf, Inc., has an eye for business as well as for literature. It is quite likely that her husband, whose colored shirts and gaudy ties are quite in contract with her own simple manner of dressing, is more sentimental in his choice of books for publication. Mrs. Knopf herself has no ambitions as a writer. That seems to put at ease immediately the masculine writers whom she meets.

Purely Commentary

By PHILIP SLOMOVITZ

POISON IN THE MAILS

Pearl Harbor and its immediate aftermath halted the flow of poison through the United States mails, and for a time it was believed that our civic-protective agencies would have less to do, at least during the war.

But it was a short-lived respite. The flood of printed and mimeographed anti-Semitic material is now heavier than usual, and the appeal to hatred has become stronger than the appeal to reason.

It is not surprising, therefore, that the country's best brains warn us against the dangers of a third world war, their augury arising from fears that we are being defeated in this war by subversive forces on the home front.

Dickstein's Predicament

Congressman Dickstein deserves the commendation of all lovers of freedom for the fight he is conducting to secure passage of legislation to bar poison literature from the mails. He has earned admiration for his fight for decency.

Unfortunately, and we may as well recognize the existing menace, the fight is a hopeless one.

There is one good reason why it will be difficult to secure passage of such legislation. The Roosevelt-haters are so vociferous, and their status would be so seriously affected by laws which would prevent passage through the mails of hate-inciting literature, that they will knife any attempt to adopt the Dickstein measure.

Remember the nasty piece that went through the mails back in 1930 as an attack upon the character of President Hoover? It was said that about 2,000,000 copies of a four-page newspaper were distributed through the mails. Our government did nothing about it. That's the price we pay for our strict adherence to the principles of civil liberties.

The Old Barbour Bill

Back in 1940, Senator W. Warren Barbour of New Jersey introduced a bill to exclude from the mails matter tending to incite to religious and racial hatred. His proposal called for the amending of the penal laws of the United States so that the term "indecent" should include material aimed at arousing prejudice on religious and racial lines.

You know how far he went with his bill.

Earlier, in 1936, Congressman Dickstein introduced a resolution to this effect, and it proved merely a forerunner in a set of steps which resulted in failure of all efforts to cleanse the mails of poison literature.

Is It a Two-Edged Sword?

The first Dickstein bill of 1936 drew interesting comments from outstanding Americans. Senator Vandenberg of Michigan called the objective "legitimate and essential," but he made the following comment:

"I have always found that legislation which contemplates restrictions

upon 'free speech' (no matter how much this phrase may be distorted) may easily become a two-edged sword. We would want to be exceedingly sure that our proposal does not become a boomerang. The direction rather than the length of the contemplated step is the important thing. We must always be careful that we do not set precedents that one day be used against us."

There is as much logic in this as there is in the Supreme Court's decision in the Viereck case.

Yet, there ought to be a way out to prevent the unlimited spread of hatred which threatens to destroy the morale of the American people.

But something smacking of the effects of Goebbelsian propaganda appears to prevent the adoption of proper laws to clean our own houses in time of danger.

Perhaps it is more difficult to fight the war on the home front than it is to conduct the battle in the enemy's territory.

American Jewish Conference

(Continued from Page 5)

(a) on forms prepared and supplied by the National Board of Elections, (b) within three days after the District or Regional Conference has been held:

1. The credentials of the local groups participating in the District or Regional Election Conference.
2. The ballots cast in the election.
3. The names and addresses of the delegates elected at the conference, and the number of votes cast for each candidate including those who received a minority of votes.
4. The Report is to be verified and approved by the Chairman and Secretary of the district or regional committee on elections.

II. POWERS AND DUTIES OF THE EXECUTIVE COMMITTEE

A. Not later than five weeks in advance of the event, the executive committee shall

1. fix the date or dates for the election of delegates.
2. fix the date for the convening of the American Jewish Conference.
3. publicly announce the dates of election and the dates of the convening of the American Jewish Conference.

4. The American Jewish Conference will be convened on July 1, 1943, the place to be decided later.

B. Allocate and distribute to the National Jewish Membership organizations 125 credentials for delegates.

C. Appoint a National Board of Elections and establish its authority.

D. Raise such funds as may be required for the organization and holding of the Assembly.

III. ELECTION REQUIREMENTS

A. The National Jewish Membership Organizations shall file the names and addresses of their delegates with the

National Board of Elections, 521-5th Avenue, New York City, not later than four weeks in advance of the opening of the American Jewish Conference.

B. Candidates shall be nominated on or before May 14th, 1943, and the district or regional election committee shall be notified on or before May 14th, 1943, at their meeting.

C. CANDIDATES SHALL BE NOMINATED AS FOLLOWS:

1. Each local group shall have the right to make nominations in the number of delegates to be elected in the election conference.

(a) A local membership group is one that

1. was organized and functioning prior to December 7th, 1941.

2. engaged in recognized Jewish Activities.

3. has a membership of more than fifty.

(b) It includes

1. local branches of national organizations entitled to representation on the Executive Committee.

2. Synagogues and temples

3. other local organizations unaffiliated with any national organization.

2. 100 members of any local Jewish Community not entitled otherwise separately to representation at the election conference shall have the right to nominate a candidate for delegate to the American Jewish Conference by petition and shall file the same not later than three weeks prior to the date of election, with the district or regional committee.

TREASURY DEPARTMENT HALTS RANSOM FOR REFUGEES

Washington.—The Treasury Department has reported the disruption of an international Nazi-sponsored scheme to extract ransom from relatives of persons in Axis territories with the promise of emigration as the reward. The Department revealed that an order issued last November barring money transfers to buy exit visas for persons in enemy territory had been effective in halting the German swindle which attempted to extort large sums from victims who did not realize that the person on whose behalf the plea was made was usually dead.

The Treasury worked closely with the British and Dutch governments in halting the trickery. In emergency cases where the refugee had reached neutral soil, licenses are still granted, however, the report of the Department revealed.

SOVIET PRESS DISCLOSES DETAILS OF NAZI ATROCITIES

Kuibyshev.—Fresh details of the atrocities perpetrated on the Jews in cities occupied by the Nazis which are now being liberated by the Red Army appear daily in the Soviet press.

The following disclosures, among others, have been published: In Khar'kov, where nearly 100,000 Jews lived before the war, the Russians found only three surviving Jews; in Rostov, one Jew; in Kursk, one Jew; in the cities of Kramatorsk, Slayansk, Voronezh, Elista, Morozovsk and Pyatigorsk, the Jews were completely exterminated; in Voroshilovgrad only one Jewish woman remains and she has lost her reason.

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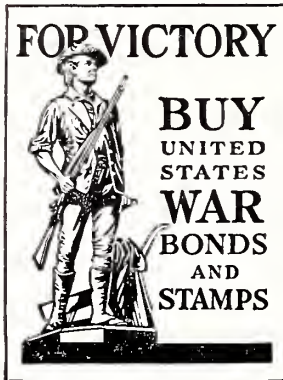
“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty and the pursuit of happiness.”

—From the Declaration of Independence,
in Congress, July 4, 1776

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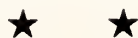
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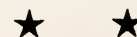
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VOLUME 8

JULY, 1943

NUMBER 12

EDITORIALS

New Date for the Conference

The American Jewish Conference, scheduled originally for July 1st, has now been set for the end of August. The postponement would have merited no comment if anxiety did not exist that the reasons which operated to some extent in the present postponement may occasion further delay. There is worry in some quarters about the size and the uncontrolled character of the delegates. There is a feeling that the best interests of the Jewish people may not be served by sessions where opinions may be expressed on a multiplicity of problems. However, these sentiments are not shared by the great majority of the Executive Committee of the Conference.

The American Jewish Conference would do well to adhere to the date now fixed for the assembly. The reasons, which are obvious, can stand rehearsing. In the first place, it is essential as quickly as possible to create a unified instrument of action on behalf of Jewish interests, here and abroad. The miscellany of organizations now "representing" American Jews is the source of indescribable confusion and irritation. In the second place, any program for postwar solutions of the Jewish problem will require careful planning. It is important that the process of research, of inquiry, of considered formulation be initiated promptly. It is assumed that the American Jewish Conference, whether or not it is able immediately to agree on long-range lines of action, will at least determine to correlate all the programs of research now under way and instruct competent personnel to approach the manifold and complex problems with scientific objectivity as well as profound emotional compassion.

The seeking for a common denominator in Jewish life is essentially for physical protection, for spiritual advancement. But where that common denominator may become a negation of all that Judaism is traditionally and a frustration of what the Jewish people look forward to as their future, then a common denominator may be the worst consequence that might result. The Jews have their Girauds and their De Gaulles. The Jews have their Robert Tafts and their Franklin Roosevelts. The French people, to save their souls, have been insisting on the acceptance of De Gaulism. The American people, it is hoped, will insist on the acceptance of Roosevelt's philosophy. The same conflict is now transpiring among American Jews.

The American Jewish Conference, if it is permitted to function as a democratic body, will soon enough determine what a fair common denominator is. Those who cannot accept it will be easily identified.

Labor's Rights

That anti-Semitism is but one of the faces of reactionary economics and politics is emphasized once again in the activities of the Christian American Association. Under the leadership of that body, almost a dozen states have passed restrictive laws for labor. That the Christian American Association, whether it be under the direct leadership of its chairman, Lewis Valentine Urey, or under the indirect participation of Senator O'Daniel of Texas, should have been able to exercise such influence is startling.

Under the natural eagerness of Americans to win the war, there is impatience with certain practices of labor and an unwillingness to place labor's demands in the context of the great economic upsurge that America is experiencing under war conditions. Jews are, of course, divided, like any other group, by their economic interests and social outlook. But for Jews to fail to understand the implications of a reactionary, anti-labor trend in the United States is to assent to their own ultimate destruction. There may be those who would

counsel that Jews have no right to "go out on a limb" in defense of labor's rights, inasmuch as Jews have "enough troubles of their own." But such Jews are as myopic as those in pre-Hitler Germany who argued that once Hitler came to power the responsibility of office would temper his views.

The Christian American Association is, as one Christian liberal cleric put it, neither Christian nor American. Whatever it espouses has the taint of treachery to the American way of life. The moment Jews see vicious anti-labor legislation offered for acceptance they had better look twice at this Trojan horse outside the gates.

Resistance!

The whole world was electrified on April 21 by a radio broadcast from an underground station in Poland: "Death sentence has been proclaimed upon the last 35,000 Jews in the Warsaw ghetto. Gun salvos are echoing in the streets of Warsaw. Women and children are defending themselves with bare hands. Save us . . ."

At this point the broadcast was suddenly cut off. Later information about the uprising has reached us only gradually. SWIT, the secret Polish radio station which broadcast the initial appeal, has recently announced the following summary: In three weeks of desperate fighting 2,000 Jews were killed and 3,000 perished in their flaming houses. All the remaining Jews were deported to an unknown destination. The Warsaw ghetto has thus been liquidated, but at an expense to the Germans of 2,300 killed or wounded during the battle. According to SWIT, the ghetto surrendered only after desperate street fighting, during which the Germans called up units of the Wehrmacht, flame throwers, artillery, and even bombers, and at length shut off all the water, gas and electricity.

This was not the first time that the Polish ghettos had fought the Nazis. Similar outbreaks on a smaller scale have been reported ever since last summer, when the Nazis began to carry out their policy of deliberate mass extermination. When orders began to come to ghetto towns to assemble large groups for deportation, the Jews clung to the hope that it might mean something less than death, and some hesitated to organize resistance, for fear of precipitating mass reprisals. Others, however, were convinced that nothing could now save the Jews of Poland, and as a result there was active resistance in certain towns. Houses were barricaded, and in Nieswiez an armed outbreak occurred. As one deportation succeeded another and the design of the Nazis became ever clearer, the views of those who counseled resistance began to prevail. The Jews started to prepare for a final stand and sought arms and aid wherever these were available: from the local Polish underground movement, from Soviet-supported partisans, and from the Palestine Jewish community.

With the aid of these groups, resistance took on more strength. Thus, in December, Warsaw Jews who were being marched off to their forced labor assignments attacked their guards—with axes and spades. All night Sunday, January 17, and in the morning of January 18 the Warsaw population heard shooting in the ghetto. At the time it was assumed that the Nazis were carrying out an extermination raid. However, a letter dated February 7 was later received in America speaking of a *battle* in the Warsaw ghetto in January, during which *scores of Germans* and hundreds of Jews were killed. An appeal was made to the outside world for aid to the ghetto resisters, and apparently some contact was made with sources of assistance in Poland itself. Arms and ammunition were smuggled into the ghetto, and the resistance was organized which made possible the three weeks' stand of April and May, 1943.

VICTORY AND THE JEWS

The Jews Are as Much in Need of a Homeland As Any Other People

By CHAIM WEIZMANN

IT is a self-evident truth that to talk of a solution of the problems of international relationships and to omit the Jewish problem is an evasion of a crucial difficulty. Besides pressing for attention in its own right, and in the name of millions of Jews, the Jewish problem is a recurrent phenomenon in western life generally, producing dangerous effects in no way related to the Jews themselves, and out of all proportion to the numbers or influence of the Jews.

It was a commonplace of history that the exploitation of the Jewish problem was one of the oldest weapons in the armories of tyrants and reactionaries. With the rise of Hitlerism, the potentialities for evil contained in anti-Semitism were revealed to the full. It is not too much to say that one of the foremost tasks of democracy is to destroy this dangerous weapon. The Jewish problem must not be left lying around for demagogues and power-seekers to pick up in times of difficulty and unrest.

This was the feeling of the statesmen who approached the problem of reconstruction at the end of the first World War. We who look back nearly a quarter of a century upon the Treaty of Versailles and the founding of the League of Nations, can see very clearly where these instruments failed. Particularly is this true of the League.

Its intentions were good, its structure was weak. The desire to better the world, to prevent a recurrence of war, was there. We see it in the principle of Wilsonian democracy which the statesmen of France and England fitfully applied even when America had withdrawn from European affairs. We see it in the plebiscites, in the application of the principle of national self-determination. But we see also the inadequacy of the methods; the impotence of the League in dealing with brute force.

This analysis applies very aptly—and, we may add, very significantly—to the attempted solution of the Jewish problem. British, French, and American statesmen were agreed that it was impossible to let the Jewish problem drift in a new world dispensation. Two measures in this connection formed part of the post-war arrangement. One was the recognition of the right of the Jews to build themselves a homeland in Palestine.

The Mandate granted to England over Palestine accepted the Jewish homeland as part of the constitution of the country. Fifty-two nations, members of the League, ratified the Mandate in this form. America, a non-member, added its separate ratification to the Mandate. The second measure was the declaration of equality of rights for Jews everywhere, an equality which extended to the special safeguards granted all group minorities, in all countries where such safeguards were considered necessary.

Neither measure turned out to be sufficient. This is hardly to be wondered at, since the very foundation

of these, and of the more general measures for the pacification of Europe and the world, were soon to be shattered by a conspiracy of aggressor nations. There can be no rights for minorities where the right of existence of small peoples is challenged, as it is by the fascist and Nazi philosophies, or where the sanctity of the individual is regarded as an outlived superstition.

It was inevitable that the first fury of Nazi destructiveness should be directed against the Jews. They were, of course, the most vulnerable of all minorities. Just as Nazi Germany tried out her latest military weapons on helpless Spain, so it acquired expertise in the suppression of human rights by attacking the helpless Jewish minority. More than one non-Jewish leader of public opinion pointed out that the anti-Semitism which Germany practiced at home and preached abroad, with almost equal success, had very little to do with the Jews themselves. It was the opening manoeuvre in a vast general campaign against western and Christian civilization.

The warning went to a large extent unheeded. German and non-German anti-Semitism were looked upon, by well-disposed people, as a passing phase. Many even believed that when Hitler had risen to power he would drop this "demagogic device" and moderate his tone toward the Jews. Similarly, many believed that Hitler's philosophy of world conquest was only an electioneering trick, meant exclusively for home consumption.

Perhaps it is not too much to say that if the western world had reacted with sufficient foresight and vigor to Hitler's anti-Semitism and understood its remoter implications, the present war might have been forestalled. And along this line it may be suggested that a failure to discover a reasonable solution of the Jewish problem at the end of this war, will indicate a gen-

eral failure in post-war reconstruction. This is not to be interpreted as evidence of the importance of the Jews as a group. It is, much more, a hint at the importance of the Jewish problem as an index, or barometer, of general conditions.

A constructive approach to the Jewish problem reveals that we must deal with it under two aspects. The first is purely local. It has to do with the removal of those medieval survivals of prejudice and intolerance which place an unnatural and harmful barrier between Jewish and non-Jewish citizens. In countries like America and England, where the written or unwritten constitution will not tolerate any legal distinctions between citizens, the problem is purely educational. In other countries it is both educational and legislative. Undoubtedly the present war will itself have driven home the most important lesson: that anti-Jewish prejudice is always part of a larger complex which is, to say the least, a hindrance to progressive and loyal citizenship.

The second aspect of the problem is international. The guarantees which must, in a stable world, be given to all small peoples; those guarantees which will in fact constitute the world's stability, must include the Jewish homeland.

These two aspects are not distinct and separate. They are interdependent. We may best see this by noting the curious fact that wherever anti-Semitism exists it victimizes Jews locally and at the same time opposes the rebuilding of a Jewish homeland in Palestine. What looks on the surface like a paradox is in reality a consistent attitude. Anti-Semitism does not aim at the solution of the Jewish problem, but at its exploitation for other purposes. The building of a Jewish homeland, a prerequisite for the solution of the Jewish problem, does not fit in with the anti-Semitic program.



CHAIM WEIZMANN

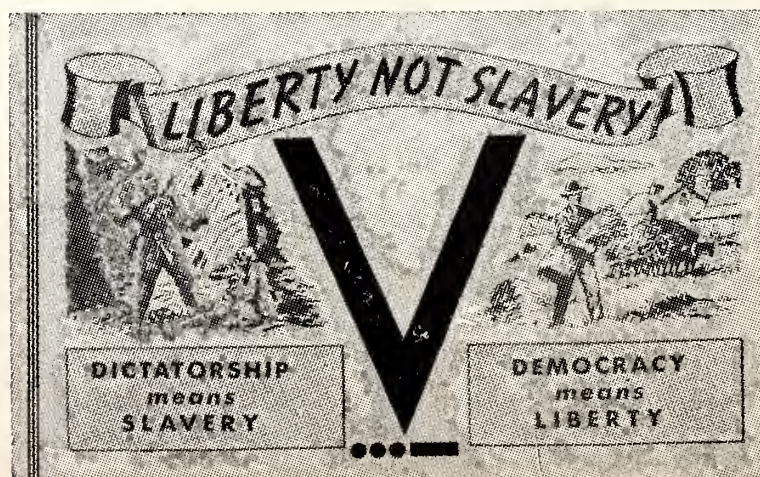
Thus, the Zionist movement, which has won the support of most of the world's democratic statesmen, does not imply, and never has implied, that any state is entitled to look upon the Jews as a superfluous element in its population. It does not imply that any state is entitled to base its policy toward its Jewish citizens on "evacuation." Nor does it imply that the Jewish claim in any state can be anything less than complete civic and political equality.

The Zionist movement simply takes cognizance of the fact that a Jewish homeland is part of the natural right of a people which has a historic identity and which is as much in need of a homeland as any other people. The right of Jews to integrate themselves as loyal citizens with the lands of their adoption is not affected thereby, any more than the reconstitution of an Irish Free State affects the rights of Irish-Americans in the United States.

The difference between the Zionist movement and palliative efforts to settle small groups of Jews in various parts of the world is one of basic outlook. The latter treat the Jewish problem as a series of unrelated fragments; the former envisages it as a world question to which a world solution must be applied.—*The Jewish Spectator*.

80% OF HUNGARIAN JEWISH FORCED LABORERS LOST

Geneva.—Eighty per cent of the ten thousand Jews who were deported from Hungary to engage in forced labor at the Russian front were lost, it was disclosed by the Hungarian government following a demonstration outside the War Ministry in Budapest in which over 2,000 Jewish women and children demanded information about their fathers, husbands and sons. The remaining 20 per cent returned with the Hungarian troops that were recalled from Russia, it was stated.



Should Jews Hate the Germans?

ONE reason for the eternity of the Bible is that its stories can be read and understood by every generation in the light of its own fate.

There is the story of Sodom. Its people, young and old, were evildoers; particularly brutal was their behavior to foreigners. "They compassed the house round, both old and young, all the people from every quarter"—and demanded from Lot that he deliver his foreign visitors into their hands.

When Lot refused, knowing what the fate of his guests would be, and implored them to respect the sacred right of hospitality, the crowd angrily shouted at him: "This one fellow came to sojourn, and he will needs be a judge." Have we not heard that shout in every country and in every language? "These people whom we graciously permitted to stay with us, presume to pass judgment on us; this tiny minority has the audacity to teach us, the native population, what is right and wrong. We shall show them who is master in our country."

And the people of Sodom were just about to show that to Lot and to instigate the first little pogrom in history, when his life was saved; for God smote the aggressors with blindness. God always does—only sometimes it does not help their victims.

Although knowing that he was doomed if he remained, Lot hesitated to leave his house and property behind; his saviors practically had to drag him out—just as thousands of our people hesitated to save their lives because they could not bear the idea of leaving their houses and their property behind.

And the "meif" said to Lot: "Escape for thy life; look not behind thee, neither stay thou in all the plain; save thyself in the mountains lest thou be consumed." Just as we are telling the refugees today: "Do not look back at your houses and your property, and do not indulge in idle memories. Once you have escaped, go forth with courage."

Lot, however, had objections. There was apparently still in his mind the idea of returning to the place where he had left his house and property. "In the mountains?" he said. "Isn't that dangerous, and couldn't I be permitted to stay in that little town right in the neighborhood?" And it was only after the catastrophe had come that he felt no longer safe there and consented to leave that unhealthy neighborhood. His wife could not accompany him; for despite all warnings she had yielded to the temptation to look back, and had become petrified when she saw the destruction of their past.

Lot was saved. Having lost all his property—"his flocks, and herds, and tents"—he began life anew and became the father of Amnon and Moab, the ancestors of two peoples. Through Ruth, the Moabitess, he was a forefather of King David, and from King David's city, Jerusalem, the "Mountains of Moab" are visible, unto this

A Former German-Jewish Leader Answers the Question

By DR. MARTIN ROSENBLUTH

The barbarities of the Nazis against the Jews are universally admitted to be the most merciless in history. Can Jews anywhere, knowing that the extermination campaign is directed against the whole Jewish people and not merely one segment, have any sympathy for any of the Germans? Dr. Martin Rosenbluth, one of the leaders of the German Jewry that was, who is making a place for himself in American Jewry, gives his own answer to a widely-debated topic: are all the Germans guilty of the Nazi cruelties and should they be treated accordingly?—THE EDITOR.

day, beyond the Jordan, in the eastern part of Eretz Israel.

Sodom, together with Gomorrah and some smaller places, was destroyed thoroughly, from the air. Fire and brimstone poured down on the city. The smoke of its ruins "went up as the smoke of a furnace," and when all was over, the Dead Sea covered the place. Except for Lot and his family, the whole population perished in the disaster, "old and young, all the people from every quarter."

The destruction of Sodom is not the first case of mass retribution recorded in the Bible. There is the unsurpassed example of the great flood, when God, wronged by His own creatures and in His fury at the wickedness of mankind, resorted to the wholesale destruction of life on this earth. Everything was exterminated and man and beast perished alike in the waters.

But God repented what He had done and entered in an eternal covenant with Noah and his seed, "that there shall never more be a flood to destroy

the earth"; and to remind Himself of His vow, He set the rainbow into the clouds.

The promise has been kept. Cities were destroyed, peoples perished, but mankind survived. And both, man and God, developed.

When Noah had learned from God of His intention to destroy mankind, he had not objected, and silently obeying God's command, had started building the Ark. But when Abraham was told by God what he intended to do to Sodom, he did not take it in silence, but "he drew near, and said: Wilt thou also destroy the righteous with the wicked?" And the Lord said, "If I find in Sodom fifty righteous within the city, then I will spare all the place for their sake."

However, this was not enough for Abraham; five times more he pleaded with God until God said, "I will not destroy Sodom for the sake of ten." And only when even these ten could not be found and it was apparent that the whole population, "old and young,

all the people from every quarter," had participated in the crimes, only then the doom of the city became final. But in Abraham's pleading with God the principle was laid down that it is better to acquit a hundred who are guilty than to condemn one who is innocent; and, at the same time, mercy was established as an integral of justice.

The right of man to punish criminals is not questioned in the Bible, which, on the contrary, makes it his duty. Whatever modern theories may have to say, there is justice and wisdom in one of the first commandments, given to Noah: "Whoso sheddeth man's blood, by man shall his blood be shed." There is no intention here to argue against this principle from any philosophical point of view. But there are many today, Jews and Gentiles alike, who, infuriated by the magnitude and multitude of the crimes committed by the greatest evildoers in history, are too easily ready to identify the murderers with the whole people to whom they belong.

The criminals will have to be punished when victory is won, and there should be a thorough investigation so that nobody escapes who is guilty. Measures will have to be taken to safeguard peace and to see to it that never again is a world catastrophe caused by aggression. But hatred, vengeance and reprisals lead to nothing; they are no part of the constructive efforts the world needs.

Roosevelt, Churchill and Stalin, in different language but in the same sense, have expressed their views with regard to the punishment of the evildoers. They have assured their peoples and the world at large that justice and sure punishment will be meted out to all the ringleaders and their henchmen, to those who have ordered the crimes as well as to those who were their perpetrators. But they have indicated at the same time that in their eyes it is not the German people as such that is guilty, and that, therefore, it is not the intention of the Allied Governments to resort to retaliation against the civilian population during the war or to mass reprisals when the war is over.

We Jews have suffered longer than the others from Nazi bestiality and we have suffered most, both as to the extent of the brutality and as to the numbers of victims. There is little doubt, either, that we will have to suffer longer from the consequences of the atrocities than any other people. And yet—we should be careful neither to write nor to speak of the "crimes of a people" nor to preach hatred of a people as a whole. What about those German Catholics, Socialists and Communists who have been tortured and murdered? Don't they belong to the German people. What about Niemoeller? Doesn't he belong to the German people?

But if it is argued that the German people as such is guilty of the Nazi crimes, because it permitted the

(Please Turn to Page 10)

Refugee Youngsters, Aided by NRS, Are Happy To Be in Free America



On their first day in free America these refugee youngsters who arrived on the Serpa Pinto recently laugh and play, sing happy songs, eat satisfying meals. Since their arrival they have been placed in selected foster homes by the European-Jewish Children's Aid, National Refugee Service affiliate, in cooperation with local child-care agencies. These children are among the 84 who have been brought here since the first of the year on affidavits of the U. S. Committee for the Care of European Children.

The National Refugee Service and the Joint Distribution Committee with the United Palestine Appeal, receive their funds from the United Jewish Appeal.

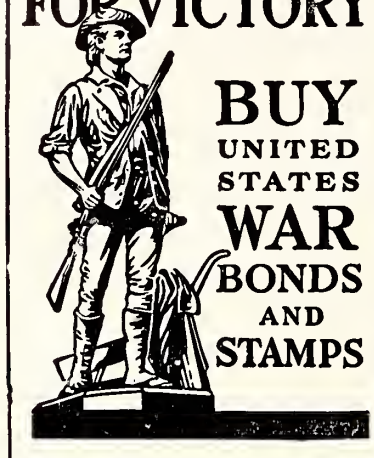


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The Re-Birth of a Nation

By PVT. J. B. FRIEDMAN

The author, Pvt. J. B. Friedman, stationed at Davidsen, N. C., with the Army Air Corps, has spent about seven years in Palestine, but is a New Yorker by birth. He delivered the following sermon at the newly formed Reform Temple Beth-El, in Charlotte, N. C.—THE EDITOR.

IT is beyond the power of any man to relate the history of any nation in fifteen minutes, much less the history of Israel. It was, probably, with great boldness that I undertook to speak to you about the re-birth of Israel. The re-birth of a nation that has never died. Israel could never die. It is beyond its own power even to will to die, much less to be forced to die.

Israel has a long past, a crucial present and an eternal future. This is my deep conviction.

What strikes me as so strange and foreign is the fact that so many of our people are in need of proof of that conviction. What an ironic phenomenon it is to find men among other nations who understand and recognize this conviction and even preach it to our own brethren. Is it then so difficult to be convinced of one's own throbbing blood and beating heart? Apparently, even men like Archbishop Spellman of New York, Senator Pepper, Sir Archibald Angell, Pierre Von Paasen, and many others, have failed to convince most of our people that they are alive.

This denial of self-existence is explained by the failure to live up to what Shakespeare meant:

"This above all:

To thine own self be true,
And it must follow, as the night
the day,

Thou canst not then be false to
any man."

Yes, I say that those who deny the nationality of Israel are neither true to their own selves nor to any man. They would have us believe that a leopard will change its spots.

Is then Israel a nation? But first, let's see what is a nation? The Standard Universal Dictionary defines a nation as an aggregation of people of common origin and language. It also defines language as the speech of some one people, country or race. Heritage—that which is inherited by birth.

At a first glance it would seem that these definitions would disprove my conviction. So say some: "Israel does not have a country; is united in neither language nor government, and its destiny is nothing except for its religion." That is a half truth, even more dangerous than a lie. For a falsehood is easily recognized, while a half truth is a lie disguised by an apparel of truth. It is like trying to plant a rose bush without placing its roots in the soil.

For almost three thousand years Israel lived in Palestine. For almost three thousand years Israel had a common language, a common religion, a common destiny. From the exodus from Egypt and the acceptance of the Ten Commandments at the foot of Mount Sinai, up to the 70th year A.D.

when the Second Temple was destroyed by Titus, the Roman Emperor, we had the right to be considered a nation. Am I then to believe that what once so gloriously existed is never to exist again? Am I to believe that the nation which gave birth to the doctrine of God and the freedom of man is to perish? Am I to believe that the promise of the Almighty is null and void because some of our short-sighted brethren and a maniac across the seas who has sworn to annihilate us, have defied God?

Is there another example of such historic significance in the entire history of mankind? Moreover, even with the destruction of the second temple and the slaughter of Israel in Palestine by the Romans—even then the blood of life did not stop to flow in the veins of the Jewish people. For as one of the sages in the Talmud said, "When Israel was driven out of Palestine he took Palestine along with him." Yes, the Hebrew nation has now been in exile for two thousand years, and not for one moment were any of the traditions—its culture, its language, or its aspirations to return to Eretz-Israel—either forgotten or despaired of. Aye, there have even been two Jewish communities who have lived in Palestine continuously. At times these communities were the majority in Palestine. One existed in Jerusalem and one in Galilee. Throughout the centuries there were Jews who emigrated to the Holy Land.

If for over five thousand years the promise of God to Abraham has been fulfilled; if even in the face of our greatest enemies and total destruction we have survived—are we not to survive all storms of death, war, and persecution?

Have the present governments-in-exile of France, Holland, Poland, and Czechoslovakia, despaired of returning to their homeland at the termination of this war? Should Israel not hope to regain his homeland also, even if he has been in exile for 2,000 years? Is it so difficult to discern these facts?

The late Justice Brandeis said, "To be a good Jew is to be a better American." One cannot draw the line to where goodness ends. Does one do America an injustice by professing belief in the Bible, in the glorious re-birth of an age-old nation? A nation whose culture and philosophy of life stand for justice, righteousness, peace and brotherhood? Is a man a traitor to his family if he labors for a better community by trying to help his neighbors? Is a city to be suspected if it gives aid to its sister cities within the nation? Why can't we better our family of nations? Is there a more glorious aspiration than the building of a safe and peaceful world for the whole of mankind?

(Please Turn to Page 8)

A Temple Is Born

By RABBI PHILIP FRANKEL

Temple Beth El
Charlotte, N. C.

A NEW congregation has been created on North Carolina soil—Temple Beth El, the reform congregation in Charlotte. It hopes to take its place along with its sister congregations to serve Israel and mankind.

It is thrilling to think of a new religious organization. It proclaims the eternal faith of men in spiritual values; it shouts to the world above the discordant blasts of hatred, cruelty and ugliness, that men still seek God and fellowship and that "still small voice of religion" that gives life meaning and purpose. Especially today, in a world of violence and bloodshed, it is imperative to proclaim the noble teachings of the religion of Israel. A new temple has been organized, dedicated to a religious interpretation of human life. Our foundation is all that is noble in Jewish thought—the Fatherhood of God, the Brotherhood of Man, the Dignity of Human Life, the Faith in the Ultimate Triumph of Good and Justice. It is a temple not only of stones and brick, but of hearts and souls. It was born out of human longings, nurtured by faith and idealism.

We of Temple Beth El have set up for ourselves an ambitious program, but it is the program every congregation must have or else fail in its purpose. May we attain even to a tenth part of our dreams and aspirations.

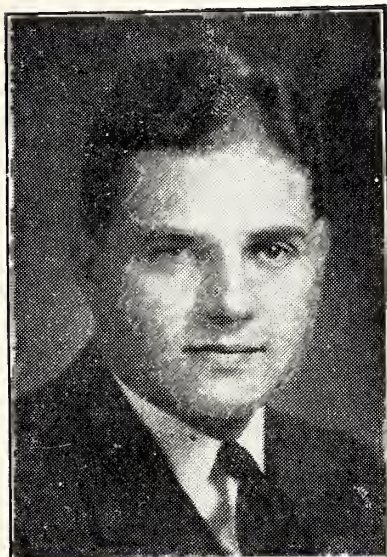
1. Ours shall be a Jewish organization. It shall be a Jewish house of worship, of study and of companionship. It shall speak to the hearts and minds of the Children of Israel a message of beauty and truth; it shall proclaim Israel's message and mission; it shall bring hope and meaning into the lives of those who seek it.

2. Nothing Jewish shall be foreign to us. We shall join with all Jewish movements and organizations that by unity and harmony we may be of service to the House of Israel everywhere.

3. Nothing human shall be foreign to us. As Americans, as children of God, we shall concern ourselves with all problems that affect the affairs of men and nations. We shall stress a religious interpretation of life; we shall concern ourselves with all problems, cultural, economic, social, that have within them need for a spiritual analysis.

4. We shall join with other religious organizations so that as Religion, we shall speak to the conscience of men, seek to raise all above the sordidness and ugliness of the world of today and lead men to that Kingdom of God which all religions cherish—a world of beauty, truth, holiness and justice.

In these ways shall we justify our existence, shall we add something to the sum total of human labors. To such a program, we dedicate our hearts, our minds and our strength.



RABBI PHILIP FRANKEL

Rabbi Philip Frankel, of Cincinnati, Ohio, is the first spiritual leader of the recently formed Temple Beth-El in Charlotte, N. C. Rabbi Frankel, who assumed his new duties with the Charlotte congregation on May 1st, is a graduate of Hebrew Union College and of the University of Cincinnati. He was assistant in the department of history during his student days, and later was student Rabbi of Sandusky, Ohio, and upon graduating from Hebrew Union College became a member of that staff. He has traveled extensively in work or organizing Jewish groups and is the author of a play, "Quest for Freedom."

Rabbi and Mrs. Frankel and their child have established residence in Charlotte, and the community extends a welcome to them.

Leo Gottheimer is president of the Beth-El congregation and Maurice Neiman is its vice-president.

BRITISH GROUP OBTAINS PLANS TO AID JEWS

London.—The conference of English-Jewish religious leaders convened here by the Joint Foreign Committee of the Board of Jewish Deputies has received several suggestions for the immediate aid of Jews threatened with extinction by the Nazis. It was urged that the United Nations approach neutral countries to receive refugees, particularly children; to provide passports for those who could escape, and to serve as transit points for the immigration of others into Palestine. The importance of Palestine in the admission of the persecuted Jews was stressed. For those who could not reach other havens, camps for the refugees were recommended in Allied-held territory. A number of the speakers at the conference, which was attended by representatives of all Jewish bodies in Great Britain including the Revisionists, demanded that the Jews be represented at the Bermuda conference.

Just balance, just weights . . . shall ye have.—*The Bible.*

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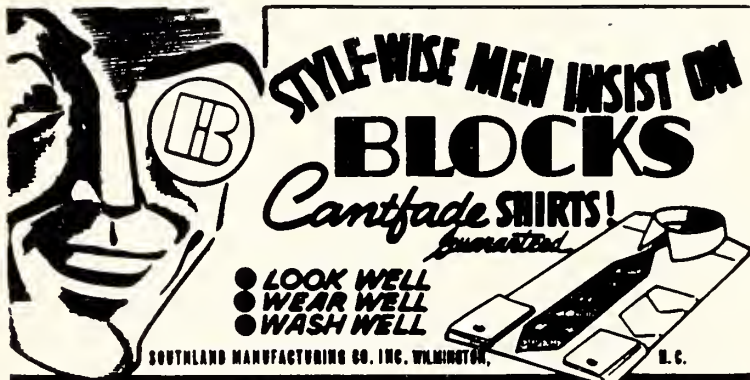
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District Meeting of Grand Lodge No. 5, B'nai B'rith

A streamlined two-day convention of the District Grand Lodge No. 5, B'nai B'rith, was held in Asheville, N. C., on May 30th and 31st. Planned around the idea of what B'nai B'rith was doing and could do for War Service, the convention stressed the slogan, "Organize your efforts and conserve your energies for the war effort."

This year being the 100th anniversary of the founding of B'nai B'rith, much statistical data was given and discussed. With 683 lodges in the entire United States, B'nai B'rith has a membership of 92,000, of whom 10,200 are serving in the armed forces. District No. 5, which is made up of North and South Carolina, Georgia, Florida, Virginia, District of Columbia and Maryland, has a total membership of 6,884, including 911 in the armed forces, with a total of 60 lodges in the district. There are 100 Hillel chapters in the various universities of the country, serving 45,000 students.

One of the most interesting features of the convention was the oratorical contest put on by the A. Z. A., which is the junior organization of B'nai

B'rith. For the first time in the history of B'nai B'rith, this contest was conducted at a district meeting, being usually held at the local meetings.

The following officers were elected to serve for the coming year: president, Sol Fass, of Portsmouth, Va.; first vice-president, Hyman Rubin, Columbia, S. C.; second vice-president, Jesse Fine, Baltimore, Md.; third vice-president, Isaac Gradman, Asheville, N. C.; secretary, Julius Fisher, Roanoke, Va.; treasurer, Maier Triest, Charleston, S. C. The retiring president was Emanuel Lewis, of Savannah, Ga., who automatically becomes a member of the board.

Representing the Sidney J. Stern Lodge from Greensboro were the following delegates: Walter Bernstein, Charles Pearl, Max Zager and I. S. Kahn. S. J. Stern, going as a member of the national executive board and a member of the national committee on "Wider Scope," gave the state report of the Hillel chapter at the University of North Carolina. The convention as a whole was considered very successful.

THE RE-BIRTH OF A NATION

(Continued from Page 6)

It is hard for me to convey to you the tangible past. We must study the past so as to understand the present and to know how to build for a better future. Our history has been a long and bloody one. But there was one instance where the entire past and glorious future unfolded themselves before my very eyes. It was as if I could reach out and touch the past with my right hand and with my left hand point to the future. It was while I was in Palestine. We were touring the country. It was a beautiful mid-afternoon. The sun was shining brightly and the sky was clear. We were standing on a high hill not far from Haifa, overlooking the great valley of Izrael. The name of this hill is Mount Gilboa. Our guide pointed out the place where the historic battle between the Israelites and the Philistines was fought. In that battle King Saul and his son Jonathan were killed. It seemed, as I was standing there, that I could hear the clamor of swords and the shouting of men. Our side was losing, and there was King Saul and his son fighting. I could almost bend over and touch the blood-soaked garments of the king—my king. Yes, I could feel the presence of our past while down in the valley I could see the modern pioneer tilling the soil, planting wheat, and singing songs in Hebrew.

Could a dead nation spring to life? Could a dead language be spoken in the cradle within 25 years of its rejuvenation? No, Israel was never dead. Israel has always been alive. I pray God that this war will bring an end to the enemies of Israel who are the enemies of mankind—and that Israel will have returned to his ancient homeland which will again rise in glory, with love for all man, where Jerusa-

lem will be the city of God and for all the nations of this stricken world; and on its banner will be writ (Micah Chapter 4):

"Come ye, 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 of His ways; and we will walk in His paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

"And He shall judge between many peoples. And shall decide concerning mighty nations afar off. And they shall beat their swords into plowshares, and their spears into pruning hooks.

"Nation shall not lift up 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."

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RABBIS IN UNIFORM

ONE hundred and fifty-three rabbis—Orthodox, Reform and Conservative—have thus far donned military uniforms for the duration to serve men and women in the Army and Navy. Twenty-one more rabbis have been endorsed for service by the Committee on Army and Navy Religious Activities of the Jewish Welfare Board. It is probable that before the year's end there will be a Jewish chaplains' group of over 200—eight times as many as in World War I.

Twenty-one of the Jewish chaplains are serving overseas and eleven others are en route or will leave shortly. Others will follow steadily. These are the men who are ministering to the spiritual needs of the Jewish soldiers where they are needed most—in the front lines and in the fox-holes.

It has become commonplace to say, "There are no atheists in fox-holes." But the phrase takes on all the hardships, danger and spiritual revival in this war for freedom, when one reads the description by Chaplain Earl S. Stone of the advance of his unit (the 18th infantry) through Tunisia.

The men were in action continuously and it was therefore impossible to gather for formal religious services. But the chaplain was with them at their side, advancing under fire and sleeping in a self-dug fox-hole. He talked to the men individually, instil-

News From Jewish Chaplains on Active Duty As Gathered by the Committee on Army and Navy Religious Activities of the Jewish Welfare Board

ling in them a greater faith in God and victory. And he tried to keep on hand extra rations and cigarettes for the men going into battle.

Chaplain Stone ministered to both the Christians and Jews in his unit, just as Christian chaplains all over the world are serving their Jewish men. He acted as stretcher-bearer to evacuate the wounded, and buried the dead. His talks to the wounded and his prayers with them improved their frame of mind, and, according to medical testimony, increased their chances of recovery.

Finally, Tunis was captured and the Jewish men were able to gather together to give thanks to the Lord. Chaplain Stone reported:

"I held services in two battalions, the first in two months. But the men all assured me that they have been on very good terms with the Lord, as they have been in close contact with Him in their fox-holes, and I can say the same for myself."

Chaplain Stone adds a P. S.:

"Perhaps I should add in my re-

port that I buried a lot of Germans. Hitler wouldn't like to know that a Jewish chaplain took care of his good Aryan soldiers, would he?"

Besides Chaplain Stone, there are four other Jewish chaplains now in North Africa, Samuel M. Kaufman, Irving Tepper and two brothers, Emanuel M. Honig and Jacob J. Honig. Chaplain Tepper had the unusual experience of conducting a Passover service for North African Jews in the Corps Franc d'Afrique.

"Their astonishment," wrote Chaplain Tepper, "knew no bounds over the fact that the Jewish religion is given equality with the Protestant and Catholic faiths, and that a Jewish chaplain holds the rank of first lieutenant."

With the Jewish chaplain's flag set against a huge rock, Chaplain Tepper distributed copies of the Jewish Welfare Board's Abridged Prayer Book and conducted a service for the French Jewish fighters so recently liberated from Fascist servitude.

"We were interrupted once," Chaplain Tepper reported, "by the alarm of airplanes flying over (proved to be ours), and throughout the service there were constant jars of HE bombs landing in the near distance. I did my best to deliver a sermon in French, and never have I had a more attentive audience. Every error in grammar was immediately corrected by a helpful chorus.

"They joined in the singing of Ein Keloheinu and Adon Olam. We held our 'yizkor' services then and there, with the hope of repeating it, according to tradition, on the last day of Passover in Tunis or Bizerte."

Besides history-making Jewish services with liberated French soldiers, there are many other personal satisfactions in the work of the Jewish chaplains, both here and abroad. Not the least of these stems from the moving letters received from the parents and the wives of the men in service.

Chaplain Edward Ellenbogen at Chanute Field, Illinois, who is an inveterate letter writer himself, finds several dozen replies in his mailbox every week. Many come from parents, who are thankful that their sons are continuing their religious training under the chaplain's guidance. Others are gratified that their sons are gaining a spiritual faith, which was absent in civilian life. Here are two examples from letters to Chaplain Ellenbogen:

"I am really glad to learn that my son is gaining an interest in his faith. I must admit that his attitude at home was: 'Leave religion to the old folks.' As a mother, I would rather have my son at home, but if the Army has



JEWISH CHAPLAIN'S FLAG

Pvt. Samuel Stein of the Bronx displaying the Jewish Chaplain's Flag at field services.

aided my son spiritually, I am very thankful for it."

Another mother writes:

"I was rather surprised to learn that Jack visited your chapel. I am sorry to say that through neglect on the part of his parents, Jack never had much of a religious education. Jack is engaged to a very fine Jewish girl, and I believe he should know about our people and their background. I shall encourage him to visit you quite often."

Other parents expressed their pleasure and gratitude for the guidance given by Chaplain Ellenbogen during their sons' early adjustments to army life. As one father put it:

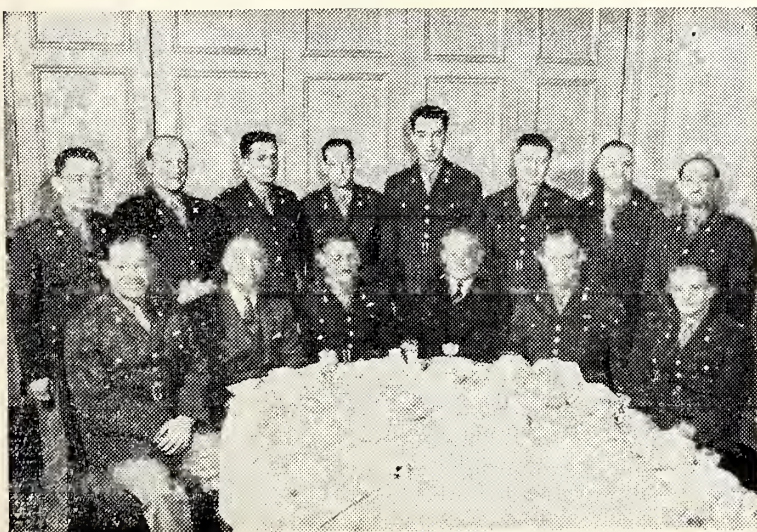
"It is a comfort and consolation to know that someone is close to him, especially when he is going through that violent change from a child, and an only child, to a man and a soldier."

These sentiments were echoed by a mother, who wrote:

"When Harry went away, I was worried as all mothers are. Not that he wouldn't do well in the army, but that he would have difficulty in acclimating himself to army life. You and the Jewish Welfare Board program, I believe, have found the solution to this difficulty. I am happy to learn that, although Harry is away from home, he will be able to continue his social, religious and educational contacts in a Jewish atmosphere."

I have read the Bible through many times, and now make it a practice to read it through once every year. I pity the man who cannot find it a rich supply of thought and of rules of conduct.
—Daniel Webster.

Rabbis Prepare for Active Service at Harvard Chaplains School



One hundred and forty-two Jewish chaplains are in active service in the United States Army and Navy. Forty-nine more have been endorsed and are awaiting commissioning. Recruiting and selecting them is one of the important jobs of the Committee on Army and Navy Religious Activities of the National Jewish Welfare Board. Jewish chaplains are serving in this country and throughout the world, wherever our fighting men have gone.

The group above, readying for service at the Chaplains School at Harvard University, are shown at a dinner given them by the Jewish Welfare Board. They are, seated, left to right: Chaplain Jacob J. Honig, Rabbi Philip S. Bernstein, Chaplain Max A. Braude, Rabbi Max D. Davidson, Chaplains Aryeh Lev and Albert A. Goldman. Standing, left to right: Chaplains Jacob Hochman, Harold Goldfarb, Albert S. Goldstein, Sidney M. Lefkowitz, Albert M. Lewis, Harry Z. Schechtman, David Alpert (Massachusetts State Guard) and Harold H. Gordon.



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**Should Jews Hate the
Germans?**

(Continued from Page 5)

Nazis to gain control over the whole of Germany and did not overthrow them when they were in power, I wonder whether such an argument would not open much broader issues and extend responsibilities far beyond the geographical borderlines of Germany—involving other peoples and other governments. The truth is that the greater part of the civilized and democratic world did not care very much for what was going on inside of Germany, while there were many who did not mind at all that Hitler was a Nazi at home. As to the persecution of Jews, the American Ambassador in London, Mr. John G. Winant, stated correctly: "Jews were hunted like animals in Hitler's Germany. They were persecuted by the tens of thousands, while the watching world tried to pretend that it was a domestic issue within Germany."

There is a prayer we say on Rosh Hashonah and Yom Kippur: "Our Father, our King, revenge in our sight the blood of thy servants which has been shed." We should say this prayer and, since swift punishment is essential, lay stress upon the words "in our sight"—although some Jewish publishers both here and in Europe, for reasons of their own, thought it better to omit the phrase in German and English translations. But let us not confuse the legitimate and implacable hatred of Nazis and Nazism, which is right, with the hatred of a whole people, which is wrong. If we do confuse one with the other, speaking and writing of the crimes of a people and clamoring for retaliation and mass reprisals, then we have not yet grasped the meaning of Abraham's pleading with God.

USO Representative



EDWARD KAPNICK

Mr. Edward Kapnick, USO-JWB representative presently stationed in Greensboro, in connection with Basic Training Center No. 10, arrived here from New York on June 9th. His office is located in the USO building at 363 North Elm street.

Mr. Kapnick's work will be primarily directed towards helping the men in uniform to adjust themselves to their new conditions of life with enthusiasm and high morale by assisting in recreational activities outside of the camp. He has the added responsibility of meeting the individual needs and problems of the Jewish men stationed at the camp. Mr. Kapnick is currently working with the community and will assist its many committees in planning and developing adequate programs for the men.

Mr. Kapnick received his LL.B. degree from St. Lawrence University-Brooklyn Law School, and has completed extensive graduate work in Social Welfare Administration at the New York School of Social Work and New York University. He practiced law of a short period of time and later entered the field of social work. Most recently he worked in the capacity of Resource Consultant for the Department of Welfare of the City of New York. Last month he completed an intensive three weeks training course at Columbia University.

Mrs. Kapnick and their two young sons plan to join him in the near future.

**CHINA ISSUES PROTEST
AGAINST SHANGHAI GHETTO**

Geneva.—The Chinese government, in a broadcast over the Chungking Radio, issued an official protest against the establishment by the Japanese occupation authorities of a ghetto for the 15,000 Jewish refugees in Shanghai. The spokesmen declared that these Jews had rendered great service to Shanghai and that their internment in the ghetto was a great injustice.

"Dabney, is everything shut up for the night?"

"That depends on you, dear. Everything else is."



**Penny Wise
says...**

*"Every wasted penny adds
to Hitler's bank book"*

NEVER walk away from the refrigerator without closing the door. Leaving the door ajar wastes either ice, electricity, or gas—and does the food no good! Even if you'll need to open it again soon—shut the door!



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Edgar Mowrer on World Affairs

ONE MORE LESSON

By EDGAR ANSEL MOWRER

FOR the first time, the American people are having a taste of what it feels like to be a Chinese, a Russian, a Pole, a Czechoslovak, a Greek, a Yugoslav, a Frenchman, a Belgian, a Netherlander, a Norwegian, or a European Jew.

Eight of our aviators, who did to Tokio and other Japanese cities only what the Japs had previously done to Manila and Singapore, have been brutally executed by the Samurai. Tokio radio speakers announce that any successors to the eight are buying a "one-way ticket to hell." And the warning has gone up from millions of Americans:

"They can't do this to us—with impunity."

It is time. It is more than time. For, fellow-Americans, this is the sort of thing that for several years Japs have been doing to Chinese, and Germans to at least ten captive peoples, with impunity. In fact, if it is possible to draw degrees in infamy, the execution of American aviators was less vile than the wholesale murder of civilians perpetrated by "master-race" Japs and Germans. The millions who have been executed or otherwise done to death had done nothing at all. They were killed as part of a system. The Japs are deliberately reducing the number of Chinese. The Nazis aim at wiping out the European Jews.

The S. O. S. from the secret Polish radio station (reported from Stock-

holm April 21) is not just another hysterical yap. It is an appeal from people who never weakened under years of unremitting torture.

"The last 35,000 Jews in the ghetto at Warsaw have been condemned to execution. Warsaw is again echoing to musketry volleys.

"The people are being murdered. Women and children are defending themselves with their naked arms.

"Save us . . ."

Hitler's Promise to Europe

This is not isolated atrocity; it is annihilation according to a plan. Do we hear:

Well, after all, just Jews, what? Or, in Asia, just Chinese?

By no means. People too mean or unimaginative to revolt at these first massacres may chew on another fact. On April 5, the Polish Telegraph Agency announced from London the receipt of an appeal from the Polish Labor Underground in Poland. The members are among the staunchest fighters alive for the United Nations cause. They said that the same methods of destruction applied to the Jews are now being applied to the Aryan Poles. Several hundred thousand have already died in concentration camps at Oswiecim, Treblinka, Radogoszcz and Majdanek.

When Hitler came to power, he boasted of a concrete plan: reduce the number of other Europeans to a point where they can but serve the Germans; increase the Germans to fill the empty space. If he can, he will do this. But even consciousness of impending defeat will not stop the massacres.

Hitler has promised that if Germany loses, Europe will perish. In his monstrous, paranoid mind, his own downfall—if it cannot be averted—shall occur amid the ruin of a continent, with a Wagnerian finale and the gutters gushing blood. He has steadily sought to realize his other boasts. He will carry out this one—unless he can be stopped. Ten or a dozen peoples are threatened with semi-annihilation. Brave peoples. Members of the United Nations. Our allies.

No Fourth-Class Allies

We have tried not to see. The murder of our eight aviators by the Japs has finally brought the problem squarely home to us. Are we going to fry to save the lives of our captured soldiers and sailors—or not? Are we going to defend the existence as peoples of our allies—or just talk amiably about them? Can we do anything effective?

Something we can and should do—immediately. It is time that we ceased looking on the problem of refugees in the light of domestic law or anti-Semitic prejudice or political convenience and set about saving human beings.

We can publish an act of United Nations solidarity, making clear not only our intention of punishing war criminals, but our feeling that among the United Nations are no first- or fourth-class peoples. The murder of American aviators, of British admirals, is neither better nor worse than that of a Chinese coolie, a Jewish tailor, or a Greek fisherman—all will be punished alike.

We could start worrying about how we can save our captive allies. The Polish Labor Underground begs for the deliberate bombardment of German civilians as reprisal. If this would work, we should favor it. The French, Greek, Czechoslovak, Chinese civilians should mean more to us than German civilians.

Victims to Polish Reich

Elmer Davis suggested another, possibly better method: Make the Germans understand that they are going to be policed, in the first instance, not by suavely remote Americans who "do not believe in German atrocities, anyway," but by victim peoples, the Jews, the Poles, the Yugoslavs. Inform the Japs that their punishment will be decided by the Chinese, not by sedate Anglo-Saxon judges, respectful of procedure. Then let us see if the killings will continue.

Whatever we do, we should do it quickly. If not from gratitude toward our allies, then from self-interest. There are unmistakable signs that in some cases, the morale of the captive peoples is weakening. Their total collapse would be a catastrophe for us. Were they to adhere to Hitler's New Disorder, the war might well be lost. In saving them, we save ourselves.—*New York Post*.

REPORT 52,000 JEWS DEPORTED FROM BELGIUM

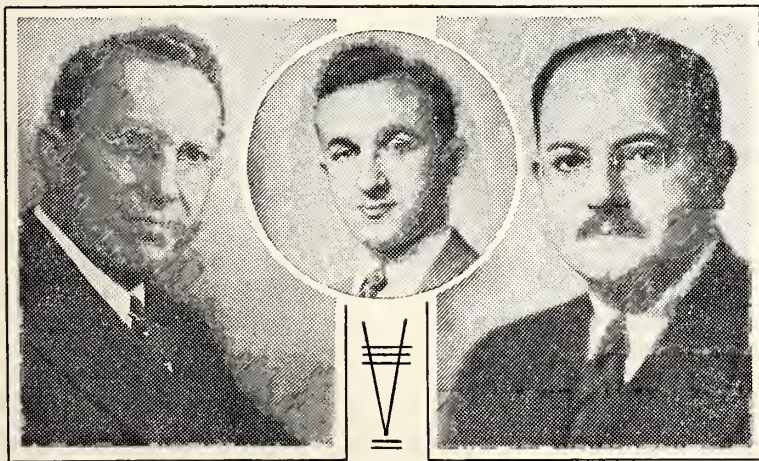
London.—Nearly all of Belgium's 52,000 Jews have been deported to concentration camps in Germany, Poland and occupied Russia, it was reported here by the Belgian Government-in-Exile. The Nazi authorities began deporting the Jews early last summer, rounding up as many as 2,000 in a single night, it was stated.

JEWISH REFUGEES RELEASED FROM SPANISH CAMP

Algiers.—Three hundred and twelve Jewish refugees from France were among the internees released from the Miranda camp in Spain as a result of the efforts of the American consul there, according to reports reaching this city. The internees were sent to Portugal, whence they will emigrate to various havens of refuge. All able-bodied persons volunteered to join the Allied armies, it is reported.

Who is wise? He who learns from all men.

On Mission of Mercy Overseas



To expand its programs of relief and rehabilitation on behalf of thousands of refugees in Portugal, Spain, Switzerland and North Africa, the Joint Distribution Committee, major American agency for aid to Jews overseas, has dispatched these three noted social workers abroad. Reading from left to right, they are: Kurt Peiser of Philadelphia, Donald Hurwitz of New Haven, and Mordecai Kessler of New York.

Peiser and Hurwitz are en route to North Africa. They will assist local relief committees there in increasing Joint Distribution Committee aid to refugees now being released from internment and labor camps, and to map

civilian aid in Tunisia. Kessler is travelling to Portugal to act as an aide in the rescue of children from Spain and Portugal to the Western Hemisphere, and in the work of providing augmented relief to thousands of persons who escaped to Spain from France.

Peiser, Hurwitz and Kessler are additions to the overseas staff of the Joint Distribution Committee, which during 1942 alone appropriated \$7,250,000 for its work of mercy. It plans shortly to send another representative to the Middle East in connection with the rescue of refugee youngsters and adults from occupied lands to Palestine.

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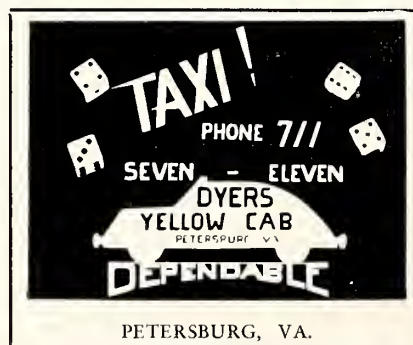
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ANNUAL ZIONIST CONVENTION SET FOR EARLY SEPTEMBER

The 46th Annual Convention of the Z. O. A. will be held early in September, according to a tentative date set by the National Administrative Council of the Zionist Organization of America at its quarterly meeting held at the Hotel New Yorker in New York City, with over 120 members from all parts of the country in attendance.

The all-day sessions, which were presided over by Dr. James G. Heller of Cincinnati, were devoted to a discussion of the major issues confronting the forthcoming American Jewish Conference as well as to a review of the Palestine situation in the light of the latest war developments.

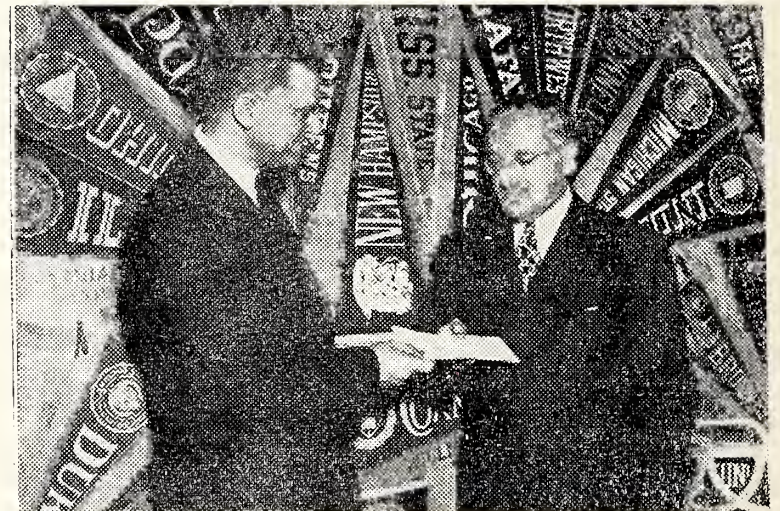
Reporting on the activities of the organization for the past three months, Mr. Simon Shetzer, Executive Director, announced that since the beginning of the fiscal year over 14,000 new recruits were enrolled as members of the organization, and that leading synagogues and temples in 41 communities have already joined en masse in the ranks of the Zionist Organization of America. He also reported an upsurge in all fields of Zionist activities, including public relations, education and publications. On the motion of

Mr. Ezra Shapiro of Cleveland, the meeting unanimously adopted a resolution of appreciation to Mr. Shetzer and his staff.

A comprehensive review on the Palestine situation was presented by Judge Louis E. Levinthal, who announced the impending opening in the national Z. O. A. headquarters in Washington of a bureau of the Jewish Agency for Palestine.

Following a report on the American Jewish Conference by Dr. Heller, the meeting approved a recommendation of the National Executive to appoint a committee with the participation of Hadassah and the Order Sons of Zion, which is to draw up a program for the guidance of the delegates on the General Zionist ticket who are pledged to the Biltmore platform pertaining to the rights and status of the Jews in the post-war world and the Jewish rights with respect to Palestine.

Rabbi Eugene Kohn reported for the Z. O. A. Committee on Education while a report on the Zionist Youth Commission was presented by Dr. Shlomo Bardin, who announced that a Brandeis Institute is to be conducted at the Youth Commission summer camp.



Hillel Gets Fund to Create Interfaith Student Fellowships As Memorial to Jewish War Hero

Rabbi Louis I. Newman, of Temple Rodeph Shalom, New York City, presenting check for \$1,500 from family of Morris Furman to Dr. A. L. Sachar, National Director of B'nai B'rith Hillel Foundations, for creation of Burton J. Furman Memorial Fund, in memory of Burton J. Furman, who died a hero when the aircraft carrier U. S. S. Lexington was sunk. An initial gift to be used to further interfaith relations among students in the New York City colleges and universities, the fund will be administered by the Metropolitan Hillel Council, representing four B'nai B'rith Hillel units in New York, and a member of the Furman family.

SWITZERLAND ORDERS

AUSTRIAN JEWISH

REFUGEES TO LEAVE

Geneva.—A number of Jewish refugees from Austria have been ordered to leave Switzerland immediately or face the alternative of deportation to Germany. Jewish leaders in this country have protested to the government against the deportation threat, it is reported here.

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"Come Back Soon"

THE most difficult time for a soldier to bear, perhaps, is the time he must spend on his back in a hospital or as an inactive convalescent. He is miles from home and friends—and the little familiar things he's always clung to. He's scared, too—scared of that operation he faces; scared he'll never leave the hospital in good health; scared he might not leave at all. Of course, when he was busy putting in a full day with his company his spirits were high. But with long, unbroken hospital hours in which to brood, he often needs extra sympathy and warmth.

The National Jewish Welfare Board, recognizing this special need, has organized a program of visits to our soldiers in the camp hospitals, as one of its many activities for the welfare of Jewish men in the armed forces. Girls are chosen as visitors who meet certain specifications of the Board, and are prepared to carry out the precise instructions given them.

It has been found that just talking to the patients raises their morale. But the girls do more. They bring scrapbooks; encourage the boys at crucial moments (during the first wobbly steps after discarding crutches); comment gratifyingly on the "best girl's" picture; fuss with their pillows; tsk-tsk at appropriate moments; are wonderful audiences. And through their friendliness, the boys get a breath of home.

Here's a typical visit described by two of the girls:

"Miss Doris S. and Miss Frances B. reporting.

"On Tuesday, we visited the boys at Camp — Station Hospital and received a very cordial greeting. No kidding, they really seemed to be very pleased. We saw Sam M. and Meyer G. in Ward 5. Sam was only fair and Meyer was really down in the dumps. I think we helped them a lot. Then over to Ward 6 to visit Abe R. and Ben W. Ben is walking without his crutches and he was overjoyed.

"We took two new scrapbooks down and left them with Sam, and took the one he had over to Abe. They got a big kick out of them.

"Meyer and Ben would love to have some sour cream, pickled herring or lox. They are not on a special diet, so may we take them some? Please advise."

Commenting on such visits, a USO-JWB worker, in a report to the JWB, writes:

"First I must tell you that I am particularly pleased at the happy selection of girls you have thus far made for purposes of visitation at the hospitals at Camp B ——. I must congratulate you on the excellence of your choice and thank you for the wonderful help they are rendering. The girls have been most helpful.

"Shall I give you one example? One dreary night, I walked into a ward in A—, and found two boys, each quite independent of the other, in the nethermost, abysmal despair. One was but recently operated on and was fearful of another serious operation. The other despaired of ever leaving the hospital in good health, if at all. And believe me, I am not exaggerating. They were down in the dumps. I knew the boys well; I had already rendered great assistance to them, and they liked (or so they said) me. I spent some time with each of them with indifferent success. Then suddenly in walked two rays of sunshine, with smiles a mile long, with a cheery 'hello,' and with ready wit and good humor. It worked like a charm. The boys have been well and cheerful since that time. Honest."

And other workers report that when the girls leave, the boy who is so preoccupied with that dreaded operation is chuckling at a parting witticism, is thinking brightly of the books they promised to bring, is saying gratefully, feelingly, "Thanks for coming . . . and come back soon—please."

*It matters not, whether
on the battlefields, or
foreign relief, or
in the hospitals where
our boys in service are
fighting for life, or
on the homefront and
its part in the battle
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American Jews Trying to Locate Relatives in Russia Sending Food and Clothing

The World Jewish Congress has recently undertaken the task of establishing the present whereabouts of those hundreds and thousands of Jewish refugees who are scattered over the length and breadth of Soviet Russia. Arrangements are also being made for the purchase of food and clothing parcels to be sent to these refugees. Location of the scattered refugee families has been undertaken with the cooperation of Samuel Chabrutski, president of the Moscow Jewish Community, now located in Toshkent. This cooperation was agreed upon in a cable exchange between the World Jewish Congress and the Moscow Jewish Community.

Scores of people visit the World Jewish Congress office at 330 West 42nd Street, room 819, daily, seeking to establish the whereabouts of the

relatives and friends in Russia, or to send them food and clothing.

Names of the people being sought are immediately cabled to the president of the Moscow Jewish Community. The money for the food and clothing packages is transmitted to the World Jewish Congress representatives in Teheran (Persia) and Palestine, from which countries it is possible to make shipments directly to relatives in Russia.

The office of the World Jewish Congress is open daily from 10 a.m. to 2 p.m. except for Saturdays and Sundays.

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"Not toasted. Buttered."

"Toasted. Who's got butter?"

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Organization and Personal News

BIRTHS

Charlotte, N. C.—Mr. and Mrs. A. J. Hirsch announce the birth of a son.

IN THE ARMED FORCES

Raleigh, N. C.—Auxiliary First Class Frances Weinstein of the WAAC, daughter of Mr. and Mrs. I. Weinstein of Raleigh, has been transferred from Daytona Beach, Fla., to Alpine, Texas, where she will attend a six-weeks course in administration.

Charleston, S. C.—The following Charleston boys were inducted into the armed services during June: Melvin Solomon, Louis D. Rubin, Jr., and Sol D. Ortner.

Greensboro, N. C.—Word has been received that Capt. P. M. Bernstein, stationed at Camp Claiborne, La., has been promoted to Major.

WEDDINGS

Rosenberg-Frank

Troy, Ala.—The marriage of Miss Florence Rosenberg, daughter of Mr. and Mrs. Ike Rosenberg, to Corp. Albert W. Frank, took place at a simple ceremony on May 30th at the Olin Hotel in Denver, Colorado. Rabbi Sidney M. Berkowitz, chaplain at Lowry Field, performed the ceremony. Mrs. William Tapper was the bride's matron-of-honor, the two having been roommates at the University of Wisconsin. Mr. Tapper was the groom's best man.

The bride is a graduate of Troy high school and attended Sophie Newcomb College, New Orleans, and the University of Wisconsin. She is a member of Alpha Epsilon Phi sorority. The groom is the son of Mrs. Jack Frank of New Rochelle, N. Y. He is a graduate of Carson Long Military Academy and is now stationed with the U. S. Army at Lowry Field, Denver, Colorado. Mrs. Frank is a niece of Mr. and Mrs. Harry Sabel, of Greensboro.

Goodman-Ginsburg

Aiken, S. C.—Mr. and Mrs. Samuel K. Goodman announce the marriage of their daughter, Hazel, to Lt. Irving M. Ginsburg, U. S. Marine Corps. The wedding took place in May in Atlanta, Ga., at the home of the bride's uncle and aunt, Mr. and Mrs. Al Stein. The bride is a graduate of Aiken high school and attended Winthrop College. Lt. Ginsburg, son of Mr. and Mrs. Gus Ginsburg of Miami, Fla., is a native of Charleston, S. C. He graduated from the Miami high school and attended law school at the University of Florida before going into the service. Lt. and Mrs. Ginsburg will make their home in Miami, where he is stationed.

OBITUARY

Goldshoro, N. C.—Leslie Weil, member of one of North Carolina's most prominent families, passed away on Monday, June 7th, after suffering a heart attack. Active in all phases of community life, an ardent member of the Jewish congregation of Goldshoro and an important resident of the state, Mr. Weil leaves a place which will be hard to fill. Surviving are his wife, two sons and a daughter, in addition to a number of other relatives.

Baltimore, Md.—Mrs. R. Sabel, the mother of Mr. Harry Sabel of Greensboro, passed away on June 1st after an illness of several years. Burial took place in the family plot in Montgomery, Ala., where the family originally resided. Mrs. Sabel had resided in Baltimore for a number of years. She is survived by three sons and five daughters also grandchildren and great-grandchildren.

Asheville, N. C.—Mrs. Sara Lowenstein, of New York City, mother of Mrs. Robert P. Jacobs, passed away on June 5th. Burial was in New York.

ASHEVILLE, N. C.

The following officers were elected at the Temple Sisterhood meeting: president, Mrs. Gustav Lichtenfels; first vice-president, Mrs. Samuel Robinson; second vice-president, Mrs. David Marder; recording secretary, Mrs. Coleman Zageir; corresponding secretary, Mrs. Rudolph Gumpert; treasurer, Mrs. Max Riesenberg; assistant treasurer, Mrs. Robert P. Jacobs.

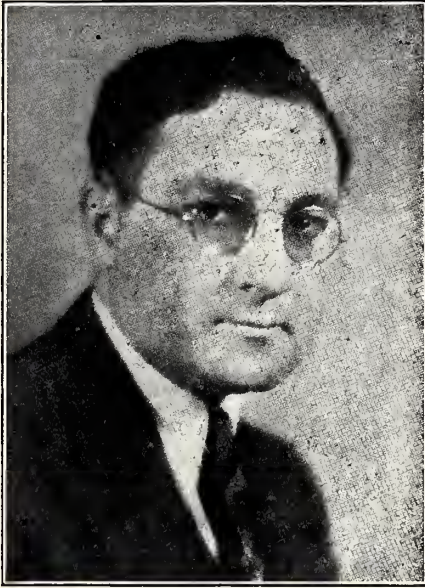
Hadassah's Penny Luncheon Fund in Palestine benefited by the third-term Ts'dokch Project chosen by the children of the Sunday school as the beneficiary of their weekly collections.

Confirmation services were held at Beth-Ha-Tephilah Temple on Tuesday, June 8th, for Miss Miriam Helen Crohn and Sheldon A. Manekin. Special music was rendered by the choir and a reception was held in the sanctuary.

Graduation of the following children from the Sunday school of Bikur Cholim Synagogue was held on Wednesday, June 9th: Sherman Adler, Rita Loeb, Ruth Evelyn Robins, Dorothy May Rubin, Bryna Slosman and Betty Jean Schwartz. Holy prayers were conducted by Pfc. Raphael Sandlovez of Moore's General Hospital. A reception was held by the parents of the graduates in the vestry rooms.

Mrs. Moses P. Epstein of New York City, formerly president of the National Hadassah Organization, was the guest speaker at the Annual Donor Celebration on Monday, June 14th, in the east ballroom of the George Vanderbilt Hotel. Mrs. Frank Marder was mistress of ceremonies, and Mrs. N. Sedofsky chairman for arrangements. The reception committee was

Hillel Director First Non-Methodist To Get Honorary Degree From Illinois Wesleyan



Dr. Abram L. Sachar, national director of the B'nai B'rith Hillel Foundations, received the honorary degree of Doctor of Humanities from Illinois Wesleyan University recently, the first non-Methodist in the 83-year history of the University to be thus honored.

Dr. Sachar received the honorary degree in recognition of the impact made by Hillel Foundation cultural courses among Christian students who have taken Hillel credit courses in Jewish literature and history.

Historian, lecturer and educator, Dr. Sachar administers the nearly 100 Hillel Foundations and Counselorships through which B'nai B'rith provides a program of religious, cultural and social activity for civilian college students, and now for students in uniform.

composed of Mrs. A. Greenberg, Mrs. R. Grand, Mrs. Hyman Dave, Mrs. William Michalove, and Mrs. S. Slosman. Mrs. Philip Ness had charge of the program.

Rabbi Stephen S. Wise, Rabbi of the Free Synagogue of New York since 1907, discussed the persecuted Jews in Europe at the City Auditorium at 2:30 Sunday, June 13th. Dr. Wise came here at the invitation of the Asheville and Buncombe County Ministerial Association. Taking part on the program were Monsignor Louis J. Bour of St. Lawrence Catholic church, Rabbi Robert P. Jacobs, and ministers from Protestant churches. Dr. Wise also spoke at the Central Methodist church at 11 a.m. on the same day.

The annual dinner meeting of Congregation Beth Ha-Tephilah was held on June 15th at the Biltmore-Plaza Recreation Center. The following officers were reelected: president, Gustav Lichtenfels; first vice-president, Samuel Robinson; treasurer, J. B. Breman.

CHARLOTTE, N. C.

Sabbath services on Friday, June 4th, were held at the Temple, with a special program. The girls of Junior Hadassah brought a Zionist Banner, which was the gift of Mr. and Mrs. L. Katzen. The banner was properly dedicated, and in addition to the girls, a number of soldiers from Morris Field participated in the service. Rabbi Michelson's sermon was "What's

in a Flag?" Cantor Wallace led the congregational singing. A social hour was held in the vestry room following the services.

The June meeting of the Charlotte Sisterhood took place on June 8th.

The Hadassah Donor Luncheon took place on June 15th, at which time Mrs. Moses Epstein, former national president, was the guest speaker.

As part of a series of entertainments for the service men, the Hadassah and Sisterhood sponsored a joint picnic which was held at the home of Mr. and Mrs. J. L. Pressman. The local JWB committee cooperated with the hostesses in supplying food and transportation, and the affair was a huge success.

Closing services for the Sunday school were held on June 6th, at which time certificates and other prizes were awarded for outstanding work and perfect attendance. Parents were the guests of the school at this time.

The Sisterhood recently presented a radio-phonograph to the Sunday school. This gift was made possible through a special contribution by Mrs. H. E. Cohen and Miss Mary Cohen.

GREENSBORO, N. C.

B'nai B'rith entertained at a summer party at Starmount Country Club on Sunday evening, June 13th, when

the members enjoyed dancing, cards, and just visiting with each other. The wives of members and a number of service men were guests at the affair, which was one of the most enjoyable in a long time.

The following B'nai B'rith members were delegates to the convention of B'nai B'rith lodges of the 5th district, held in Asheville on May 30th-31st: Walter Bernstein, Max Zager, Charles Pearl and I. S. Kahn. Mr. Sidney J. Stern, who is a member of the national board, and also on the committee of the national "Wider Scope," also attended and gave a report on the Hillel chapter at the University of North Carolina.

Mr. and Mrs. M. H. Zaubler were at Ft. Benning, Ga., for the graduating exercises of their son, Raymond, from Officer Candidate School, where he received his commission as second lieutenant in the infantry school. Lt. Zaubler is now stationed at Camp Fanning at Edgewater, Texas, where he was recently assigned to the 82nd Battalion.

First meeting of the newly formed Hadassah chapter in Greensboro was held on Wednesday, June 9th, in the assembly room of the Temple. Mrs. E. J. Evans, president of the Southeastern Region of Hadassah, who had visited Greensboro previously to help organize a chapter, was the main speaker at this first meeting. The following officers were elected: president, Mrs. Philip Michalove; first vice-president, Mrs. Max Klein; second vice-president, Mrs. Phil Segal; treasurer, Mrs. Victor Bates; recording secretary, Mrs. W. J. Biener; corresponding secretary, Mrs. Herman Davidson; auditor, Mrs. Arthur Swartz. The following committee chairmen were appointed, each of whom is to arrange for a program, rotating each month: Program, Mrs. Sol Weinstein; Membership, Mrs. Herman Davidson; Youth Aliyah, Mrs. Sidney LeBauer; Hadassah Medical, Mrs. Raymond Farber; Child Welfare, Mrs. Sam Lyon; Jewish National Fund, Mrs. David Kupperstein; Palestine Supplies, Mrs. I. Zuckerman; Publicity, Mrs. Adolph Guyes; American Affairs, Mrs. Cy Jacobs; and Education, Mrs. Max Zager. The next meeting of the group will take place on July 19th.

RALEIGH, N. C.

A confirmatoin ceremony was conducted on Sunday morning, June 6th, by Rabbi Harold L. Gelfman at Temple Beth Or. The confirmands were Gloria Kohn, daughter of Mr. and Mrs.

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Charles Kohn; Helene Jacobs, daughter of Mr. and Mrs. Solon Jacobs; and Arthur A. Aronson, Jr., son of Mr. and Mrs. Arthur A. Aronson.

Albert Levine, president of the congregation, presented the certificates. The musical program was directed by Dr. Nell Hirschberg and included vocal selections by Mrs. Roy Dearstyne.

Helene Jacobs spoke on "The History of the Jew in the United States." Gloria Kohn spoke on "Judaism and



MISS SADYE B. HARRIS

Miss Sadye B. Harris, Assistant Manager of the Merchant's Association and the Raleigh Credit Bureau, was installed as President of the North Carolina Credit Women's Breakfast Clubs at a breakfast meeting recently at the Woman's Club in Raleigh.

Democracy." Arthur Aronson, Jr., spoke on "The Message of Reform Judaism."

Following the program the confirmations were honored at a reception at the home of Mr. and Mrs. Charles Kohn from 4 to 6 o'clock.

Refreshments of all descriptions were served from beautifully decorated tables and the home was decorated throughout with flowers.

Mrs. George Barwick attended the state-wide Eastern Star convention in Rocky Mount recently, and participated in the ceremony of installing the Worthy Grand Matron.

Robert L. Emanuel of Raleigh, senior at the Blue Ridge School for Boys in Hendersonville, was awarded the 1943 Blue Ridge School citizenship medal. The presentation was made at graduation exercises recently. He is the son of Mr. and Mrs. J. E. Emanuel of Raleigh.

Mrs. Geo. Barwick

Justice Frankfurter Refers to Jewishness In Court Decision

Washington.—Striking the first personal note of its kind since he ascended the Supreme Court bench, Mr. Justice Frankfurter referred to his Jewishness in his dissenting opinion in the flag salute case, in which the majority, led by Justice Jackson, overruled the majority decision written in June, 1940, by Judge Frankfurter himself, making salute of the flag mandatory where local law requires it.

In its reversal of the Gobitis decision, the Supreme Court, by 6 to 3, has now ruled that under the Bill of Rights children cannot be compelled to salute the American flag if this practice is in conflict with their religious beliefs. The case was on an appeal by Jehovah's Witnesses to a flag salute regulation by the West Virginia Board of Education.

In a separate dissent from the new decision, Justice Frankfurter observed that "one who belongs to the most vilified and persecuted minority in history is not likely to be insensible to the freedoms guaranteed by our Constitution." He added, however, that religious beliefs were not involved in West Virginia's regulations requiring a flag salute. "It is self-delusive to believe that the liberal spirit can be enforced by judicial invalidation of illiberal legislation."


Commenting on the fact that there are some 250 religious denominations in the United States, Judge Frankfurter said:

"Certainly this court cannot be called upon to determine what claims of conscience should be recognized and what should be rejected as satisfying the 'religion' which the Constitution protects. I cannot bring my mind to believe that the 'liberty' secured by the Due Process clause gives this court authority to deny to the State of West Virginia the attainment of that which we all recognize as a legitimate legislative end—namely, the promotion of good citizenship, by employment of the means here chosen." Justices Roberts and Reed concurred in Frankfurter's views in brief separate dissents.

Some liberal circles hailed the majority decision by Justice Jackson as one of the most important reiterations of the principles of the Bill of Rights.

"If there is any fixed star in our constitutional constellation," said Justice Jackson in his opinion, "it is that no official, high or petty, can prescribe what shall be orthodox in politics, nationalism, religion or other matters of opinion, or force citizens to profess by word or act their faith therein."

He called the West Virginia regulation an invasion of "the sphere of intellect and spirit which it is the purpose of the First Amendment to our Constitution to reserve from all official control."

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Mrs. Albert W. Frank

Mrs. Albert W. Frank, before her marriage on May 30th in Denver, Colorado, was Miss Florence Rosenberg, daughter of Mr. and Mrs. Ike Rosenberg, of Troy, Alabama. The bride is a niece of Mr. and Mrs. Harry Sabel of Greensboro. Corporal Frank is stationed at Lowry Field, Denver, Colorado.

HAYS THINKS BAN ON JEWISH-HATRED IS WRONG

New York—Arthur Garfield Hays, a Jew, believes that "the right to a prejudice is a civil liberty" of which the American people must not be deprived, he declared at a symposium arranged here by the American Jewish Congress.

Mr. Hays, counsel to the American Civil Liberties Union, told the group, which has been active in the economic discrimination field, that it was wrong to attempt to enact legislation barring discrimination in private employment although he favored legislation for Government contracts. He personally regarded discrimination as un-American, but echoing a sentiment voiced recently in the House of Represent-

tatives by Martin Dies. Mr. Hays declared that "we can't have a free society unless people have a right to their prejudices."

AT LEAST ONE MILLION GERMANS TERMED GUILTY IN KILLINGS

New York.—It is nonsense to assert that the mass of the German people are not involved in the mass killings of civilians, including Jews, perpetrated against the helpless by Nazi authorities, Johannes Steel writes in the New York Post. He declares: "At least 1,000,000 Germans were personally and actively involved in the murder of these 3,400,000 civilians. That is, the men who did the actual murdering, those who gave the orders and those who worked out the plans."

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POLISH UNDERGROUND POETS

IN enslaved Poland free expression of the poetic spirit is impossible. The Nazi new order permits no independence, even in poetry. In Polish literature, however, poetry has always had an important place, and Polish poets have ever felt that it was their duty to build the nation's spirit.

Poland is probably the only country where poetry is published illegally. We have received recently two volumes of poems published underground, written by poets whose names remain unknown, but whose talents and high artistic skill are undeniable. These poems, two of which are reprinted below in English translation, reflect the hopes and ideals of the Polish people today. They are the voice of underground Poland.

TO MY FELLOW PRISONER

The iron door clangs, the cell darkens,
And iron bars stand in the window.
Weeks pass in day's sameness, the
months grow,
And from the months dreary years
pass.

But hold, hold, my comrade,
Clench your fists at the hours,
Though heart's anguish devours,
Far from even me.

Why must your hands grip the bars,
fellow-prisoners?
Why can't you march with soldiers?
Out there beyond your barred window,
There, outside, where the war is?

But you will learn how to hold here.
This bitter trial is your war now.
There will be time to fight later.
For now—hold your head high.
For blood soaks your soil, oh my
comrade,

And metal clangs in our songs.
They come to us on the wind.
They beat at the doors of the prison.
They hammer with fists of song.
Soon our fury will smash doors of iron.

—translated by Don Perris

ORDERS FOR WARSAW

Children of Warsaw's barricades!
Soldiers of old, ruined armies!
Listen! The cry of Nike on the Marne.
Feel! The fresh breeze of new glory,
Wind of the spring of nations
Blowing strong from old battlefields.
Look! In the fire of sunset grow new
republics.

Sons of the dead of Wawer,
Cast down the old, tattered banners.
Today we march for new laurels.
We march for a different beauty.

Men, women, children—Be soldiers now!
Make of your homes forts of concrete.
Of your pride rock and dynamite.
Soon strikes the lightning, soon the
last conflict,
But till that day we need fighters.
Soldiers! Form your battalions
And hold, hold till that day comes.

Attention fighter—grit your teeth.
Attention, Warsaw—clench the fist.
The day is near.
Tomorrow we win you new laurels.

—translated by Don Perris

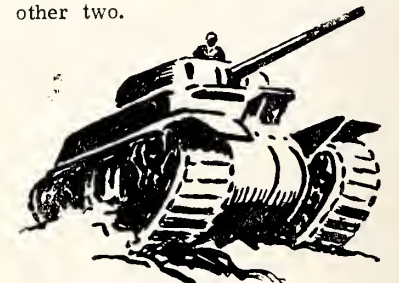


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**Painting of Meyer Levin Presented His Parents
by Brig. General Thomas J. Hanley**

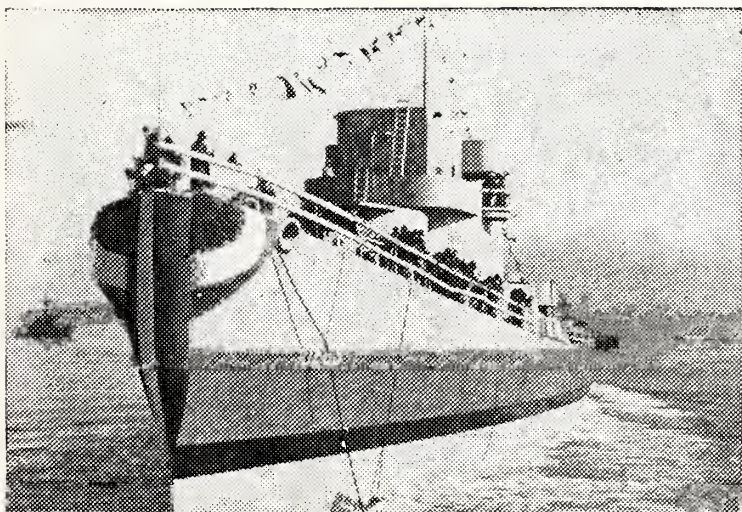


A portrait in oils, by Joseph Margulies, of the late Sgt. Meyer Levin, was presented to his parents, Mr. and Mrs. Samuel Levin, at a dinner in New York City in honor of Carl M. Loeb, Jr., chairman of the War Emergency Campaign of the National Jewish Welfare Board. Brig. General Thomas J. Hanley, Deputy Chief of Air Staff of the U. S. Army Air Forces, made the presentation on behalf of "the Army Air Forces and, in the larger sense, on behalf of the American people" in a striking tribute to the qualities of the heroic bombardier.

The dinner was part of a national campaign to raise approximately \$680,000 for the services of the Jewish Welfare Board.

Left to right, Mr. and Mrs. Samuel Levin, Carl M. Loeb, Jr., Brig. General Thomas J. Hanley, and Joseph Margulies.

Navy Honors Jeffery, B'nai B'rith War Hero



New Destroyer-Escort named for Ensign Ira Weil Jeffery, of Minneapolis, who was killed at Pearl Harbor, goes down the ways. In the inset are Jeffery's parents and a committee from the Central New England B'nai B'rith Council that represented the Ira Weil Jeffery B'nai B'rith Lodge of Minneapolis at the launching. This lodge has undertaken to service the crew of the U. S. S. Jeffery as part of the national B'nai B'rith serve-a-ship war service project. Left to right, Arthur Seserman, Council president; Frances Kling, president Haym Solomon B'nai B'rith Women; Mrs. David Jeffery; David Jeffery; and Benjamin Bartzoff, Council secretary.



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